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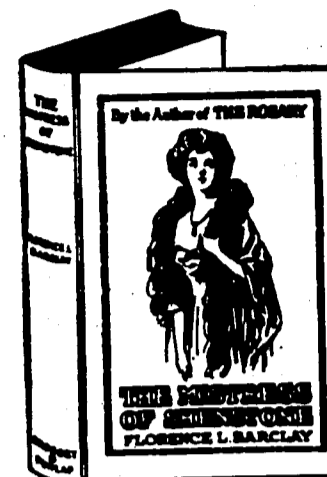


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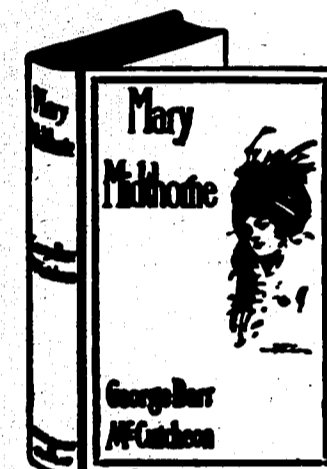
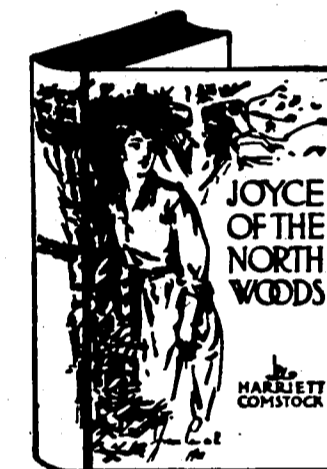


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# The Sabbath Recorder

**TO MILTON COLLEGE**

EDWIN SHAW

**M**oulder of character,  
**I**nstructor of youth,  
**L**iberty loving  
**T**eacher of truth.  
**O**ur hearts still yearn for thee,  
**N**ew life we pray for thee.

**C**ourage and patience teach,  
**O**bedience and virtue preach,  
**L**abor and love extol,  
**L**ift up those who fall,  
**E**ducate and inspire,  
**G**o on always higher,  
**E**nkindle the fire of *Fides* in us all.

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WHOLE NO. 3,619

## COMMENCEMENT AT MILTON COLLEGE\*

The commencement exercises at Milton College this year were very interesting to all the friends of the college who were present. All the addresses were marked by a lofty spiritual tone and were singularly impressive. The reports of the work of the year and the changes announced for the year to come indicated a high degree of advancement. The completion of the fund in payment for the auditorium-gymnasium gave hope and courage to the trustees and faculty, so that, as was happily said by more than one speaker, "the golden age of Milton College is in the future."

The exercises of the week began Sabbath eve, June 12, with the usual service in the Seventh Day Baptist church by the Y. M. C. A. and the Y. W. C. A. of the college. The Scripture lesson was read by Mr. Fred I. Babcock of the senior class and prayer was offered by Mr. Loy F. Hurley of the junior class. Excellent music was furnished by the college choir under the direction of Professor Stringer.

The annual address was delivered by Prof. Harris M. Barbour, professor of philosophy and history. The unanimous choice of Professor Barbour on the part of the students, instead of having some one from the outside world as speaker, is an evidence of the esteem in which he is held by his pupils. In introducing him President Daland said: "There are some people who think for us; there are others who make us think. There are some who feel a sympathetic interest in us; there are others who make us feel sympathetic toward all that they represent. There are some people who do things for us; there are others who inspire us to action. To a rare degree Professor Barbour possesses the latter qualities. He makes us think and feel and determine." Professor Barbour's subject

\*We are indebted to President William C. Daland for the matter in the write-up for this Milton College number.

was "The Challenge of the Spirit." He said:

"The life of the spirit is interesting because it is an 'inner' life. It is somewhat difficult to justify the term 'inner.' Certainly it does not mean 'inside the body,' nor does it refer to thought about immaterial things. Rather, it seems to mean an independent life with original sources, 'wells of water springing up.'

"But the life of the spirit is even more interesting because it has no fixed boundaries. The spirit feels like the crystal surface of a deep lake in winter, like a settlement in a virgin forest. At times it is large and includes much of the independent world of spirit. Again it is small and superficial.

"This makes the spiritual life a real quest. Like Ulysses with his Greek explorers setting out on unknown seas, so we set out in the spirit, not knowing what we may find. Jesus reached limits. He seemed to press against the body which could not express all that he was. But we can not believe that the body sets ultimate limits. Shall we not resolve to have our purpose to explore more strong? And when the last barriers break, let us never doubt but that we are setting out on an eternal quest."

The four literary societies held their annual joint session in the auditorium on the evening after the Sabbath. The "Treble Clef" (a ladies' chorus) opened the program with a pleasing rendition of "Annie Laurie," followed, in response to a determined encore, by "Hymn to Night."

Robert West delivered an exceptionally well-written and well-delivered speech on the American College Student, proving, in the course of his speech, that the American student is not irreligious, is not superficial, is not lawless or disreputable in any way; and closing with an eloquent appeal to the students to show their true colors and do their work for the work's sake.

Miss Marion Howard played a pleasing violin solo, "King Lear and Cordelia," and responded to the encore with the Sextette from "Lucia."

The next number was an enjoyable reading, "How Tom Sawyer Whitewashed the Fence," by Miss Vera Mack.

The male quartet composed of A. L. Burdick, W. D. Burdick, L. R. Polan and C. H. Siedhoff sang "Keep on the Move" very creditably, and gave as an encore "The Rosary."

The last number was a farce in one act, entitled "Twenty Minutes for Refreshments," which was especially entertaining. The cast was well chosen and all the players carried out their parts in a realistic and effective manner. The cast was as follows: John Downley (bachelor), M. L. Langworthy; John Foxton (just married), G. E. Loftus; Major Pepper, U. S. A., Albert Kelley; Arabella Pepper (his old-maid sister), Mabel Lewis; Polly (the willing waitress), Zea Zinn; Clarence Titts (a collud pusson); D. R. Van Horn.

Sunday evening in the Seventh Day Baptist church a large and attentive audience was gathered on the occasion of the delivery of the baccalaureate sermon before the graduating class of the college by President Daland. The music was rendered by the church choir and local pastors assisted in the service: the Rev. M. A. Drew and the Rev. W. W. Wilson of the Methodist Episcopal church, the Rev. L. C. Randolph, D. D., of the Seventh Day Baptist church, and the Rev. G. A. Zimmer of the German Lutheran church.

President Daland's sermon was an earnest appeal in behalf of the "Culture of the Spirit." His text was 1 Thess. 5: 23, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." His appeal was for a blending of the culture of the body, mind and heart, with spiritual culture dominant. He addressed his remarks chiefly to the graduating class, the most of whom are to enter upon the teaching profession. He appealed to them to realize in themselves the ideals they should seek to impress upon their pupils. Some sentences from his sermon are here given:

"The problem of education is the problem of life. We shall never know how or what to teach our children till we first have settled the question of their life itself, what it is to be. Our theory of life lies at the basis of our theory of education. The primary problem is how to live at all, how to make a living. But this is not the main problem. It does not matter seriously

whether or not we live. But, if we do live, it does matter very seriously how we live, whether well or ill. Not a long life, but a blameless one should be our ideal.

"St. Paul's idea of life includes that of the body, soul and spirit. Whatever view we take of the nature of man, the spirit is most certainly that part of our nature which makes us different from the lower animals. Animals have, to a certain extent, reason, feelings, and purposive actions. But their life is only in the present. It is not reflective. It is thus in the higher and intellectual and esthetic realms, and most chiefly in the moral and religious spheres, that our life is superior to that of the lower animals. Man alone can gain the culture of the spirit. In him this culture or the lack of it is always dominant. It is our glory as men and women that by the power of our spirits we can look over our lives, reviewing all the past, judging of the present, and looking forward to the future. Man alone can improve his own nature. It is this spiritual power that we should cultivate. Reach out more and more after that exalted ideal that grows more lofty as you approach it. That ideal is God. Plato's ideal of life is 'likeness to God as far as it is possible to man.' St. Matthew's is expressed in the words of Christ, 'Be ye perfect, even as your Father which is in heaven is perfect.'"

On Monday afternoon in the auditorium were held the annual exercises of the School of Music. A fine program was presented by eighteen of the pupils. Three were graduated from the course in piano-forte, Gladys Vera Cartwright, Jessie Mildred Streigl and Lois Whitford. The program consisted of vocal, violin and piano selections. The vocal selections were given by Misses Jennie Crandall, Anna Gurley, Rachel Coon, Hazel Stewart and Mr. Leslie Bennett. A violin selection was rendered by Miss Goldie Davis and the piano selections by the Misses Mary Wentworth, Vera Mack, Anna Post, Doris Babcock, Winifred Van Horn, Lucine Jones, Lois Babcock, Lillian Summerfeldt, Beth Bingham, Lois Whitford, Gladys Cartwright and Jessie Streigl. President Daland presided at these exercises and gave the diplomas to the graduates.

Some of the students interested in the "Milton Forward Movement" erected a booth on the campus, intending to sell ice-cream during the week. This plan effectually

ally hoodooed the weather, for a heavy rain fell the evening after the Sabbath, followed by distinctly cool weather throughout commencement week. Some who otherwise might have been glad to purchase ice-cream felt equally happy at the prospect of being able to give a thank-offering for the cool evenings. Hence on Monday evening, when the graduating exercises of the academy were held in the auditorium, the audience was much larger than usual. Excellent music was furnished by the college orchestra and the college glee club and the address was delivered by Kerr Boyce Tupper, D. D., LL. D., of Philadelphia, on "Optimism versus Pessimism," or "Seeing the Bright Side of Things." His aim was to impress upon his hearers the value of being, as he said, neither an optimist, who thinks that things are as good as they can be, nor yet a pessimist, who thinks that they are about as bad as they can be, but rather a "meliorist," who believes that they can be made better and who is always happy in trying to make them so. His remarks were illustrated with quaint humor and beautified by many poetical quotations, and they were made especially charming by Doctor Tupper's southern accent and his familiar way of speaking. During the rest of the week his speech was quoted more often by other speakers than were the words of any one else. President Daland in giving out the diplomas announced that the freshman scholarship in the college, annually awarded to the student having the highest standing in the work of the senior year in the academy, was awarded to Geneva Elin Bennett. Special mention was also made of the excellent work of Ernest Raymond McCartney, whose rank was only very slightly below that of Miss Bennett. The other members of the graduating class were: Zela Mary Bennett, Gladys Vera Cartwright, Frank Gregory Hall, Myra Willametta Thorngate, Dale Rex Van Horn.

On Tuesday afternoon was played the usual annual baseball game between the regular college team and a team of alumni. It is enough to state that the contest was a terrible battle which the cold figures of the score (College 10, Alumni 0) fail to express.

Tuesday evening for the eleventh time a play of Shakespeare was presented by the students. At Milton "the play is the

thing" and never was this more shown than this year. For two hundred years Shakespeare's "Much Ado About Nothing" has been popular, and Tuesday night the forecast of the seventeenth century again proved true.

"Let but Beatrice  
And Benedick be seen; lo in a trice  
The cockpit, galleries, boxes all are full."

The play opens on the return of Don Pedro victorious from his wars. A gallant company of men attended Don Pedro, and truly Mr. Bonnell in his gorgeous costume would be a lover "too costly to wear every day," and a maid "must needs have another for working days." W. R. West as Antonio, and Mr. Thorngate as Leonato, played their parts excellently. A tangled tale is woven in this play, for there are three villains—Don John, Conrade and Borachio. Hearts quaked as these wicked men, in the persons of A. L. Burdick, Mr. Hadden, and Mr. Hall, revealed their foul designs. And had it not been for the bravery of the night watch the future of gentle Hero would certainly have been ruined. But Mr. Nelson, as Dogberry, was not a man to be trifled with, and under his able direction the watchmen caught the criminals. These most "senseless and fit men for the constable of the watch," despite warning from Dogberry that if they caught a thief the most peaceable way was to steal out of his company, had the courage to arrest the villains. And right glad were the playgoers that Messina had such faithful enforcers of the law, for lovely Hero won our hearts as well as Claudio's. Miss Stephanie Daland played perfectly the part of Hero, the lily maid. And when that gentle girl was cast off at the altar by her hasty and impetuous lover some of the audience hunted furtively for handkerchiefs and in their hearts denounced Mr. Freeborn, who played the part of Claudio. Beatrice's indignation flares up at her cousin's wrongs, and she appealed to Benedick to kill Claudio. Oh! oh! the wooing o' it between these merry wits, Benedick and Beatrice. Miss Belle Cartwright played with zest the part of my Lady Disdain, and C. B. West was a dashing Benedick.

The cast of the play was as follows:

Benedick	.....	C. B. West
Dogberry	.....	J. S. Nelson
Leonato	.....	George Thorngate
Verges	.....	L. F. Hurley

Don Pedro	W. K. Bonnell
Count Claudio	V. D. Freeborn
Don John	A. L. Burdick
Antonio	W. R. West
Borachio	F. G. Hall
Conrade	J. H. Hadden
The Friar	C. L. Davis
Balthasar	H. M. Pierce
Seacoal	C. L. Davis
Oatcake	J. M. Barlass
The Sexton	G. A. White

Pages, Guards, Maskers, etc.

Beatrice	E. Belle Cartwright
Hero	Stephanie Daland
Ursula	Mary Cecile Wentworth
Margaret	Aster Fae Davis

Bridesmaids, Ladies, Maskers

Wednesday afternoon the senior class presented class-day exercises of a superior character to a crowded house in the college auditorium. M. L. Langworthy showed fine technique in his cornet solo and was sympathetically accompanied on the piano by Miss Marguerite Ingham. After this number the curtain rose on a play entitled "The Pursuit of Wisdom," which was of an unusually high standard. The motif was the progress of the class from its freshman days, depicting the various stages of its pursuit of the elusive and much-wooed Goddess. Miss Anna N. Gurley acted with dignity and poise in her impersonation of the Goddess Wisdom, while E. Lee Burdick as an advisory Alma Pater showed evidences of personal contact during the years with those placed in authority over him. G. A. White starred as the ardent lover although his recitation, "The Ladies' Hall," displayed some doubt as to the success of matrimonial ventures, as shown in the last verse depicting the love tangles of a senior.

J. S. Nelson was spilling over with humor, while F. I. Babcock preserved the decorum and dignity inseparable from the scholarly group. G. H. Crandall, the star twirler, took a new role as a dispenser of wisdom to the foolish children of the class. Miss Ingham was Lady Disdain in her most disdainful and patronizing manner, and frowned at the youthful extravagances of the class, when they found expression in such frivolity as Archie Wentworth indulged in when he threw a "salute d'amour" with much skill and accomplishment at the Goddess as he found she did not resent his advances.

A very interesting debate between two of the seniors, Mr. Babcock and Miss Ingham, was a masterly effort. The debate

was: "Resolved, That the hyperbolic functions have caused the American people more misery than the Mexican revolution." Mr. Babcock and Miss Ingham gave masterly orations on the affirmative and negative sides respectively. The judges decided that a tie was the only possible decision as each had presented so strong a case.

The Goddess was finally wooed and won and an impressive marriage ceremony was performed by Bishop Babcock, while the class promised to love and cherish the Goddess Wisdom forever; and to philosophize, trigonometrize, palæontologize and psychologize till death part them asunder.

Mention must be made of a charming vocal solo, "The Sweet o' the Year," rendered with expression by Miss Gurley.

At half past five o'clock, after the class-day exercises, President and Mrs. Daland entertained at dinner the senior class and the three young lady members of the faculty, Miss Maxson, Miss Swinney, and Miss Wiegand.

On Wednesday evening the annual concert was given in the auditorium by a professional company from Chicago, the Chicago Concert Trio, who furnished an excellent entertainment.

On Thursday morning, soon after ten o'clock, occurred the regular commencement exercises of the college. The entrance of the two college glee clubs, the faculty, the trustees, the senior class, the candidates for the master's degree, the candidate for the honorary degree, and the others who participated in the exercises was very impressive, as they sang the hymn always sung at commencement, "O God, our help in ages past!" After the procession had come upon the platform the further exercises were as follows:

Invocation by the Rev. Willard D. Burdick, M. A.
"The Lord is My Shepherd" ..... Schubert
The Treble Clef
Anita's Dance from "Peer Gynt" ..... Grieg
Milton College Orchestra
Address—"Opportunity's Call," Mr. William C. King of Springfield, Mass.
Vocal March—"Away, Away" ..... Brackett
Glee Club
Annual statement by the president
Overture—"The Marriage of Figaro" .. Mozart
Milton College Orchestra
Conferring of degrees
"Hail, Bright Abode," from Tannhauser, Wagner
Mixed Chorus
Farewell words to the class by the president
Benediction by the Rev. Lester C. Randolph, D. D.

The address was given by Mr. William C. King, an honored former student of Milton College, who later during the exercises received from the college the honorary degree of doctor of letters. His address was an inspiring one, an appeal for higher ideals and their attainment. Speaking of education in its broader sense he defined it as the ability to know what you want, to know where to find it, and having found it, to know how to use it.

"This is an age of dynamics," he said, "each searching for power, until 'power' has become the slogan of the age. Nor is it an unworthy one, but we should bear in mind that it is not what we gain that is permanent; those things which last for us through eternity are the things which we give. College training is for giving, not alone for getting. Character is all of life, and character is made of pure motives, loyalty to principle, service for others and reverence for God. This should be our ideal."

#### ANNUAL STATEMENT BY THE PRESIDENT

The work of our students during the present year has not measured up to the highest ideal we set for ourselves, nor even up to the highest mark reached by our students in the past. The failure has been to a large extent due to the demands made upon the time and strength of both teachers and students by the increased number of distinct activities of the college. These activities have been in themselves excellent, but since the whole number of students has been less than one year ago, the increase in the number of activities has of necessity made a greater demand upon the time and strength of the individual student. At the beginning of the year an attempt was made to regulate the number of student activities and to limit the number in which a single student should engage. This experiment has not been entirely successful, but we think that with a larger number of students it might be carried out with greater impartiality and more signal success.

It is confidently expected that next year there will be a larger enrolment of students in the college proper, if not also in the academy. The prospects are that a slightly larger proportion of the students now in college will return next year and that the freshman class will rival that of the year before the present one. If that expectation is realized we shall have over seventy-five college students. The enrolment this year has been fifty-seven as against sixty-nine in the previous year.

The work of the faculty has been carried on with the utmost harmony. Professor Barbour, who has completed a year's membership in our faculty, and who will remain with us at least one year more—we hope for many years more—by his earnestness, sincerity, conscientiousness, and capacity for an immense amount of hard work, has been a source of inspiration to teach-

ers and students alike. We regret that for reasons entirely unconnected with her work in Milton, Miss Mary M. Swinney feels that duty calls upon her to relinquish her position with us. For four years she has with steady devotion and painstaking care performed her duties both as teacher and as preceptress to the young ladies in Goodrich Hall, and all of us who are connected with the work of the institution feel that when she leaves us we shall lose one whose influence has always been right and one whose place can not easily be filled. To take her place the Committee of the Trustees on Teachers has engaged the services of Miss Ada E. Crandall, of the class of 1911, who has for two years taught successfully in Salem College, and who to accept the engagement with us has declined a re-engagement at Salem in a more responsible position at an advanced salary. She will become instructor in Latin and English in our academy and will be in charge of the young ladies in the Hall. The trustees have appointed Mr. John N. Daland, who yesterday received the degree of master of arts at the University of Wisconsin, to be professor of the Latin language and literature, occupying the chair that has remained vacant since the resignation of Professor Shaw. Mr. Daland will begin his duties in September. We all feel that to Miss Wiegand is due very great credit for her work in carrying on this department as she has done for three years. To her has been due the continued interest in the work of the Latin League, and but for her activity we are sure the work of this department would have seriously suffered. With remarkable and unusual devotion Miss Wiegand one year ago declined a position at a great advance upon the salary she was receiving and has since received here, in order that the work of the department might not have to pass through a year with an untried teacher until Mr. Daland should be able to enter upon the labors attending his professorship. Now our only regret is that we can not give Miss Wiegand some adequate compensation for the loss she undoubtedly has suffered for our sakes. We are sorry to lose the companionship of one who has proved a willing and helpful member of our faculty and whose ability in her special department is beyond the possibility of question. Wherever she may go she has our heartiest and very best wishes.

No essential changes have been made in the departments of instruction, except that in consequence of the classes taken by Professor Barbour in addition to his work in history and philosophy, the teaching of the English Bible by the president has taken a more worthy place in the curriculum. Beginning with the next year there will be given regularly, it is hoped, a full course in Biblical introduction, three hours a week, the entire Old and New Testaments being covered in two years. The course in the Old Testament will be given in 1914-15.

During the year just closing the work of re-cataloguing the college library has been completed. It has taken two years and much painstaking labor to finish this work, which has been done entirely under the direction of Miss Maxson, the librarian, and by far the greater part of the work has been by herself. The library is now in excellent order. New books, stacks and cases have been added. The Wisconsin

Free Library Commission has given advice and material assistance to the library, which it treats exactly as it does a free town library, by giving clerical help and by the loaning of books. The village of Milton has voted one hundred dollars to defray the cost of electric light and additional service for one year, if the library is open to the public in the evening. In order to take advantage of this grant the college must furnish the needed electric installation and probably screens for certain windows. It is expected that this expense will be met without demand upon the general funds of the college, and that beginning in September, the library may be open at least two evenings in the week.

The usual student activities, those of the literary societies, the Y. M. C. A. and the Y. W. C. A., and other organizations, have been carried on with considerable zeal and more than ordinary success. The usual contests and debates have been held. The college debating team in April won the debate at Ripon College. The Glee Club made a successful trip in the spring, and its singing has been unusually good whenever it has appeared. The Treble Clef, a college girls' glee club, has been organized and promises to have a successful career. During the year an English Club has been organized which admits others than members of the college to associate membership, and which has brought to the community able lecturers and has furnished interesting studies for those who have attended its meetings.

It is expected that two students' quartets will spend the greater part of the summer in evangelistic work. Half at least of these students are committed to the work of the ministry. The earnestness with which the project has been taken up is an evidence of the interest in Christian work in the college.

The "Milton Forward Movement," a united movement among the students to increase the enrolment in the college and advance the general interests of the institution and augment its usefulness, has been active, and in great part as a result of its efforts, prospects for next year are excellent.

It may not be out of place in this connection to notice that the demand for rooms for students has led to the hiring of the hotel on the park by one of the students, and the removal to this building of the boys' club, so that the "College Inn," as the institution is called, bids fair to be a flourishing enterprise when college opens in the autumn.

College athletics has prospered during the year. A successful basketball tournament was held, in which eight high schools participated, and in which the Edgerton team for the second time won first place. The basketball season was good and the baseball season exceptionally so. Milton won eight games and lost but two, holding Beloit College to a score of but 2 to 1. An interclass track and field meet was held, for which by voluntary contribution twenty hurdles and a new hammer, shot and discus were purchased. It is hoped that next year the competitive athletics may not interfere with the best work of the regular classes in physical culture. Professor Stringer is finding the conduct of all the departments of his work an undue demand upon his time and strength. But such

is our common lot at Milton, and the younger members of the faculty are beginning to taste the joys of doing works of supererogation for the reward of love and a good conscience.

The Milton College *Review* has now been published for one year as a weekly paper. The success of the paper in this altered form justifies its continuance for another year. Although the year has closed with a deficit, this may be removed when all subscriptions in arrears shall have been paid, and when all advertising accounts are settled. If the older alumni would all subscribe for the paper, and if all subscribers would pay their subscriptions, an alert business manager may be able to carry the paper through the year 1914-1915 without a deficit.

The money to complete the payment for the Auditorium-Gymnasium has all been secured with the exception of about five hundred dollars, and we confidently expect the remainder to be subscribed before the sun sets today. Then we can go forward to try to secure the \$115,000 we shall need to make our endowment \$250,000 by 1917, when we shall celebrate the Jubilee of our beloved college.

[This money was all secured before the session closed. Let everybody rejoice with Milton.—Ed.]

President Daland then announced the class honors as follows:

Freshman class: First honor, Grace L. Babcock of Iowa; second honor, Beth Davis of Milton.

Sophomore class: First honor, Stephanie Daland of Milton; second honor, Zea Zinn of Illinois; honorable mention, Odessa Davis of Iowa.

Junior class: First honor, William D. Burdick of Illinois; second honor, Loy F. Hurley of Iowa.

Senior class: First honor, Anna M. Gurley of Milton; second honor, Marguerite Ingham of Indiana.

President Daland, in his farewell words to the class, reminded them once more of their ideals. The ideal life is not the life of the body, nor is it the life of the soul, but rather the life of the spirit. Nor is it only the ideal but real life. Watch your lives; see that today you are more honest, more true, more pure, less selfish and more reverent than yesterday. Then may you reach a higher life and grow onward and upward into the perfect day.

The following degrees were conferred:

#### BACHELOR OF ARTS

Frederick Irving Babcock. Thesis—The American Tariff. A History with Criticisms  
Ethan Lee Burdick. Thesis—The French Explorations of North America  
George Herbert Crandall. Thesis—The Evolution of the Sense Organs

Anna Mary Gurley (cum laude). Thesis—Grillparzer's "Der Arme Spielmann." A translation from the German

Marguerite Ingham (cum laude). Thesis—Wolfram von Eschenbach's Parzifal and Wagner's Parsifal in Comparison

Myron Lesley Langworthy. Thesis—The Pedal Curves of the Conic Sections

Julius Smith Nelson. Thesis—Are Acquired Characteristics Hereditary?

Archie Irving Wentworth. Thesis—The Chemical and Physical Composition of Wisconsin Soils

George Albert White (cum laude). Thesis—The Theory of Ionization

#### MASTER OF ARTS

Elsworth Dunham Ayers, B. A.

Peter Ernest Clement, B. A.

John Norton Daland, B. A.

John Frederick Whitford, B. S.

#### DOCTOR OF LETTERS (HONORIS CAUSA)

William C. King

The hood used in conferring the degree of doctor of letters upon Doctor King was the gift to him of the senior class. In conferring the degree President Daland said:

William C. King, honored student and friend of Milton College, distinguished publisher of books that have widened the circle of knowledge and made more popular and useful the facts of science and of history, painstaking student in the field of the history of human civilizations, who have made smoother the paths of those who wish to traverse the way down the centuries of the progress of mankind, and who with faith in God and in your fellow men have more than overcome obstacles that might have thwarted your work, I have pleasure in conferring upon you the honorary degree of doctor of letters.

The alumni luncheon was attended by two hundred and fifty guests and was of unusual interest. Pastor Randolph was toast-master. At the luncheon Mr. Walton H. Ingham announced that more than enough money had been subscribed to complete the payment on the gymnasium, so that the trustees are in a position at once to claim the promised gift of \$2,500 from Mr. Andrew Carnegie towards the building.

The following officers were elected to serve the Alumni Association for the year to come:

President—W. P. Clarke, '61, Milton, Wis.

Secretary-Treasurer—L. H. North, '08, Milton, Wis.

First Vice-President—J. N. Daland, '13, Milton, Wis.

Second Vice-President—Miss Marguerite Ingham, '14, Ft. Wayne, Ind.

Third Vice-President—Dr. Lester M. Babcock, '98, Milton, Wis.  
Trustee, Milton College, for 3 Years—Dr. James Mills, '79, Janesville, Wis.

The exercises of the week closed Thursday evening with the usual reception given to the senior class by President and Mrs. Daland in the auditorium, which in an incredibly short time was transformed into a magnificent drawing-room where from 8 to 11 o'clock a large number of people came to pay their respects to the graduates and to felicitate one another over the happy conclusion of the commencement of 1914.

#### The Song of Long Ago.

Though the years have sifted o'er me  
Like the drift of fallen leaves,  
And my childhood's dreams are scattered  
Like the chaff from garnered sheaves;  
Through my life yet floats the music  
Of a voice so soft and low,  
That its cadences still lull me  
With its song of long ago—  
"In the Christian's home in glory,  
There remains a land of rest;  
There my Savior's gone before me,  
To fulfil my soul's request."

Busy feet are lightly stepping  
O'er the white and sunlit floor  
Of a kitchen plain and homelike,  
Through whose open, swinging door  
Comes the heart-song of my mother,  
And I hear the tender lay,  
With the rhythm of her footsteps,  
Gentle as the air in May—  
"He is fitting up my mansion,  
Which eternally shall stand,  
For my stay will not be transient  
In that holy, happy land."

Once again, a child, I'm playing  
In the sunshine by the door,  
While the brown thrush trills his love song  
From the poplar top once more;  
Once again the apple blossoms  
Breathe their incense to the spring,  
And once more I hear my mother  
Sweetly, softly, fondly sing—  
"On the other side of Jordan,  
In the sweet fields of Eden,  
Where the tree of life is blooming,  
There is rest for you."

When, at last, I sink to slumber,  
And the world moves far away,  
When the darkness gathers round me  
At the closing of life's day;  
May that mother voice her welcome  
In the song of long ago,  
May the angels join the chorus  
In the golden morning glow—

"There is rest for the weary,  
There is rest for the weary,  
There is rest for the weary,  
There is rest for you."—Leon Treat Chamberlain, in *Northwestern Christian Advocate*.

## EDITORIAL

### Value of Denominational Schools

No man can estimate the debt our country owes to denominational colleges. A study of higher education in America will reveal the fact that directly or indirectly the denominational schools have laid the foundations for the great universities as well as for the unsectarian colleges of today. Few are the great schools now in existence that can be said to owe nothing to denominational efforts. Indeed, it is claimed that fully three fourths of the colleges and universities can be classed as denominational if we count all that were started by denominational initiative, or by persons belonging to some denomination, who were moved, by impulses born in church life, to carry out the principles of their faith. Institutions like Harvard, Yale, William and Mary, Princeton, Brown, and Columbia, with every other college founded in the seventeenth and eighteenth centuries, excepting eight or nine founded by States, owe their origin to some denomination, and were at first conducted as denominational colleges. Wherever advancement in educational matters has become prominent in new States, it will be found that Christian colleges have furnished the teachers and led in the work.

While this is true, it is also a fact that the cases are very rare where these schools have made proselyting a part of their work, or where special efforts have been made to confirm the faith of students in the creed of the church to which the college belongs. Almost without exception Christian schools have distinguished between denominational peculiarities and the elements of Christian belief and practice upon which all denominations agree. This non-sectarian way of conducting colleges so they will remain truly Christian and become powerful in their influence for Christian living, is due, primarily, to denominational schools. And with their example and influence constantly at work, it will not be easy for state universities to become unchristian in character. A member of the faculty in a state university once said to a professor in one of our colleges, "Our university would all

go to sticks if it were not for your denominational schools." He knew whereof he spoke. He had marked the tendencies of student life in a state school, and the effects upon such institutions of banishing the Bible and devotional exercises; and, on the other hand, he had observed the precious influences of students from denominational schools acting as a check to skepticism and sweetening the life currents in the student-body, until he felt that the university would go entirely wrong without the leaven of Christian faith continually being supplied from denominational schools. Who can estimate the value of our Christian schools in this one respect?

We can conceive of nothing more disastrous to a nation than to have its schools turn a cold shoulder to the Bible as a rule of life, eliminate religious sanctions from the foundations of ethics, and express doubts concerning the fundamental doctrines of Christianity that have been inculcated in Christian homes and churches.

Lest non-sectarian schools should drift to the extreme of becoming antichristian, the leaders in some denominations are becoming strong in the conviction that Christian denominations should tighten rather than loosen their control over the colleges they have founded and endowed. This does not mean that they shall make their schools strictly sectarian; but it does mean that they should continue to keep them sources of the "salt of the earth," without which a nation would soon go to ruin.

There is a safe and sane method of favoring and promoting true Christianity without offensive sectarianism, which has been followed by our Christian schools, to the great blessing of the American people; and we must not forget that we owe this blessing to the influences of denominational schools rather than to any political principle or practice. This blessing could not have been bestowed upon our country by a completely unified church, for such a church would be much more likely to insist upon every form and article of faith as essential and binding. It is a legitimate outgrowth of denominationalism itself.

Our fathers recognized the church and the school as the chief corner-stones in the foundations of the republic. From that day to this, church and school have gone hand in hand in building upon those foundations. Sad will be the day when the peo-

ple of America decide to eliminate the Christian influences of the church of Christ from the colleges that must mold the life and shape the morals of the young men and women who are to become its sovereigns. Sad will be the day when this nation forgets its great debt to the denominational college.

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### Echoes From the Northern Baptist Convention

The great convention of the Northern Baptists, composed of 2,716 delegates, which closed in Boston on June 25 after a nine days' session, is spoken of in the Baptist papers of both North and South as having broken all records. The meetings were held in Tremont Temple, and the interest was so great that the delegates as a rule stuck closely to the sessions day after day rather than spend their time in sightseeing about that great historic center. The gain in this respect was highly complimented by the religious papers. A free branch of the New England Baptist Hospital was established close at hand, and skilful physicians and nurses were in constant attendance to render assistance in case of sudden sickness. The great convention is referred to as being remarkably harmonious throughout all its sessions notwithstanding the fact that questions of great moment to the Baptist cause were more than once under consideration.

Owing to the fact that the Judson centennial was celebrated there, the convention is said to have reached high-water mark on the question of foreign missions. Ninety-seven foreign missionaries were in attendance, twenty-seven of whom were from Burma. China had fifteen, Africa thirteen, and the others were from Assam, South India, Bengal-Orissa, Japan, and the Philippines. Twenty-nine foreign missionaries were newly appointed. This is equal to the entire number in the employ of the Baptist Foreign Missionary Society fifty years ago.

The one shadow that overhung the convention was the \$275,000 debt of the missionary societies. In an open parliament on foreign missions great enthusiasm was aroused over the matter of paying this debt. It was urged that in order to stop interest the churches should meet the debt with all possible speed and by methods that will

not reduce the budget for next year. A telegram from John D. Rockefeller pledged \$50,000 in cash at once and also the last \$50,000 of the debt providing it is all raised by January 1, 1915. About \$51,000 was pledged at the convention by individuals and churches, and when the meeting closed, a balance of \$67,000 remained to be raised by January 1 in order to secure Mr. Rockefeller's last pledge of \$50,000.

"DOCTOR OF DEFICITS"

The *Biblical Recorder* in a write-up for its Southern Baptist readers referred to this debt-raising in quite a facetious vein. After speaking of Mr. Rockefeller's pledge it said:

The brethren were glad to hear from the deacon, as their applause showed; the offer was so timely, that Mr. Rockefeller, who has given away \$85,000,000 already to philanthropic objects, may well be styled a "Doctor of Deficits"—the kind of "D. D." who is good to have around in case of a pinch. Of course the brethren should not depend too much on their multi-millionaire member—a feeling that one could hardly escape when the convention raised while in session only \$51,000, leaving the other \$68,000 yet to be raised—but Mr. Rockefeller ought to give largely and might perhaps give more than he does through his own denominational channels.

The fraternal greetings between the Northern and Southern Baptists were especially cordial, and the *Biblical Recorder*, the Baptist paper of the South, published in Raleigh, N. C., seems quite as happy over the results at Boston as do the Baptist papers of the North.

THE QUESTION OF CONCENTRATION

The problems confronting our Baptist brethren are very much like those with which we have to do, and so we trust that "echoes" from Boston will interest our readers. The question of consolidation and coordination of forces is a living one with them, and progress is being made in these matters. The special committee having the question of consolidating the societies reported that there exists no legal barrier to such a step. And, although it seems certain that greater efficiency will be secured by the consolidation of their societies, the question can not be fully settled until two more annual meetings have been held. The work of the committee goes right along toward the desired end. Meantime no one seems greatly agitated over what the outcome may be. The effort to

centralize the societies with headquarters in some one city is being made, and the committee recommended that no bequests or donations be made with restrictions and encumbrances "respecting freedom of domicile or correlation of any society that would prevent future generations from acting in the wisdom of their own day to meet conditions which may arise." The recommendation that the cooperating societies exercise caution in accepting gifts which carry provisions that may limit the societies' freedom in point of name, correlation or domicile, was timely and should be heeded.

#### POOR PAY OF MINISTERS

The report of the Ministers and Missionaries' Benefit Board, called forth some timely remarks upon the question of pay for the pastors. This board has in hand the fund for what we call superannuated and aged ministers. The report showed that the fund had reached the \$250,000 mark, and advised the raising of \$1,000,000 for this purpose. At present this fund is paying about \$800 a month to needy Baptist ministers. The *Watchman-Examiner* in its account of this session says:

Especially did the convention "sit up and take notice" while Dr. Charles A. Eaton discoursed sweetly concerning the niggardliness of ministerial support, and round after round of applause greeted his witty sallies. He declared that the support of our pastors is the gravest problem before our churches today. There is no other class of workers except schoolteachers treated with such shameful indifference as are the ministers. The street sweeper in New York receives a salary of \$750 a year, while the trained minister of the eternal God receives a petty remuneration of \$1.87 a day. "Shame on you! Shame on you!" . . .

It is tragedy to make \$2 do the work of \$5, and tragedy ought to have no part in the life of a minister whose life is given to others. Doctor Eaton paid a high tribute to ministers' wives in America, saying that they are worth more than the ministers. "If we can not give ministers more pay," he declared, "let us pay the wives. Call them assistant pastors if necessary." "Financial hardships," Doctor Eaton declared, "are not so much due to the parsimony of the churches as to the demands that the minister must have a special training and must maintain a dignified social position. If the poor minister does not dress well the question is raised, 'What is he doing with his money?' In this age, when money talks and people are measured by clothes, ministers can not be suffered to be contemptible in the eyes of any one. Let us take care of the wounded veterans of God's warfare. Preachers do not want charity; they want justice. If they do not get it they ought to fight for it."

#### REGARDING CATHOLIC ENCROACHMENTS

A resolution passed by the Southern Baptist Convention was read, "protesting against the encroachments of the Roman Catholic hierarchy on our American institutions, against the presence of a papal delegate in Washington for the purpose of influencing national legislation, and against the presence of government officials at Catholic Church functions. The reader of this resolution made a strong plea for liberty of conscience, for guarding the state against organized religion, and urged that the conscience that dictates should be one's own and not that of a man located on the banks of the Tiber. The insistent demand for state funds to support parochial schools was referred to as contrary to the spirit of American institutions, and the opinion was expressed that legislators should pass "laws to protect the public purse from ecclesiastical pocket-picking." The resolutions bearing on this question passed by this convention are as follows:

*To the Senate and House of Representatives of the United States, in Congress assembled:*

We, the Northern Baptist Convention, representing 13,000 churches and 1,500,000 Baptist church members, believing in the complete and absolute separation of church and state, do hereby endorse the proposed amendment to the Constitution of the United States prohibiting appropriations for sectarian purposes, and urge its immediate passage.

#### ARTICLES OF AMENDMENT

No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the National Government or any State, county, city, town, village or other civil division use its property or credit or any money raised by taxation or otherwise, or authorize them to be used for the purpose of founding, maintaining or aiding by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination, or religious society, or any institution, school, society or undertaking which is wholly or in part under sectarian or ecclesiastical control.

We would record our solemn protest against the presence of national and state officials in their representative capacity at ecclesiastical functions which misrepresent the constitutional relations of the nation and of the state to the Roman Catholic Church, and also our protest against the continued efforts of the ecclesiastical hierarchies to unduly control governmental and public educational affairs. We recommend that copies of the proposed amendments, together with this appended resolution of protest, be signed by our President and Secretary and forwarded to the President of the United States and to both houses of Congress.

#### EVANGELISM

One service was devoted to the subject of evangelism. The topics, "Platform Evangelism," and "Hand-to-Hand Evangelism," were ably discussed. The opinion was expressed that the old-time Bible evangelism is still needed, and that the true Bible evangelist is still a gift of Christ to his church. Without him the church can not do its largest and most successful work. Public and private evangelical work according to Christ's plan should go hand in hand. Practical work was done evenings, on Boston Common where evangelists from the convention, aided by Salvation Army bands, sought to bring the multitudes to Christ.

#### A BRIGHT REPORTEE

The *Biblical Recorder* in its account of the report of the "Faith and Order" Committee said:

Doctor Woelfkin had just completed presenting the report of the work of the Committee on Faith and Order. Having descended from the platform he made his way to the corridor and proceeded to pass out of the building. Just then "Mut," the Tremont Temple cat, happened to come along and marched bravely beside him as he walked down the corridor. One of the delegates noticed this and said, "Doctor Woelfkin, I presume that explains where you get your cat-echism for the Committee on Faith and Order." "Oh, no," replied Doctor Woelfkin, "that is simply my mascot for protection against dogmatism."

#### Honoring Our Flag

REV. E. D. VAN HORN

One of the finest and deepest sentiments in the heart of the American citizen today is that of patriotism, a sentiment which was defined by Webster as "The love of one's country, which influences one to serve one's country either in defending it from invasion or protecting its rights, or maintaining its laws and institutions in vigor and purity." This sentiment, noble as it is, needs to be cultivated and given a larger meaning in the heart of the average boy and girl—yes, and the average man. In the minds of many—indeed, I might say in the minds of the masses—the word, "patriotism" and the expression, "honoring the flag," are almost invariably associated with the term *war*. We think of the patriot as the one who dons the uniform and shoulders his sword or gun and goes forth to shoot his brother in the "defense" of

his "nation's honor." Such is the regard in which we hold the seventeen young soldiers who died in the occupation of Vera Cruz by the United States. In honoring these young men much was said by the President of the United States and the public press about the "stains" to our national flag and the patriotism which these insults have aroused. All this has tended to accentuate this tendency to associate "patriotism" with the killing of men. This danger calls for a new definition and evaluation of the meaning of patriotism.

#### FALSE AND TRUE PATRIOTISM

That patriotism and war have been so inseparably linked in the minds of men explains why such great men as Tolstoi and Johnson have held "patriotism" up to ridicule and defined it as the "last refuge of scoundrels," a stumbling-block to the brotherhood of man and utterly antagonistic to the teachings of Jesus. It also explains the growth, in more modern times, of the feeling that patriotism is a false virtue and obstacle in the way of world-progress and a narrow sentiment "which kings and capitalists foster to hold subjects in sway and to use them to their nefarious attacks on other countries." This feeling has gained such ground in all countries that it has been adopted by the socialists as one of their most powerful propaganda. In Russia, England, France, and especially America, the word patriotism has fallen into such disrepute that many men hesitate to use the term.

While it is true that unscrupulous men in the conduct of national affairs have seized upon this sentiment and fanned it into a passion and then used it in the furtherance of their tyrannical schemes; while it is true that "patriotism" has become a tool in the hands of designing men to promote the manufacture of powder, firearms, and armor plate for battleships, we must not let these facts blind us to the ends to which this feeling of patriotism can and must lead. The more evil men attempt to exploit this noble sentiment, the more we must expose their evil designs and educate the masses to give themselves to noble ends. We must distinguish between this false and the true patriotism. Patriotism is something to be fostered and when rightly developed will not find expression in killing, battle-fields and bayonets but in purifying our civic and national life; not

ir. destroying life but in protecting and imparting new life; not in tearing down institutions but in building them up; not in destroying international relations but in promoting the feeling of universal brotherhood and good will. No, we must not expunge this noble sentiment from the hearts of men but educate and refine it and show men how to use it to right ends.

#### PATRIOTISM AND NATIONAL HONOR

During the last few months, when the United States has been taking a hand in the settlement of Mexican affairs, much has been said about the dishonoring of our flag. We have come, and are still, dangerously near warfare with our neighbor to the south. But the event which precipitated the crisis was in itself a trivial affair. Some United States soldiers were arrested by representatives of the Mexican Government while going about their business in a launch flying the American flag. The incident was proclaimed by an American admiral as an insult to the flag, and General Huerta was demanded to apologize and salute the flag. The apology was offered but the salute was denied. Then somehow this country through its President yielded to the pressure of a few men who set the so-called "honor of the flag" above Christian charity and brotherhood and backed up the hasty demands of a nettled admiral of the American Navy. And soon we had the unusual spectacle of a great nation sending its mighty engines of war to the shores of Mexico to secure redress for an "insulted flag." As the editor of a leading religious magazine in this country put it, "this spectacle of a powerful nation going to war with a poor, weak, little, distracted nation reminds one of schoolboy disputes or of those furious duels in Germany where one man insists on fighting another to the bitter death over a question of tipping the hat." And yet this action was acclaimed as most patriotic by the war jingoes in this country and every effort was made to inflame the war passions of Americans on the grounds that the pure and stainless flag of the United States had been sullied forever.

Granting that the United States had suffered many indignities at the hands of this half-civilized nation, that certain venturesome Americans, risking their lives, had entered the country for the purpose of personal gain and suffered in consequence

thereof; that citizens of other countries for whom the United States was in a measure responsible were being submitted to hardship and cruelties; I say, granting all this, would it have been any honor to the United States flag if this half-civilized bandit general had acceded to the demands and saluted the flag? Would it not have *dishonored* the flag? Is this foolish demand the highest expression of American patriotism? Is it any honor to the American flag to sacrifice scores of human lives and millions of dollars in a hostile demonstration with a foreign nation when we have hostile and shameless forces a thousandfold more destructive and disgraceful within our own borders? Is our patriotism of a kind that grows indignant at a comparatively slight insult outside our borders and never dreams of getting angry at much greater insults at home? Have we no higher sense of honor than this?

#### FOR WHAT DOES THE FLAG STAND?

What is the meaning of this beautiful emblem at whose sight the heart of every true American thrills? What does it mean to us to have it floating over our homes and institutions? Is it not an emblem of *freedom* and was it not designed to float over the homes of the *brave*? Is there not something more worthy our past than to be quibbling over a question of naval ethics and the forcing of a bully to salute the flag? Is this the way we honor the flag? If it is I do not wonder that our patriotism is being held up to ridicule.

On the other hand, honoring the flag calls for a warfare of a very different kind than this killing of our neighbors. For the danger of a stained flag comes not from half-civilized bandits outside our borders, but from such evils as the saloon, licensed by our own government, within our own midst. If the United States Government should save the millions of dollars annually spent on battleships and armies in fighting this hideous monster at home, would it not honor the flag more? Is it consistent to get excited and go to war over so slight a pretext as the Tampico incident or because a few venturesome speculators met with misfortune and death in a foreign land when we legalize and protect an enemy of all that is good and true at home, and which is sending thousands of our men and boys to drunkards' graves every year, starving our mothers and daughters, de-

priving them of shelter, clothing, education,—an evil which keeps our prisons overflowing with criminals and taxes our charitable institutions to the utmost? Is it not true that our flag is already stained with the foulness of this damnable business? So far from floating over the land of the free and the homes of the brave does it not look down on the worst slavery that ever cursed a nation? Is it real patriotism, is it honoring the flag to be at war with Mexico or any other nation while we have this crime of all crimes within our own borders?

Again is it a light matter that we should permit the ruthless plundering of the scant earnings of small investors by a great corporation, while its business is carried on with tremendous loss of life and property—and the guilty go unpunished? Is it honoring our flag to sacrifice on the altar of greed or in the cogs of unprotected machinery annually thousands of lives—while the criminally negligent go unpunished? Is it honoring our flag to allow the purveyors of women's virtue, the buyers of votes, the bribers of legislators, the adulterers of food, the manufacturers of poisonous narcotics, the corrupters of morals to unrestrainedly exploit our choicest assets, American manhood and womanhood? Is it possible that we can witness such crimes in Christian America with no blush of shame? Can it be that we do not feel a righteous anger over such evils? Is not this the time and place for our real patriotism to manifest itself in insisting that the United States use its resources in protecting her own sons and daughters instead of wasting millions in war preparations? Are we blind to our real enemies? When will we learn the meaning of our Master's words, "A man's foes shall be they of his own household." Mr. Carnegie never uttered truer words than these, "Honor's wounds are always self-inflicted." Our flag is stained not by what some foreign despot refuses to do but by those who are living evil lives under it. "It is stained by lynchings, soiled by commercial defalcations and embezzlements and robberies, disgraced by political corruptions." If the brightness of its stripes are dulled, and the brilliancy of its stars are dimmed, it is because those living under it are not living as they ought.

As Christian citizens and as a Christian

nation—if such we may call ourselves—we have an example of true patriotism in Jesus of Nazareth. He said, "For *their* sake I sanctify myself." To be a true patriot and show due honor to the flag one must love his country. But his love will not stop here. He will love his flag and all the beautiful and good things for which it stands, not merely for its own sake but for the sake of the world. Frederick Lynch said, "To love one's country intensely because one wants to make her just, great, protector of liberty, fosterer of virtue, molder of brotherhood, preacher of righteousness, leader of nations, that is true patriotism and such patriotism is divine, holy, supernal."

Here then is the opportunity of the twentieth century for the American citizen to manifest the real spirit of heroism and patriotism, not in shouldering sword and gun and going forth to kill and destroy, but to *live* for one's country and help make it the cleanest and best nation of the world. The past never offered such opportunities for heroism and devotion of all one's highest qualities as the present offers. And the day will come when this nation will crown as heroes those who dare to go forth as prophets and preachers of a *saloonless* nation, a nation free of political corruption and social vice, a nation that cares more for the welfare of her sons and daughters than she does for enforcing a foolish naval salute, a nation who will possess her soul in patience, who being reviled will revile not again, or being struck will not strike back but will promote the world's brotherhood and peace.

The nation of the future will be great because she possesses not a big navy and army but a big heart, an army of noble men and women who have risen above the petty and uncivilized ways of settling disputes, but who think in terms of arbitration, world-sympathy, international good will and the world's brotherhood. The Christian nation of the future will not allow a double standard of ethics, but will demand that nations settle their troubles as men are compelled to settle. It will insist that war is a worn-out and obsolete method of settling disputes and must go forever. An honored flag means a flag unstained by the blood of our own patriots and the patriots of other nations, floating indeed over the land of the free and the home of the brave.



## MISSIONS

### A General Plan of Work

DEAR RECORDER READERS:

There is a very encouraging and hopeful feeling abroad among our people that we would like to build up churches as formerly. I wonder if any of us realize that we have planted on an average almost one church yearly for the past seven or eight years. Three of them have been in foreign countries, not including the work in Africa; four or five have been organized in this country. I am afraid, however, that we are watching ourselves grow more than we have been growing. Possibly we are inclined to "despise the day of small things," and this produces a feeling of unrest among us. Instead of remaining where we already have a nucleus and devoting ourselves to the building up of churches, we sell out and move on. In localities where we sold our lands at \$10 an acre twenty-five years ago, we are today buying back at \$50. God would have made us far richer in lands and churches if we had only let him. Let us remember that the price of lands is still advancing and that we may yet remedy the mistake we have been making if we will.

The Missionary Board has tried to serve these needy and unsettled fields by sending good men to visit and work until churches could be permanently established. It has also assisted in the support of resident pastors for these churches. It has not been able, however, to secure enough men of constructive ability who would leave their homes and go into the field. Last fall Eld. D. C. Lippincott of Garwin, Iowa, was employed as evangelist by the board, but before he began his labors he was taken seriously ill, and much to our regret, has not sufficiently recovered to go on the field. He has hopes, however, that he may fully recover.

Last April two strong men, Rev. W. D. Burdick of Farina, Ill., and Rev. D. B. Coon of Battle Creek, Mich., offered themselves to the board, not because they felt that they were especially fitted for the work, but because of the urgent need. The fact that they go out realizing the worth of this work is a very essential qualifica-

tion added to others which they already possess. Churches have grown by the blessing of God under their ministry in every case, because their foundations have been Jesus Christ. "For other foundation can no man lay, than that is laid, which is Jesus Christ." The board has accepted the generous offer of both men without a dissenting vote. The one sad thing about it is that they are needed in the pastorate. It does look, however, as if they are needed more on the field. There was no bartering; they set no price upon their services; they have left this whole matter with the board and the people. With God's help let us all endeavor to meet the demands which this increased undertaking will place upon us, and make of this work a success. Let's all look for a lifting, and not for a leaning place.

Brother Coon enters the field early in July. In the event that Brother Sayre can not be spared from his church the entire summer, it is expected that Brother Coon will take his place with the Milton Quartet. Brother Burdick expects to locate at Milton, Wis., where he may have for his territory the great Northwestern Association. He will commence work in the early fall.

At several meetings with the Missionary Committee of that association, and also at missionary conferences held with the people of Milton Junction, Milton, Albion, and Walworth, a general plan was worked out which is as follows:

Although Brother Burdick is now a member of the Missionary Committee of the Northwestern Association, he will continue to be a member *ex officio*. This committee shall have the local oversight of making and carrying out plans of work in the association and cooperating with the Missionary Society, in whose employ he shall be. When it is thought best, he is to work as an evangelist in holding special series of meetings. When he is not so needed he is to work as general missionary on destitute fields, and if desired, act as pastor of churches in his territory that have no settled pastor. He is to act as secretary in carrying on a general correspondence with his field, with the chairman or secretary of the committee of which he is a member and with the corresponding secretary of the Missionary Society, also to write for the SABBATH RE-

CORDER as seems best in order to inform the people of this work.

If this plan works well in the Northwestern Association, what is to prevent the Missionary Committee of the Western and of the Central associations uniting with the Missionary Board in placing Brother Coon or one of the workers in those associations in a similar manner, the combined territory of which is not as large as the Northwestern?

If sufficient interest in the work shall be aroused by this plan of cooperation, to furnish means and men, the same plan could be introduced into the Southwestern Association, which is also in great need. The Southeastern Association is very well provided for by the work of our general Missionary pastor, Brother Wilburt Davis. The Eastern is not in so great need as others: the Northwestern, the Western, the Central and the Southwestern. Brethren, will you help us mature plans and then help carry them out, to make this work permanent? This plan is not intended to interfere with or discourage missionary work now being carried on by pastors and churches throughout the denomination.

E. B. SAUNDERS.

### A Message to the Older Preachers

REV. G. M. COTTRELL

Yes, and to all the older people who have been doing the world's work. I fear we have been misled as to the proper time to quit our active service. Many an adage or popular opinion has unreasonably come to have the force of law. Doctor Osler a few years since proclaimed the idea and propriety of chloroforming people at sixty years of age. He thought that their usefulness was ended at that period, and they should make room for the younger generation.

The spirit of the age in recent times has tended to emphasize the same thought. Young men have made great strides in the business world. Big business, great financial schemes, new enterprises, some politics, have shown the prominence of the younger blood of our country, so that many of the older ones have almost come to accept this doctrine and duly to clear the track for the younger racers.

But I wish to challenge the claim thus made, and call upon all the older men to

stand for their rights. What is the sense in quitting before you are through? Why should the momentum of a moving train be sacrificed for a dead stop? Why should the accumulated wisdom and experience of years of service be cast ruthlessly into the scrap heap? Why ask a man to quit his job because perchance he has finished his sixty, seventy or eighty years of life and service? In many instances he is now just learning how to do his work to best advantage.

One Kansas preacher ought to put to shame many of us. He will be 112 years old next month, July 19, and he is still preaching the gospel. He hitches up his team each Sunday and drives to the Methodist church. He ties his team, posts himself at the door, and receives the churchgoers as they file past. He is pastor of the church. He is no Billy Sunday, or Pastor Russell, just simply an old man. He has been preaching for forty years, and those who heard him at the first and also recently, say his ability has increased rather than diminished. And yet he didn't begin till after the time most preachers think they ought to quit. His wife died at 101. Another elderly man, whom I read about this week, was taking a journey out of Kansas with a grandson. This man was 103. F. D. Coburn, Kansas' popular and distinguished Secretary of the State Board of Agriculture, after twenty-one years of uninterrupted service for the State, voluntarily lays aside the toga of office next Wednesday, June 30, at sixty-eight years of age, and takes his first vacation rest. He said he desired to resign in the prime of life. So sixty, seventy or eighty years, you see, is the *prime of life*.

"Why this waste?" We are not oversupplied with good preachers, and can ill afford to lose ten, twenty or thirty years of efficient service from the life of each trained worker. So let us revise our ideas and practice; and if we find we're still good for years of a man's work, let us refuse to climb away upon the shelf. It should be better for us to "keep going," and better for the cause.

June 27, 1914.

"The man who insists upon not letting his left hand know what his right hand doeth, generally carries his money in his left-hand pocket."

### More About That Florida Land

DEAR BROTHER GARDINER:

I went off so suddenly to Florida that I did not take the dates when you expected me to write; thought of it while away but felt so sure the first one came in July that I did not worry over it; was surprised to find my mistake upon my return. If this is suitable, please publish it as soon as possible, as there is to be a rise of ten dollars an acre on this land the first of August. It was not open to the market till a few months ago as it was an old Spanish grant and they worked for six years before they could get a clear title. Now everything is clear, and it certainly is one of the best opportunities for our people to be found. I was in the pineapple fields (hundreds of acres around there on much poorer land than this tract) where they are making from \$200 to \$500 an acre. They are right in the midst of the harvest now and I talked with the growers. On one of the same farms where they are shipping so many pines, they dug last spring 90 barrels of potatoes an acre and sold them for \$5.00 and \$6.00 a barrel. In a sweet-pepper patch the owner (Mr. Welsh) said he had shipped 800 cases an acre and sold them for \$1.50 to \$3 a case, expenses for shipping and cases, \$1.

A man near by having 90 acres of citrus fruit has been offered \$1,000 an acre and refused it. He took the world's premium at the world's fair at St. Louis, and many others.

A man back 23 miles, who a few years ago got hold of some government land, put out 22 acres of grape fruit, and is this year making three trips a week right through this land to town (Stuart), has already cleared \$3,000 this year, and had 500 cases yet to ship.

The largest of the drainage canals from Lake Okechobee is surveyed right through the north edge of this land. It is to be 200 feet wide at the top and with a mean depth of 12 feet. The last issue of the *Stuart Times* states that two bids have already been received on this canal and that the work of digging it is to begin very soon. The government survey shows an elevation of 26 feet from the lake to within two or three miles of the place where it is to empty into the South Fork of the St. Lucie River (right at this land), and then through

this land to tide-water (where the canal empties in) there is a fall of 26 feet. This shows the good drainage of the land, better than on many of these farms where they are making so much. The paper also states that it will be a ship canal, and that there is to be a large power-house (from the waterfall) to generate electricity. Of course it will have to be right on this land where the fall is. Just as sure as the canal comes through, and it is sure to, it will mean a rapid rise in land values at this place. I give you this explanation of what we saw and examined ourselves that you may judge as to the advantages of our people getting in on the ground floor.

Yours very truly,

M. B. KELLY.

Nortonville, Kan., June 26, 1914.

EDITOR SABBATH RECORDER:

The effort now being made to establish a Seventh Day Baptist settlement at Stuart, Fla., is not for the purpose of building up one community at the expense of others. Lone Sabbath Keepers are scattered all over this broad land. Even the State of Florida has enough of our people, if gathered in one place, to make a large church. New York, New Jersey, Pennsylvania and West Virginia each has enough Lone Sabbath Keepers to make more than one good-sized church. It is our purpose to draw largely from these scattered ones, to whom we must earnestly appeal, asking them to investigate our proposition. There are those who desire to go to Florida on account of climate and health. To all such we say, Come and go with us, and do not go off alone. We have tried living away from Sabbath influences and know how to sympathize with those who are denied the privilege of a good live Seventh Day Baptist church. To all those who are scattered abroad we say, Come and see. Investigate the opportunities here offered for a home or for investment.

The writer, after having spent six months in Florida, from January to June, and after investigating a number of localities on the east coast, and in the interior, most heartily approves and commends the choice of the committee.

Interested parties should write for particulars.

T. C. DAVIS.

Nortonville, Kan., June 30, 1914.

## WOMAN'S WORK

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

### Our Own

If I had known in the morning  
How wearily all the day  
The words unkind  
Would trouble my mind  
I said when you went away,  
I had been more careful, darling,  
Nor given you needless pain;  
But we vex "our own"  
With look and tone  
We might never take back again.

For though in the quiet evening  
You may give the kiss of peace,  
Yet it might be  
That never for me  
The pain of the heart should cease.  
How many go forth in the morning  
That never come home at night!  
And hearts have broken  
For harsh words spoken,  
That sorrow can ne'er set right.

We have careful thoughts for the stranger,  
And smiles for the sometime guest,  
But oft for "our own"  
The bitter tone,  
Though we love "our own" the best.  
Ah, lips with the curve impatient!  
Ah, brow with that look of scorn!  
'Twere a cruel fate  
Were the night too late  
To undo the work of morn.  
—Margaret E. Sangster.

### Miss Burdick Writes of Her Arrival in Shanghai

MY DEAR MRS. CROSLY:

It is seven weeks today since I reached Shanghai and I regret that I have been so long in writing you a word for the Woman's Page of the RECORDER. It was from one of the last ports in Japan that I sent a letter to the board, hoping that it would reach them in time for the May meeting.

I want to say a good word for the Santa Fé road, by which I came to the coast. It is a very delightful road, particularly at this time of year. I want also to make grateful mention of the kindness of friends along the way. As a whole the

voyage across the wide Pacific was most favorable,—a pleasant surprise, for I was under the impression that it might be otherwise in the month of March. Some of the officers told us that this was the first good voyage of the season.

The manner of reaching Shanghai is capable of great variety. It was no new thing to be detained outside Wu-sung by fog, but as we were on one of the smaller Japanese steamers from Kobe we were looking forward to coming up to Shanghai without the usual transference to a launch at Wu-sung. We made our belated way up the river all right, but when we were about to get in, the steamer commenced to make for the Pootung side of the river and we had to go the rest of the way by launch after all.

I was on deck trying to see if I could recognize any one on the launch that was standing off until we should be anchored, when I heard my name called. After some searching for the source of the call I found Doctor Davis and Miss West in a sampan not far from the steamer. They had had a wearisome morning waiting for the steamer, as had others of the mission and the schoolgirls whom we found at the jetty. It was very good to see all these friends again I can assure you.

Seven weeks would seem like a long time under many circumstances but it has seemed a very brief time to me. There are thirty-six girls in the school now and they are attractive girls. I do not feel very well acquainted with the new ones. One misses the class of older girls who were here and who have gone out while I have been at home.

There is certainly large opportunity for work here among the children of the various schools and no end to what one could attempt in His Name among outsiders. From visiting missionaries from other provinces and from workers in this locality there comes the same story of awakening and of openings for work. One longs for divine enablement to do the most and best work possible for Him.

Very sincerely yours,

SUSIE M. BURDICK.

West Gate, Shanghai, China,  
May 31, 1914.

### Commonplace in Christian Service

Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—*Matt. 10: 42.*

In uttering these words our Lord had a very important lesson to teach his disciples, and that, at the very beginning of their ministry. In order that we may properly appreciate this lesson it is necessary for us to go back and begin with him his ministry on earth.

You will remember that after Jesus selected his twelve disciples he took them up on the mountain apart for the purpose of giving them certain instructions for their life-work. These instructions were in the nature of an exemplification of certain Christian principles which were to govern them in their life and teaching. Immediately following this Sermon on the Mount, as it is called, Jesus brought his disciples from the mountain to the valley, and there in the valley he came again in contact with all forms and phases of human need: with the hungry, the blind, the dumb, the leprosy, the paralyzed, the demon-possessed, the broken-hearted, the discouraged. And not only did our Lord come in contact with all forms of human need, but in every instance he met that need.

It would almost seem as if all this had been prearranged by Jesus. On the mount he preached a great sermon, the greatest ever preached. But great preaching alone can not save this world, and Jesus knew it. He realized that there must be great practice as well as great preaching, if this world was ever to be won and if the kingdom of Christ was ever to be established. Study the life of Jesus and you will be impressed with the fact that he spent a great deal more time practicing his preaching than he did preaching his practice, and it is well for us to remember that, for it is just as necessary today as it was then. I would not undervalue preaching and teaching. The world needs the very best preaching and the very best teaching it can have. But the world is never going to be won for Jesus simply by great preaching and by great teaching. There must be something else besides if this world ever yields to Christ Jesus.

When Jesus Christ came to face the need of the world he realized that before he could get into the minds of his hearers the truth he was here to teach, he must get hold of their hearts. My brethren, the very best way to get hold of the mind of a man is by way of his heart, and whatever method we can adopt, which in itself is not harmful, that will help us to get hold of a man's heart, will help us to get hold eventually of his head. As soon as Jesus came down into the valley and found himself surrounded by this great mass of human need, he began at once to work upon it. He did not stop to inquire about it. He did not spend time holding conferences as to how it came about, and as to how it could be prevented in the future. He plunged at once, without a word, into the effort to meet the need, and afterwards proceeded to tell the world how this condition of need could be prevented. He healed the leper; he healed the centurion's servant; he healed Peter's

wife's mother; he cast out demons; he healed the man with the palsy; he raised the ruler's dead daughter; he opened the eyes of the blind; he cast the demon out of the dumb man; he stilled the tempest. Truly this was a great ministry—too great for the disciples to take in. They had been called to follow him, and they were anxious to do it. But when they saw him at work in this fashion, they were naturally discouraged. They realized that, although he had commissioned them to do these wonderful works, there was in themselves no power to do it. They were discouraged by the very nature of the work, and Jesus saw and recognized their discouragement, and it was to meet this discouragement that he said: "Whosoever shall give . . . a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." If we can not do the wonderful miracles that he did, there is—thank God!—one thing that we can do: we can give a cup of cold water to those who are thirsty. And if we do this in the name of a disciple, and if it is the best we can do, we shall in no wise lose our reward.

My brethren, these are very comforting words. I can see the tide of discouragement that had rolled over these disciples give back as Jesus spoke them. I can hear them, every one, say, "We can do that! We can not do these things that he has done, but we can do that." And I am sure that they started out with new hope and new courage in their hearts.

Now, in many respects we are like these disciples. We are prone to discouragement because of the lack of a proper conception of the nature of true service. There are two classes of professing Christians with whom we have to deal. First, there are those who are trying to get out of their religion all that they possibly can. Some are trying to get material gain out of it, and that is about all their religion amounts to. I have in mind a man who came to the little town in which I began my ministry, for the purpose of engaging in his profession of doctor. Out in the country district where he came from all the wealthy and cultured people were Baptists, and he had been a Baptist. He came to our town to pursue his profession, and not long after he arrived he found there were very few Baptists there, and those not of the wealthy or the cultured class. So he examined his faith and found that he was not so good a Baptist as he thought he was—in fact, he was really a better Presbyterian than he was a Baptist, for the Presbyterians predominated. Shortly after he joined the Presbyterian Church he said to me: "I suppose you know I have left the Baptist Church?"

"Yes; I hear so. But I would like to ask you why. It is perfectly right for you to do so if you have a good reason for it."

"Well, I have a good reason. I have to make my living by my profession, and there are no people here much but Presbyterians."

Now, I have watched that man. For a time he seemed to prosper, but today he is a failure.

Other people try to get social standing out of their religion. I remember another man who came to the same town, who also had been a Baptist. He had some daughters, and he and his wife were very ambitious for them. He

had not been there very long before he came to me and said frankly: "We can not connect ourselves with your church, because it does not furnish us with the atmosphere that we desire for the raising of our daughters." I understood very well what he meant. He joined another church for the purpose of getting the social atmosphere for his daughters. I have watched that man too, and I have watched his daughters, and if I know anything about disappointment he is one of the most disappointed fathers that I ever knew.

Then there are other people who are simply anxious to escape hell. They use their religion as a sort of fire insurance policy against future punishment.

But, thank God, there is another class of people in the church of Jesus Christ, people who are trying to put into their religion everything that they possibly can. They are not so anxious to herald their work and tell it abroad, but they are at it. Now, it is to this class I want to speak, to the men and women who, appreciating what they have been saved from and what they have been saved to, are trying to put into their Christian life everything possible for the advancement of the kingdom of Christ. And they are anxious that this salvation, which means so much to them, shall be world-wide in its benefits. But the sad fact is that many of these people are failures. They strive to do, but they fail. It is not because their motives are wrong; not because they are not in the right line of service. It is because they have misunderstood the nature of service for them. They have not seen the might of the ministry of small things. Most of us are small people, and we might just as well admit it, and there is no use in a little man trifling with a big thing. It is all right for big men to spend their time on big problems, but most of us have to content ourselves with little problems, because we are little people. But that is nothing to be discouraged about, for we learn from our text that if we can render a little service in the right spirit we will stand alongside of our big brother in the day of final rewards.

Let me illustrate what I mean. Take a man about to enter the service of his country. And, by the way, let me say we have no right to sneer at the man who is contemplating such a career. If he serves his country well, he serves God well. Well, this man is contemplating such a service, and he attends perhaps some great patriotic occasion and hears an address on some great historic character, a character that figured in the days of the past in a mighty way, and, with his mind on fire, he says: "By the help of God and the powers within me, I am going to adopt that man's line of life and win in this battle." But after awhile, he wakes up to the sad realization of the fact that he has been a failure. Now, it is not because his methods were wrong; not because he was not divinely called to that particular service; not because of the lack of gifts. He may have had all these things in their proper proportion. But it was because of the fact that his method was the method of another, not that of himself. No man can be the other fellow. The place that our fathers held was their place, and not ours. They met their problems in their day and in their way.

We have to meet our problems in our day and in our way. There will never be another Abraham Lincoln in America, much as we may think we need one. Our statesmen have to give themselves to the solution of the problems that beat and throb in the life of the present, and they have to do it in their own way, in the light of the present. It is true that

"Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints in the sands of time"

But we can never do that by living their lives or by working our problems with their methods. We must do it by working our own problems with our own methods, as common-sense, practical men.

Again, take the service of the church. Why do so many fail in the church? Why do so many fail in the ministry? Not, I believe, because they are not divinely called; not because they have not the right motives in their service; not because they are lacking in gifts, for we have today as much gift, as much power, as much culture in the pulpit as ever in the history of the church—perhaps more. I believe that men fail in the ministry more than for any other reason because they attempt to do their work in another's way. Here is a young preacher, for example, who sets before him such preachers as Spurgeon, Joseph Parker, Henry Ward Beecher and Phillips Brooks. Now, my brethren, they were all great men and have left behind them lives worthy of study; but there will never be another Spurgeon, nor another Parker, nor another Henry Ward Beecher, nor another Phillips Brooks. And the sooner the young preacher realizes this and gives himself to the working out of a ministry of his own, in his own way, for his own time, the better it will be for himself, for the ministry, for the church and for the world.

Again, take a young man just starting out as an evangelist. He reads the biographies of Finney, Moody, Whitefield, Wesley, and his heart is on fire. He says: "I am going to put the methods that these men adopted into practice." Now that ambition of his to be an evangelist is a worthy one. God save me from casting any slur upon the evangelist! But, my brethren, that man's method of being an evangelist is one that will most signally fail. I unhesitatingly say that, as much as we may think we need them, there will never be another Finney, nor another Whitefield, nor another Moody, nor another Wesley; and the quicker we realize it and give ourselves to working along the lines of the present the better it is going to be for evangelism. We have heard so much of late about the great revival that is to come, we have said so much about it, we have talked about it until we have almost talked it to death—what do we mean by it? We mean generally a revival of a certain type that once spread over this or some other country and accomplished worlds of good, whereas the great revival that is coming is to be a revival for the present and it will be along the lines of present-day life. It will be led by men giving themselves honestly and conscientiously to methods that are their own, and not their fathers'.

Will you pardon me if I say a few words as

to my own method in London, a very different one from that which I used to follow in my church in Atlanta? I have changed my method simply because I have found that the circumstances around me are different. I have been pastor of this church in London now for about eighteen months. During the first year of my ministry there, by the help of God, we were enabled to take into the membership of the church over two hundred souls, most of them on confession of faith. Not only have we not had a mission, or an evangelistic week, but we have not had a single after-meeting, not one. Every Friday evening, from six o'clock until ten, I am in the vestry, with some other workers to assist me, to talk with any who are concerned about religion. Every one of these people who have come into the membership of the church upon confession of faith has come there through that Friday evening meeting. I see some of you taking note of that. You will go home and establish a Friday evening inquirers' meeting—and fail. Perhaps you won't. You may find it will work in your community. You can well afford to try it, for this business of winning men and women to Christ is so serious a business as to call us to the trial of anything and everything that will help us in the work. Try it, if you like, but do not pin your faith to it simply because it has succeeded at my church in London.

Some of you have read that little book, "Ships that Pass in the Night." One chapter in it is worth a great deal—in fact, to my mind it is the only thing that is worth anything. It is that chapter descriptive of the man's search for the temple of knowledge. He climbs the mountain with its rugged cliffs and its stones and thistles, until, emaciated and scarred and bleeding, he comes at last to the summit. There he expects to find the temple of knowledge. He made sure it would be on that great mountain peak. But when he gets there he finds no temple. Bewildered, discouraged, stiff and sore in body, he looks around him. Seeing nothing there, he accidentally drops his eyes down the slope by which he has just come. There at the base of the mountain, right where he had left, shut in by a group of beautiful trees, he sees a spire, and on that spire is a flag on which he reads: "The Temple of Knowledge." There it was, just where he had started from, and all his struggle and climb and suffering, all his discouragement and disappointment at the end of the journey, might have been escaped if he had only remembered to look around before he started.

My brethren, in the name of God, for the sake of your own highest usefulness, and for the sake of this great needy world, I beg you to look around where you live for opportunity to serve. Stop thinking, Oh, if I could go to New York, or Boston, or London, I could do something. The man who does something in New York, or Boston, or London, is the man who has done something at home. It is the man who uses his material at home that God uses abroad, and he is the only man.

What will this do? It will put everybody in the church of Christ at work, for there is need for everybody. In this way we shall help bring to pass the answer to the prayer our Lord taught us: "Thy kingdom come. Thy will be done in earth, as it is in heaven." May God

help us when we go away from here to examine into the commonplace opportunities where we live!—*Rev. L. G. Broughton, Record of Christian Work.*

### Semi-annual Meeting

The semi-annual meeting of the Western Association was held with the church at Andover, June 26-28, 1914.

Friday evening.—The meeting was opened by a praise service led by Rev. Walter L. Greene. After Scripture reading and prayer by Rev. L. O. Greene an inspiring sermon on "Another Chance" was preached by Ira S. Goff.

Sabbath morning.—The services opened with the regular church services at 10.30. After music by the congregation the Nineteenth Psalm was read responsively. The Scripture lesson of the morning was the twenty-fifth chapter of Matthew, which was followed by prayer by A. Clyde Ehret. The sermon of the morning was preached by Pres. B. C. Davis. He used for his text Matthew 25: 28, 29, "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

Sabbath afternoon.—After the noon hour the people assembled at 2.30 for the Sabbath-school hour. This was led by Mrs. Henry Livermore of Andover. The meeting opened with a hymn, which was followed by a very interesting exercise, "Seeking the Savior," given by the children. The lesson being review, Mrs. Livermore asked several to review the different lessons. These talks brought out many truths from the lessons which we had not learned during the past quarter. At 3.30 the meeting was given over to Walter L. Greene, who took charge of the Young People's hour. A paper, on "The Rural Community," written by Mark Sanford, was read by Professor Norwood. Following this there was a discussion of young people's problems in which representatives of each Endeavor society present took part.

Sabbath evening.—The Sabbath-evening meeting was opened with a praise service led by Walter L. Greene. The Scripture lesson found in John 4: 1-42 was read by Ira Goff, followed by prayer. Then came an excellent sermon by E. E. Sutton. His text was found in John 4: 36-38.

Sunday morning.—Sunday was given over to a Sabbath-school institute. [For account of institute see Sabbath School department of this RECORDER.]

Sunday afternoon.—The Sunday-afternoon session opened with a praise and prayer service conducted by Wm. M. Simpson. Some very good suggestions on "Why I Should Attend Sabbath School" were given by Ira Goff and E. E. Sutton. This was followed by an interesting talk on Home Missions by Rev. E. B. Saunders.

Sunday evening.—The Sunday-evening service was a union meeting of the churches of Andover. After a short business session, the praise service was conducted by L. O. Greene. The Scripture lesson, read by Rev. Mr. Baker, pastor of the Andover Methodist Church, was found in Mark 7: 24-37. Prayer was offered by Rev.

Mr. Randall of the Baptist church. The closing sermon of the meetings was preached by L. O. Greene, from the text found in Mark 7: 33, 34. After singing, the meeting was dismissed by E. E. Sutton. MABEL E. JORDAN, Secretary pro tem.

### Among the Scattered Sabbath Keepers of the Southwest

REV. E. H. SOCWELL

Leaving San Antonio, Tex., I went direct to Port Lavaca, Tex. Port Lavaca is located upon the Gulf of Mexico, or speaking more accurately, upon Lavaca Bay, which opens out into the Gulf. At this point we have two loyal Seventh Day Baptists, Mr. and Mrs. D. S. Allen. Their home is located upon the seashore, and to their home we were warmly welcomed.

Mr. Allen is known to all the people of the town and is held in high esteem by all. He is the expert "oyster-knife maker" of the Gulf Coast, and his knives are used by nearly all the oystermen at Port Lavaca, Galveston, and all prominent points upon the coast.

A series of revival meetings was in progress in the Baptist church, and it was not thought best for me to hold meetings and thus divide the congregation. I attended these meetings, formed the acquaintance of the pastor and the evangelist, and was at once assigned a place in their public worship.

Through Mr. Allen I met a large number of people at this point and was treated with the utmost courtesy by all. Mr. and Mrs. Allen had received no official visit from our people for eleven years, but through all these years of isolation they have been true and faithful. They were grateful to the Tract Society for the visit afforded them, and I am grateful for having had the privilege of visiting them. Pleasant indeed were the sunny days spent in their cheerful home by the sea, and they were not without some degree of profit.

Corpus Christi is also located upon the Gulf of Mexico, or to be exact, upon Corpus Christi Bay. A few days were spent at this point in a most pleasant visit with Mr. and Mrs. Henry S. Davis of North Loup, Neb., who were here only for a limited time prior to their return home.

We made several visits while in the city, and among them was our visit with "Mr. Martin Arredondo," a cousin to Carranza,

the chief of the Mexican insurgents. Mr. Arredondo is an exile from Mexico, his homeland, during these days of internal strife, and I found him to be a man of culture and of broad and generous spirit. My acquaintance and visit with this courteous man was of special interest to me, and my visit with Mr. and Mrs. Davis was one of constant pleasure.

Lyford, Tex., located in the extreme southwestern corner of Texas, is also in the southwestern corner of the United States, and this was the next point visited. Here I was most pleasantly entertained in the home of Mr. and Mrs. Harry S. Davis, formerly of Marlboro, N. J. After my arrival I learned that Mr. Davis is a son of Watson Davis, whom I used to know quite well, and a brother of Rev. Wilburt Davis of West Virginia. I also knew many other relatives of his. I learned that Mrs. Davis' mother was a schoolmate of mine at Union Academy, Shiloh, N. J., forty-three years ago, and at that time was Miss Anna Spahr, now Mrs. Campbell.

In order to add to the pleasure of my visit, Mr. and Mrs. Davis entertained, at tea, the Baptist and M. E. pastors and their wives. This afforded each of us a most pleasant social time and gave evidence of thoughtfulness on the part of Mr. and Mrs. Davis.

During my stay at Lyford I delivered an address before the M. E. Sunday school, an address before the Baptist Y. P. S. C. E., preached in both the Baptist and M. E. pulpits, and made a number of visits among the people of the community. Never before had the people of this country heard a Seventh Day Baptist clergyman preach, nor had they ever seen one of our ministers.

Mr. and Mrs. Davis have lived at Lyford for four years and my visit to them was the first ever made by any person of like precious faith; but they have been true Seventh Day Baptist Christians and have won the esteem of all the people of Lyford. They expressed themselves as much pleased over the visit made them and over the favorable impression created among the people of the community. It was certainly a pleasure to visit these faithful ones in this far-away semi-tropical country, and those pleasant days will often be called to mind during the oncoming years.

Eagle Lake, Tex., May 15, 1914.

## YOUNG PEOPLE'S WORK

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

### Is Your Society Doing as Well?

Some time ago the editor of the Young People's department received the following letter, which contains so much that is inspiring and interesting that it is given in full for the benefit of our other societies. The work which the little Christian Endeavor society at Long Beach, Cal., is doing is a splendid illustration of what an earnest company of young people may do, though but few in numbers. The letter follows.

DEAR EDITOR:

Some time ago our Christian Endeavor society instructed me to write to the RECORDER telling of our little society here. To be sure, we are not large, as the world looks at it. We have eight active members, two associate, and one absent. Not a very big showing, is it? But we started with five last August. We hold our meetings on Sabbath afternoons. I wish that you could drop in at one of them sometime. First you would take part in our rousing song service. Then we have the prayer circle, every member leading in prayer. Next come the leader's remarks and after that is our free informal discussion of the topic. We started with clippings and numbered questions, but now the clippings are almost never used except by the younger members, and the questions are not numbered and are used only as suggestions for the remarks. We certainly do have interesting and helpful meetings.

We have adopted the "dollar per year per member" plan suggested by the Young People's Board at the first of the year. Already five dollars have been sent to the board. It is not much but we believe that every little helps. Some of us are reading the Bible through this year. Two of our members are to be baptized and join the church, which we organized here last Sabbath, as soon as it can be arranged for. That makes every member a church member.

We do not tell these things to boast, but to show what a few young people can do

with God's help. Young people, what if there are only a few of you? Is not God ready to lend a hand? Why not organize a society, even if you have only a few members? I'm sure it has done no harm here. In fact, it has done good. We want to do all we can to help the young people of the denomination. If there is anything we can do, let us know and we will try our best to do it.

Yours for Christian Endeavor,  
LESTER G. OSBORN.

351 E. 17th St.,  
Long Beach, Cal.

### Why Attend Christian Endeavor Conventions?

WM. M. SIMPSON

Paper read at Christian Endeavor Rally,  
Nile, N. Y.

Christian Endeavor is a world-wide movement. Its headquarters are at Tremont Temple, Boston, Mass. Besides the world-wide organization, there are state organizations, district organizations, county organizations, and local societies. In some places there are also local unions.

There are several reasons why local societies ought to send representatives to the conventions of these larger movements. First, to avoid getting into ruts. The society whose members never see other societies, never read the *Christian Endeavor World*, and never attend conventions is likely to fall into the rut of having only one way to do things. Consequently, its meetings become monotonous, dull and uninteresting. Then attendance will soon be diminished, and the members, judging from what they see in their own society, conclude that Christian Endeavor is a dead movement. The difference between a rut and a grave is chiefly in the depth. The same society, by exchanging ideas in the convention, might have gained new ideas that would have imparted new life and life-giving power to its members.

The second reason why local societies ought to send representatives to conventions is more beneficent. For in the convention the local society has opportunity to help other societies by letting them know of the plans and methods which it has found successful. For example, if the society at Nile should find its present plan

of a special bi-monthly service successful, it ought to be willing to tell the county convention at Wellsville next fall. Thus by mutual helpfulness the local societies avoid becoming self-centered.

Third, there are certain kinds of work which the local society can not do so well alone as it could in coöperation with other societies. For example, one society might help to organize one new society; but the organization of new societies and the encouraging of weak ones can better be accomplished by a county-wide campaign. If a county should find it advisable to employ some one to give all or a large part of his time in such work, it could do it best through the county convention. All the societies of the county ought to be glad to contribute to the support of such a Christian Endeavor specialist. And if they contribute, they ought to have a voice in directing his work. Therefore, they ought to attend the convention.

The fourth reason why local societies ought to attend conventions is that the friendly rivalry among societies competing for Christian Endeavor honors is a stimulant and a tonic for local interests. Contests in increase in membership and attendance and amount of special work done call attention to certain definite things that each society ought to do, but might not do if it were not thus encouraged to do them.

A special benefit comes to the delegates themselves who attend the conventions. By mingling with others socially they add to their culture. By hearing the addresses of Christian Endeavor specialists they are inspired. And by preparing and delivering a report of the convention to the home society they are strengthened.

So by all these means Christian Endeavorers may be fitted for future work for Christ and the Church in the great movement of the evangelization and Christianization of the world.

### Good News From the Mission Fields

REV. H. L. COTTRELL

*Christian Endeavor Topics for July 25,*  
1914

#### Daily Readings.

Sunday—Power for missions (Acts 1: 1-8).  
Monday—First reports (Acts 8: 14-17)  
Tuesday—First Gentile missions (Acts 11: 1-12)  
Wednesday—A journey and report (Acts 14: 21-28)

Thursday—Thanksgiving over news (Eph. 1: 15-23)  
Friday—Reports encourage (1 Thess. 1: 1-8)  
Sabbath Day—Topic: Good news from the mission fields (Ps. 66: 1-8)

#### SOME BIBLE HINTS

Verse 1. The Supreme Being to whom we should direct our praise is God, our heavenly Father, the Source of every good and perfect gift. How often do people give praise to whom it does not belong?

The nature of our praise should be joyful and willingly offered.

The people who should give God praise include all the inhabitants of the earth, but especially the Christian who is blessed with Christian experience, knowledge and opportunity.

The voice of too many peoples is still one of sorrow. "It will never be a grand symphony of joy till they know the Lord."

Verse 3. The great power that subjugates the enemies of God is not physical but spiritual power, the power of a Person whose master-passions are love, wisdom and justice.

He subjugates his enemies by transforming them. It is recorded of a certain Chinese emperor that, upon being apprised that his enemies had raised an insurrection in a distant province, he said to his officers: "Come, follow me, and we shall quickly destroy them." On his arrival, the rebels submitted to him, and all expected that he would take the most signal revenge. Instead of this the captives were treated with the utmost kindness. "How!" cried the minister of state, "is this the manner in which your promise is fulfilled? Your royal word was given that your enemies should be destroyed, and lo, you have pardoned them all and even some of them have been caressed." "I promised," said the emperor generously, "to destroy my enemies. I have fulfilled my word, for, see, they are enemies no longer. I have made friends of them."

Verse 4. The fulfilment of Nebuchadnezzar's dream of the little stone cut out of the mountain without hands, which destroyed the image and became a mountain which filled the whole earth, has long been delayed, but we have the unmistakable evidences that the time is surely coming when the kingdoms of the world will become "the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."

Verse 7. "God's eyes are the eyes of a

Judge; let not the rebellious exalt themselves. They are the eyes of a Father; let not the repentant fear."

Verse 8. "There is only one way for a nation to bless God; that is by doing his will."

GOOD NEWS FROM MISSION FIELDS

During the past generation the native population of South Africa has doubled, but the native Christian population has increased five times.

Sixty years ago there was only a handful of Christians in the Telugu country of India; now there are more than 300,000, and the change has meant a wonderful uplift to the people.

In Africa there are 500 mission fields, of 10,000 square miles each, without a single missionary. The vast region of 5,000,000 square miles contains 70,000,000 souls.

About a thousand children from Moslem homes are attending Protestant mission schools in Persia—only one indication of the new tolerance of Mohammedans.

There are in Japan 92,595 non-Roman Christians and 63,081 Roman Catholics. There are 80 Protestant houses of worship in Tokyo and their total church attendance on Sunday morning is 5,000 on the average.

THE TESTIMONY OF SOLDIERS TO MISSIONS

The Layman's Missionary Movement of Great Britain recently held its first conference in Buxton with a series of enthusiastic sessions in which the most effective speakers were drawn from native Christians of Africa and India. The conference was marked also by the frank testimony of officers in both the army and the navy, who in their service abroad had been convinced by actual demonstration of the value of Christian missions. One of the speakers said, "It is our privilege to see that never again shall there be a generation of men who do not believe in foreign missions."

THE CHURCH IN FIJI

Mission work was begun in 1835 in Fiji. Now out of the 90,000 native inhabitants of the islands, 83,000 claim that they are Methodists; 33,000 of these are full members. The native church is very generous. Last year 10,700 pounds were contributed for mission work by the Fijians themselves. There is, however, a large number of non-Christian East Indians in the islands, and this number is increased by immigration.

There lies a mission field for the young church of Fiji.

MASS MOVEMENTS TOWARD CHRISTIANITY

It seems sometimes that our highly organized missions are unable to cope with the situation created by mass movements toward Christianity. For instance, in Gujerat, India, thousands of outcast peoples are asking to be received into the church but there is a scarcity of teachers to prepare them for baptism. In southern Nigeria a negro preacher (who is an independent worker) has baptized hundreds of natives for a fee without any examination on the faith. It is sad to say that Christians of England have given financial support to such a man.

The mass movement toward Christianity among the animistic tribes in the Dutch East Indies spreads rapidly. The German Rhenish mission among the Bataks in Sumatra reports 14,000 baptisms, bringing the total Christian community among the people to 140,000. The peril of the future seems to be the influence of a materialistic European civilization. Javanese of the upper class will be tempted to adopt only certain features of western culture—and these are not always the best—without acquiring a real knowledge of its higher principles.

SUGGESTIONS HOW TO GET GOOD NEWS FROM OUR OWN MISSION FIELDS

1. Ask one or more Endeavorers to bring in one item of good news from Shanghai, others to bring in one item of interest from Lieu-oo, have still others report from Java, and so on until good news has been received from all our mission fields, both home and foreign.

2. Study Secretary Saunders' "Report on British Guiana, South America," asking six Endeavorers to discuss, each one a section. (See SABBATH RECORDER for May 25, 1914.)

Wanted

A Seventh Day Baptist family to take charge of a good grazing and truck farm at Lost Creek, W. Va. Good markets. Church and school opportunities. Free gas throughout the house. An excellent opening for the right party.

Address P. O. Box 3, Salem, W. Va.

Tract Society—Treasurer's Report

Receipts for April, 1914

Contributions:	
First Hebron Church .....	\$ 5 07
Albion, Wis., S. S. ....	2 00
Second Brookfield Church .....	\$10 00
Second Brookfield S. S. ....	2 68
North Loup, Neb., Church ...	12 68
Dodge Center, Minn., Church ..	10 50
Pawcatuck Church (Westerly, R. I.) .....	17 50
Riverside, Cal., Church .....	161 20
Nortonville, Kan., Church ..	95
Hammond, La., Church .....	13 88
Fouke, Ark., Church .....	5 37
Milton, Wis., Church .....	6 00
Plainfield, N. J., Church .....	21 05
Plainfield, N. J., Church .....	39 05
Farina, Ill.: Church .....	\$14 20
S. S. ....	8 75
First Verona, N. Y., S. S. ...	22 95
Farnam, Neb., Church .....	3 40
Chicago, Ill., Church .....	13 33
Chicago, Ill., Church .....	15 00
First Hopkinton Church (Ashaway, R. I.) .....	11 15
First Westerly, Dunn's Corners, R. I. ....	3 29
Salem, W. Va., Church .....	9 85
H. E. Davis and wife, North Loup, Neb. ....	10 00
P. B. Maxson, Tulsa, Okla. .	10 00
J. H. Coon, Milton, Wis. ....	10 00
Lucius Sanborn, Davison Mich .....	10 00
A Friend, Brookfield, N. Y. .	5 00
A Friend, Lowville, N. Y. ...	18 00
	\$ 437 22
Income from Invested Funds:	
Eugenia L. Babcock Annuity	\$125 00
American Sabbath Tract Society Fund .....	5 11
George H. Babcock Bequest ..	89 21
D. C. Burdick Bequest .....	40 49
D. C. Burdick Farm .....	14
Orlando Holcomb Bequest ...	30 00
George Greenman Bequest ..	30 00
Joshua Clarke Bequest .....	9 00
Russell W. Green Bequest ..	4 50
Miss S. E. Saunders, in memory Miss A. R. Saunders ..	4 50
	337 95
Publishing House Receipts:	
Recorder .....	\$216 03
Visitor .....	25 85
Helping Hand .....	59 18
	301 06
	\$1,076 23

Receipts for May, 1914

Contributions:	
Alice A. Peckham .....	\$ 5 00
Geo. W. Lanphere and wife..	5 00
Harry S. Davis .....	1 00
Mrs. Cora Davis .....	1 00
Plainfield, N. J., Church .....	27 87
Gentry, Ark., Church .....	5 00
First Brookfield Church (Leonardsville, N. Y.) .....	11 60
Milton, Wis., Church .....	21 10
Mill Yard Church, London, Eng. ....	9 43
First Alfred, Alfred, N. Y. ...	32 87
Carlton Church, Garwin, Iowa	8 63
Coudersport, Pa., S. S. ....	4 50
	\$ 133 00
City National Bank. Interest .....	
	21 84
Publishing House Receipts:	
Recorder .....	\$ 97 01
Visitor .....	130 97
Helping Hand .....	13 25
Tracts .....	80
	242 03
	\$ 396 87

Receipts for June, 1914

Contributions:	
Carlton W. Crumb, Milton, Wis. ....	\$ 10 00
Mrs. Jane C. Bond, Roanoke, W. Va. ....	1 00

S. C. Maxson, M. D., Utica, N. Y. ....	5 00
Mrs. J. M. Ferren, Calamus, Iowa .....	2 50
Mrs. Louise Shaffer, Calamus, Iowa .....	1 00
D. R. Edwards, Ardmore, Okla. ....	5 00
A Friend, Garwin, Iowa .....	1 00
A Friend, Dodge Center, Minn. ....	1 00
Timon Sorenson, Viborg, S. D. ....	20 00
Woman's Executive Board ..	79 24
Plainfield, N. J.: Church .....	\$15 75
S. S., Gen. Fund .....	10 39
S. S., Boodschapper ..	6 64
Y. P. S. C. E. ....	5 00

New York City Church .....	37 78
Waterford, Conn., Church .....	23 09
First Westerly Church .....	15 00
Shiloh, N. J., Church .....	3 00
Friendship Church (Nile, N. Y.) .....	23 00
Albion, Wis., Church .....	7 23
Second Alfred Church .....	6 60
North Loup, Neb., Church .....	3 95
Rockville, R. I., Church .....	14 40
DeRuyter, N. Y., Church .....	11 70
Salemville, Pa., Church .....	42 56
	4 06
Sabbath Reform Field Work, expenses returned .....	318 11
Income from Invested Funds:	3 37
I. H. York Bequest .....	\$ 3 00
George Bonham Bequest .....	3 00
Greenmanville, Conn., Church Fund .....	3 00
Mary P. Bentley Bequest ..	4 50
Relief A. Clark Bequest .....	4 50
E. Sophia Saunders Bequest..	24 00
Susan E. Burdick Bequest ..	3 00
I. D. Titworth Bequest .....	12 50
Sarah E. V. Stillman Bequest	12 50
George Greenman Bequest ..	15 00
American Sabbath Tract Society Fund .....	24 38
D. C. Burdick Bequest .....	293 56
D. C. Burdick Farm .....	15 41
George H. Babcock Bequest..	1,053 75
Sarah P. Potter Bequest .....	30 80
H. W. Stillman Bequest .....	100 00
George S. Greenman Bequest	51 00
Elizabeth L. North Bequest..	3 00
Richard C. Bond Bequest .....	3 00
Julius M. Todd Bequest .....	3 00

Publishing House Receipts:	
Recorder .....	\$438 25
Visitor .....	19 44
Helping Hand .....	41 95
Lewis' Biography .....	1 50
	501 14

E. & O. E. F. J. Hubbard, Treasurer.

HAND-PENCILED SCRIPTURE WALL MOTTOES made to order, 10 cents per word, but none sent by mail for less than 25 cents, on Quaker gray cardboard, tied with ribbon, color desired. State size and text wished for. Miss LOIS R. FAY, Princeton, Mass.

MONEY WANTED to place on well secured loans on real estate. Have loaned thousands for others, why not for you? Ten per cent interest. E. D. STILLMAN, Elkhart, Kansas.

## CHILDREN'S PAGE

### Haying Time

ALICE ANNETTE LARKIN

It's haying time at our house now,  
And every one works hard;  
It takes a lot of folks to rake  
The meadows, fields and yard.  
And when we think we're going to rest,  
Or tumble on the hay,  
"Come, bring a pail of lemonade,"  
Somebody's sure to say.

Or Brother Dick will want a lunch,  
And then he'll call, "Hello!  
Run get those doughnuts Mother's made,  
There's scurry up and go!"  
We don't know why he acts so big,  
He's not so very old;  
But we 'most always start right off  
To do as we are told.

Of course it's fun—no doubt of that;  
We wouldn't like to go  
Away from home in haying time,  
For home's the place, you know,  
To have the nicest kind of sport;  
We ride on loads of hay,  
And run the horserake by the hour,  
It almost seems like play.

But just tonight we were so tired,  
We almost went to sleep  
Till Father came along and told  
A secret we can't keep.  
We'll whisper it to you, perhaps,  
If you will stay quite still—  
For each of us there's going to be  
A crisp, new dollar bill!

### How Rex Tried to Deceive

You would not believe that a noble dog—for Rex really was a noble dog—would ever try to be anything but a noble dog. But he did once, and to his honor be it said, only once.

Rex was a fine farm dog. Besides being a good watchdog, his particular office was to bring the cows home at milking time, which he usually did to the minute. At 5 o'clock he would come running up to his master and, looking into his face, he would say: "Bow-wow." That meant, "Shall I go?" Then his master would look at him and answer, "All right." And off Rex would run. I wish you could have seen him.

Well, this particular afternoon he had come to his master, and his master had said, "All right," and Rex had come back as usual, but—without the cows.

Now, after Rex had brought home the cows, it was his way to come to the wire door and say, "Bow-wow." Then Mrs. Shephard would come out of the kitchen and bring him his dog biscuit, of which Rex was very fond.

He did the same thing today. He came to the wire door and said, "Bow-wow," and Mrs. Shephard came out as usual with the biscuit. Something in the dog's manner told her that things were not as they ought to be, however, for Rex could not look in her face as usual, and his whole manner was different.

"What is the matter, Rex?" asked Mrs. Shephard.

Rex's ears dropped and his tail just stuck out and would not wag.

Then the truth came to Mrs. Shephard. "Rex, did you bring home the cows?" she asked. Then Rex's head and tail went down, and he slunk away. He was a very ashamed looking dog.

"Dear, oh, dear, what are we going to do when even dogs begin to be untruthful!" said Mrs. Shephard, sadly.

But half an hour afterwards she heard a joyous bark, and, going out to the wire gate, she saw Rex standing there, with his head high and tail wagging joyously, as if he would say: "I have done the right thing this time. Now, may I have my biscuit?"

And he got his biscuit and enjoyed it better than he would have done if he had received it without earning it.—*Helene H. Ball.*

### Back-door Recommendations

"Which boy will you have?" asked Mr. Ames.

He was going away for a week, and he wanted to invite one of the neighbor boys to stay with Mrs. Ames, and be ready to run errands. Of course he meant to pay well the boy who was selected.

"I think I'll have Jimmie White," said Mrs. Ames.

Mr. Ames looked surprised. Jimmie was the poorest boy in the neighborhood. There were others older and better looking and cleverer.

"You're wondering why," said Mrs. Ames. "I'll tell you. When Jimmie goes out in the back yard to cut wood for his mother, the cat comes and rubs against his legs, the dog jumps all over him, the little neighbor girl comes to the fence to show

her dolly, and Jimmie's own small brother comes running to help. Those are his recommendations. I know he has a kind heart, and I like that better than almost anything else. There was another boy I thought of, but I saw him kick his dog yesterday, and he torments the younger children on the way to school. He slaps his little sister, and whines when his mother asks him to do an errand. He takes off his hat, and speaks to me very politely when I am calling on his mother, and if he tried, he could be a splendid boy. But I've been looking up back-door recommendations, and he doesn't stand the test."

Mr. Ames then understood. "If boys and girls could only know that some one is often taking their measure when they are off guard!" he said.

Then he went over to ask Jimmie's mother if she could spare him for a week.

"Two dollars, mother, for just helping after school!" cried Jimmie. "I'd have thought it was pay enough to stay over there, and take care of the pony, and get a chance to look at the books and pictures in the evening. I wonder how they came to choose me!"—*Unidentified.*

### Seventh Day Baptist Farmer Wanted

Every now and then there are calls in the SABBATH RECORDER for Seventh Day Baptists to take some farm or enter some shop or to practice medicine in a Sabbath-keeping community and where church privileges are good. Now the call is from a community needing a physician, now it comes from a village needing a blacksmith, or from a shop needing skilled labor, or from a farm requiring a trustworthy tenant. Within our memory a good many such calls have come through the denominational paper. Some years ago a flourishing Seventh Day Baptist building firm, with a large planing mill and sash and door factory, advertised for Seventh Day Baptist workmen and apprentices. But after years of hoping and looking for such boys or men, they were still obliged to use men who cared nothing for the Sabbath. We remember other such cases. Not long ago there was a call for a physician, and another for a blacksmith, with good openings for the right men. But we have not been informed as to the results. We wonder if any Seventh Day Baptists looking for positions were ready to enter these

openings. The SABBATH RECORDER can do no better work than to aid a lot of young men to find good openings where their families can have Sabbath privileges, and it would like to hear now and then of loyal ones who have accepted some of these calls.

The farm spoken of in an advertisement on another page is within the bounds of the Lost Creek Church, W. Va., and is a good grazing farm. The former tenant has done well there, supporting a family, sending two children away to school, and now has bought a good home. But he was a worker. It seems to me that somewhere in that West Virginia country, somewhere among those who are wandering away looking for openings, and often accepting them entirely out of reach of Sabbath privileges, there should be just the right man for that place. This is an opportunity to be true to the faith of our fathers, to give the children a Sabbath home, and to help a worthy Christian church to hold up the light. Why should so many brought up in the Sabbath truth drift away and drop out of our fellowship while such opportunities are being offered?



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**American Sabbath Tract Society**  
Plainfield, New Jersey

## SABBATH SCHOOL

REV. WALTER L. GREENE  
Contributing Editor

### A Sabbath School Institute in the Western Association

A good and profitable Sabbath-school institute was held in conjunction with the semi-annual convention of the Western Association, at Andover, N. Y., June 26-28, 1914.

Two sessions, morning and afternoon, were held on Sunday, June 28. These sessions were conducted by Rev. I. L. Cottrell of Alfred Station. In the forenoon papers and addresses were presented as follows: "The Aim of the Sabbath School," Leslie O. Greene; "The Training of Teachers," Walter L. Greene; "Some Sources of a Teacher's Power," Mrs. Mary Whitford; "The Home and the Sabbath School," William M. Simpson.

In the afternoon, the topic of "Why I Should Attend Sabbath School" was discussed by Erlo E. Sutton and Ira S. Goff, and A. C. Ehret spoke on the question of "Why I Should Teach in the Sabbath School." At the close of each session, there was a general discussion of the topics presented and many took part.

Though the institute was not largely attended, it was a most helpful meeting. Some of the papers will appear on this page in the near future.

### A Teachers' Meeting Platform

The primal purpose of the regular teachers' meeting is not for study of the lesson for the next ensuing Sabbath Day.

It is not even for expositions of such lessons, except in case of illustrating methods by "Practice Lessons," and such lessons should be but sparingly introduced.

Choice may be made from the various special themes suggested for individual parts in programs. Topics may be grouped at pleasure of the superintendent, more than one paper being presented at a single meeting. The thought should be to provide a means of personal growth and a working capital for future use. Assign-

ments of such topics should be made well in advance.

Devotional and social elements, with frank criticisms, and discussions within properly limited periods, should form regular features of every teachers' meeting. If properly conducted, and the scheme carefully wrought and made vital, the teachers' meeting will be found in every way most attractive and successful.—*The Superintendent.*

### Children's Day at West Hebron

Sabbath Day, June 20, the First Hebron Sabbath School observed Children's Day with appropriate services: A program of special music, readings and exercises by the children and a story sermon by Pastor W. L. Greene was well arranged and directed by Mrs. LeRoy Kenyon and Mrs. Willis Brock. The children did their parts exceedingly well and the services were largely attended by the people of the community. A number from the Coudersport Sabbath School were in attendance.

### Sabbath School Lesson

LESSON IV.—JULY 25, 1914

THE POUNDS AND THE TALENTS

Lesson Text.—Luke 19: 11-27.

Golden Text.—"Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord." Matt. 25: 21.

### DAILY READINGS

First-day, Esther 4: 1-17.

Second-day, Ezra 8: 24-34.

Third-day, Isa. 6: 1-13.

Fourth-day, Jer. 1: 1-12.

Fifth-day, Josh. 24: 1-18.

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

Sabbath day, Luke 19: 11-27.

(For Lesson Notes, see *Helping Hand*)

### An Interesting Letter From Honolulu

EDITOR SABBATH RECORDER:

Just a personal word of appreciation.

Since reading the article regarding a regular temperance column in the RECORDER, I have been wondering how many of us are as ready to express our satisfaction as we are our dissatisfaction. How many of us ever take the time to write you a word of appreciation in behalf of the splendid, helpful paper that comes to us

week by week, or of the loyal staff of workers to whose faithful and untiring efforts we owe this treasury of good things.

Because it contains no regular temperance department would seem to me very poor grounds for refusing to take one's own denominational paper, which, although it may run no regular column, breathes temperance from cover to cover. We are all entitled to our own opinions and far be it from me to criticize, but I must say I fail to see whereof we could justly make complaint. I am glad the RECORDER gives us all the temperance information it can consistently; but to me, an L. S. K., it is not the temperance data that most appeals, but the lines of cheer and helpfulness, the Sabbath Reform, the stirring sermons, missionary letters, and all the other articles pertaining to our denomination and its work,—all of which but for the medium of its pages, I would be denied. There are other sources of information regarding temperance, but nowhere else can be found the gems of thought and helpfulness, or the information upon denominational topics so dear to a Sabbath-keeper. *Thus we all have our preferences and divers opinions, but if we are loyal, consistent Seventh Day Baptists we will concede to those having the matter in charge their right to act according to their own best judgment, remembering that the RECORDER is published with the view of best serving the interests and preferences of all and not one individual.*

I would also like to say that I quite agree with Mr. E. W. Black in regard to the omitting of the word Protestant from its official title by the Federal Council. It would certainly give the impression that they did so as a concession to the Catholic Church. There have already been too many concessions made, whether intentional or otherwise, and the Catholic Church is boasting today of her progress in America and the position she will occupy in the future. Not a pleasant outlook for us as it is her boast that she never changes, so what could we expect at her hands but a repetition of the past. It is time we were awake to our danger from this well-known advocate of the union of church and state. A good many are waking up. The right to wave the banner of Protestantism in peace and safety was bought at a great price—are we so soon forgetting, that we

so lightly lay it down? It is a pity that this monument to the memory of those faithful martyrs of old should thus crumble away. There should be no opportunity lost to show the colors of Protestantism, no bartering of birthright lest this menace of our future materialize into reality.

As regards "the open door," I hope and pray that Seventh Day Baptists will never let down the bars in this respect. I fail to see wherein lies "opportunity, privilege, or duty" in this for our denomination and I am surprised that any one would sanction such a move. How could we so do and be true to our principles? It seems to me it would amount to a practical admission that the observance of the seventh day as the Sabbath did not matter so much after all; and what would be the influence on our young people from this viewpoint? Might they not rightfully question the object of sacrificing worldly advantages in order to remain true to the Sabbath? Some way I feel in my heart that such a step would result in the death of our beloved cause. At least let us be very sure of what God would have us do before we run the risk of compromising his holy Sabbath.

Pardon me for taking so much of your time. I did not realize I was quite so lengthy. With best wishes for the RECORDER and its workers,

Sincerely,

MRS. ELMER KEMP.

Schofield Bks., Oahu.

### In Memory of Mrs. Eliza Davis

Again our ranks are broken and our beloved sister, Eliza Davis, is taken from us.

She will be greatly missed in the church and Sabbath school, as well as in our Woman's Society.

While we mourn for her we think of her many virtues and the beautiful example of faithfulness she has left to us. To such is the promise of a crown of life.

We are glad to have been permitted to associate with her in the work of our society, and to have known her as a kind friend and good neighbor. May we try earnestly to emulate her many good qualities, and zealously labor to carry forward the work which she has been called to lay down. In behalf of the Woman's Missionary Society of the Seventh Day Baptist church, Nortonville, Kan.

MRS. D. C. COON,  
MRS. B. O. BURDICK,  
MRS. I. C. JEFFREY,  
Committee.

Nortonville, Kan.,  
June 25, 1914.



## HOME NEWS

### Baptism at Lost Creek

We are rejoicing in the addition of nine to our membership. Seven were young people of our families, and have recently been baptized. We take new courage and press onward.

In the village M. P. church a new Christian Endeavor society has been organized and is making a good start. On July 8 in the same church comes the Grant District S. S. Convention. It includes six Sunday schools and our own school.

Two entirely new store buildings are just built and one of the old dealers of the place tore down his old building and is putting up a new cement-block store. Several new homes are going in also.

See RECORDER for May 18 for my statement about Association Minutes. I got 5 calls for minutes. "What is the hitch?"  
M. G. S.

BLYSTONE AND HICKERNELL, PA.—The Blystone and Hickernell Church was visited, June 13, by Rev. Ira Lee Goff. The members were strengthened and helped by his coming. We hope that he may be sent again the last of July or the first of August to hold more meetings.

Please remember our little band to the Throne of Grace that we may each remain faithful.

Your sister in Christ,  
LUCIA M. WALDO.  
Box 35, Cambridge Springs, Pa.

DERUYTER, N. Y.—The annual picnic of the Sabbath school was held Sunday, July 5, on the larger of the two islands in Tioughnioga Lake, three miles from here. The day was ideal, the place delightful, and a merry company feasted on the good things provided, with ice-cream for dessert. The young people went boating and some of the older ones. Many, however, preferred to sit quietly in the shade and rest and visit. The lake is growing more beautiful every year as the trees grow larger. There are a number of summer cottages, and several new ones are being built.

Two new classes have recently been or-

ganized in the Sabbath school, one an infant class, and a men's class taught by our pastor.

We enjoyed the visit of Brother Clayton Burdick, a few weeks since, very much. He preached for us Sabbath morning and in the afternoon went to Lincklaen Center, and a number of our members went down there to hear him. Pastor Wing is now going to the Center once in two weeks. A larger attendance at prayer meeting of late is very encouraging, more of our people from outside the village coming in on Friday evening.

The faithful few who attend the Woman's Benevolent society are doing good work. The society gave \$25.00 toward the repairs on the parsonage. E. M. A.

July 6, 1914.

### Denominational News

In an item from the *Daily Ardmoreite* of Ardmore, Okla., Rev. Eugene Socwell is mentioned as having been a welcome visitor at the Confederate Soldiers' Home of that place. It says: "Mr. Socwell is always a welcome visitor at the home and delights in preaching to the old people, who are equally delighted to listen to him."

Any public evil can be best met by Christian education on the subject. Our educational authorities are waking up to this plain fact. If boys and girls are taught right views as to community evils, those evils will be checked as the younger generation grows up and comes into power. Temperance education in the schools has already worked wonders.—*The Commonwealth*.

### The Sleeping Child

M. E. H. EVERETT

The little brown head turned on its pillow;  
I bent above his cot, and then  
From the red lips came a sleep murmur,  
"World without end. Amen."

Was there an angel guard about him?  
Or came the souls from paradise  
To lay their pure soft lips like rose-leaves  
Upon his fast-closed eyes?

Still lovingly I lingered o'er him,  
His sweet calm breath my heart beguiled;  
Among earth's gems to every mother  
How dear a sleeping child!

## MARRIAGES

LANGWORTHY-COOPER.—At the Gothic Chapel at Alfred, N. Y., June 17, 1914, by A. Clyde Ehret, Mr. Edson Langworthy of Andover, N. Y., and Edna Cooper of Hornell, N. Y.

ATZ-BABCOCK.—At the home of Mrs. William C. Burdick, in Alfred, N. Y., June 22, 1914, by Pastor William L. Burdick, Mr. Samuel David Atz and Miss Bianca Babcock, all of Alfred, N. Y.

BURDICK-LIVINGSTON.—At Milton Junction, Wis., June 22, 1914, by the Rev. William C. Daland, Percy W. Burdick of Milton, and Miss Gertrude E. Livingston, of Milton Junction.

DALAND-FURROW.—At Milton, Wis., June 24, 1914, by the Rev. William C. Daland, John N. Daland and Miss Nellie Furrow, all of Milton.

## DEATHS

DAVIS.—Eliza L. Babcock Davis was born to John Smalley Babcock and Sarah F. Randolph Babcock, at Jackson Center, Shelby Co., Ohio, December 25, 1851.

She was the second of twelve children, seven sons and five daughters. Only four of this family still survive: Joel B. Babcock of Humboldt, Neb., Mrs. Adassa F. Maxson of College View, Neb., Ai A. Babcock of North Loup, Neb., and Colfax S. Babcock of Nortonville, Kan.

When five years of age the deceased moved with her father's family to Long Branch, Richardson Co., Neb., where she lived till womanhood, and where, on June 10, 1871, she was married to Thomas C. Davis. Seven sons and three daughters were born to them. The six children living are Bert C. Davis of Elmira, N. Y., Uri Pearl Davis of Fort McCoy, Fla., Mrs. Effie Sholtz, Mrs. Lola B. Maxson, Iva May, and Ruby B. Davis of Nortonville. There are seven grandchildren.

When twelve years of age, the deceased made a public profession of religion, under the labors of Eld. Thomas E. Babcock, and became a member of the Long Branch Seventh Day Baptist Church. In the spring of 1872 she and her husband moved to North Loup, Neb., where she became one of the charter members of that church. It is also worthy of note that she and one other woman were the first white women to go into that valley.

In 1885 the family returned from North Loup to Humboldt, where they lived for three or four years, when they moved to Des Moines, Iowa. There they lived till 1899, when they came to Nortonville, Kan., where they have since made their home, and where in the fall of 1899 they united with this church.

The deceased was quiet and rather retiring in her religious life, but always ready and anxious to take her place in the Lord's work. She

had been in poor health for some months from a complication of troubles, and as a result she steadily failed till the evening of June 18 when she peacefully fell asleep in Jesus, being 62 years, 5 months and 24 days old.

While grief must come as a result of this separation, yet the dear ones mourn not as those who are without hope. M. B. K.

KNIGHT.—Pleasant Eliza Howell, daughter of Jonathan and Elizabeth Howell, was born in Harrison County, W. Va., September 6, 1831.

She was the last of a large family of children, fourteen in all; ten daughters and four sons. While a very small child her family moved from West Virginia to Clark County, Ohio. On September 28, 1853, she was married to Edwin Knight, at Montra, Ohio. Thus, after a married life of almost sixty-one years, the separation has come, and the aged husband is left to mourn the departure of his beloved companion.

Four children were the result of this marriage: Cornelia Adeline, Lily Odell, Edward C. and Hamilton H. The first and last of these are not living. The second, Mrs. Lily Odell Davis, is living in Alfred, N. Y., while the third, Edward C., is a citizen of Nortonville.

About seven years after her marriage the deceased made a public profession of religion under the preaching of Eld. Rouse Babcock, and was baptized into the fellowship of the Jackson Center Seventh Day Baptist Church. In 1889 the family moved to Garwin, Iowa, and she transferred her membership to the church of like faith in that village, where she has since retained her membership.

Her health has been poor for the past several years, and it was expected on several occasions, during severe illness, that she was going to leave us, but the Lord spared her till this last brief illness of two days' duration, when she peacefully breathed out her life on the morning of May 11, 1914.

The funeral sermon was preached by her pastor, from Genesis 23: 1, 2. M. B. K.

LANGWORTHY.—Albert Wayland Langworthy was born July 11, 1847, and died June 22, 1914, at his home near Alfred Station, N. Y., after a brief illness, lacking only 19 days of being 67 years of age.

He was the second of three children. The eldest, a daughter, died in childhood. The youngest, his only brother, Orra E. Langworthy, lives in Hornell. On January 29, 1873, he was united in marriage with Miss Fanny Euphemia Witter of Alfred, the late Rev. L. R. Swinney officiating. His wife, Euphemia, died eight years ago last February, and later he was married to Miss Frances Agatha Witter, an own cousin of his first wife.

Our brother confessed Christ in early life and united with the First Seventh Day Baptist church of Alfred. A few years since, he transferred his membership to the Second church of Alfred, of which he remained a member to the end of life. He built, and commenced house-keeping in, the cheese factory in East Valley, Alfred. He conducted the factory until 1886, when he moved on to the homestead farm which has since been his home.

Brother Langworthy was a very kind and tender-hearted man, and a good neighbor. Three boys have lived with him at different times for years. His wife's niece has lived in the family for the past seven years. Kind remembrances of his from time to time have reached the parsonage, and in his last hours on earth he said to his companion, "I have tried to do good and be kind to everybody." This seems to be a true revelation of the purposes of his heart. We are all made sad by the loss of such a man. Though he leaves no children to bear his name and live over again his life and principles, "Good deeds can never die."

"We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best."

Farewell services were conducted in the church at Alfred Station, by Pastor Cottrell, assisted by Pastor Randall of the Baptist church of Andover, and a quartet from Alfred consisting of Fred S. Place, Frank E. Stillman, Miss Mildred Place and Miss Mary Saunders. Several lodges and the Sunshine Society, of all of which he was a member, helped to make up the large audience. Interment was made at Alfred Rural Cemetery, where the Masons conducted the burial services.

I. L. C.

## The Sabbath Recorder

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

L. A. Worden, Business Manager

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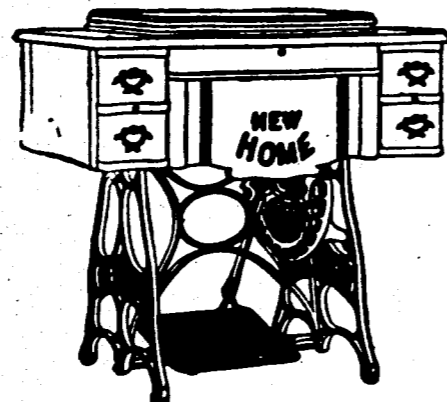
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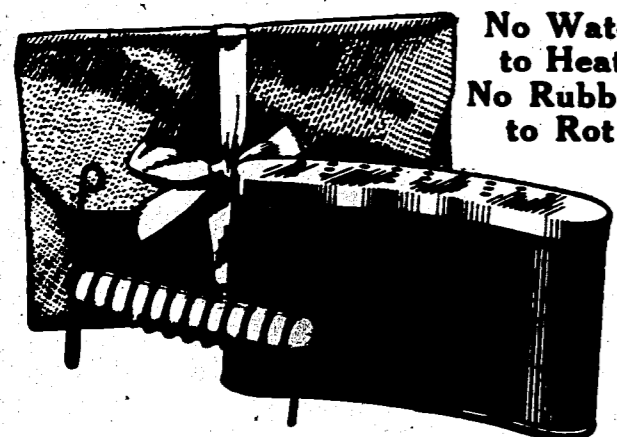
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The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

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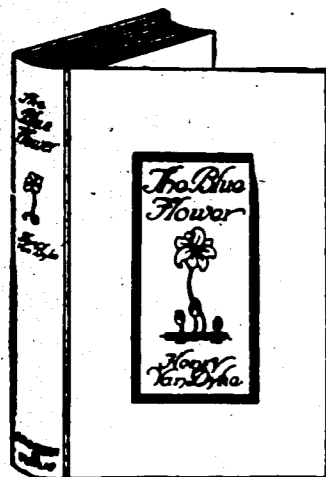
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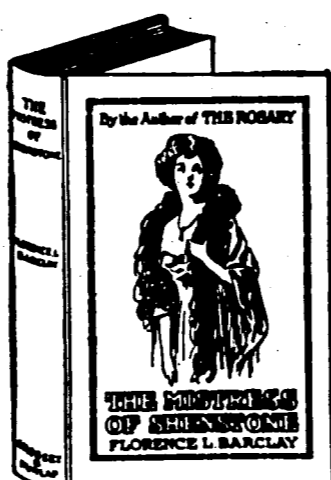


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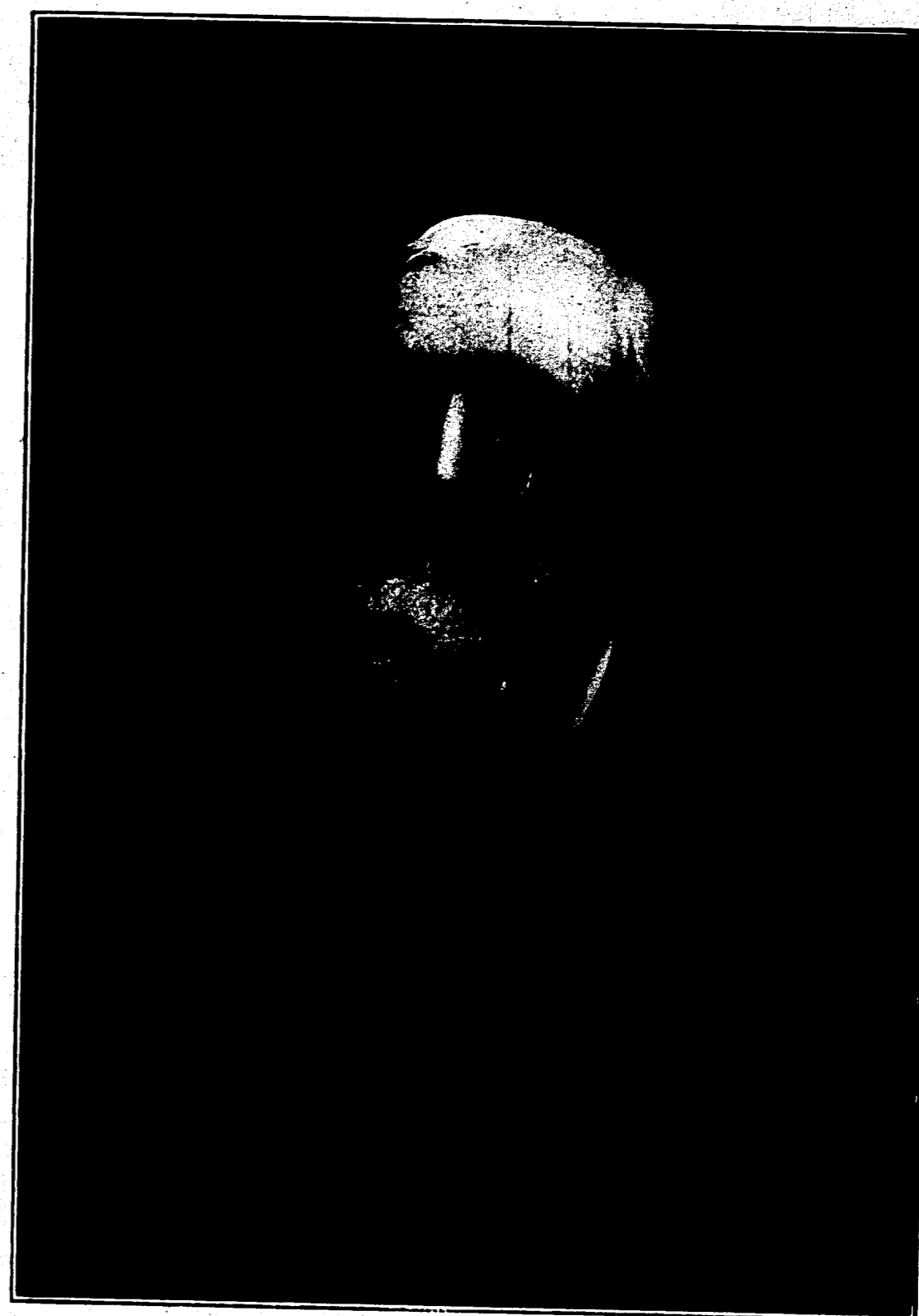
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