

The Sabbath Recorder



THE FACULTY

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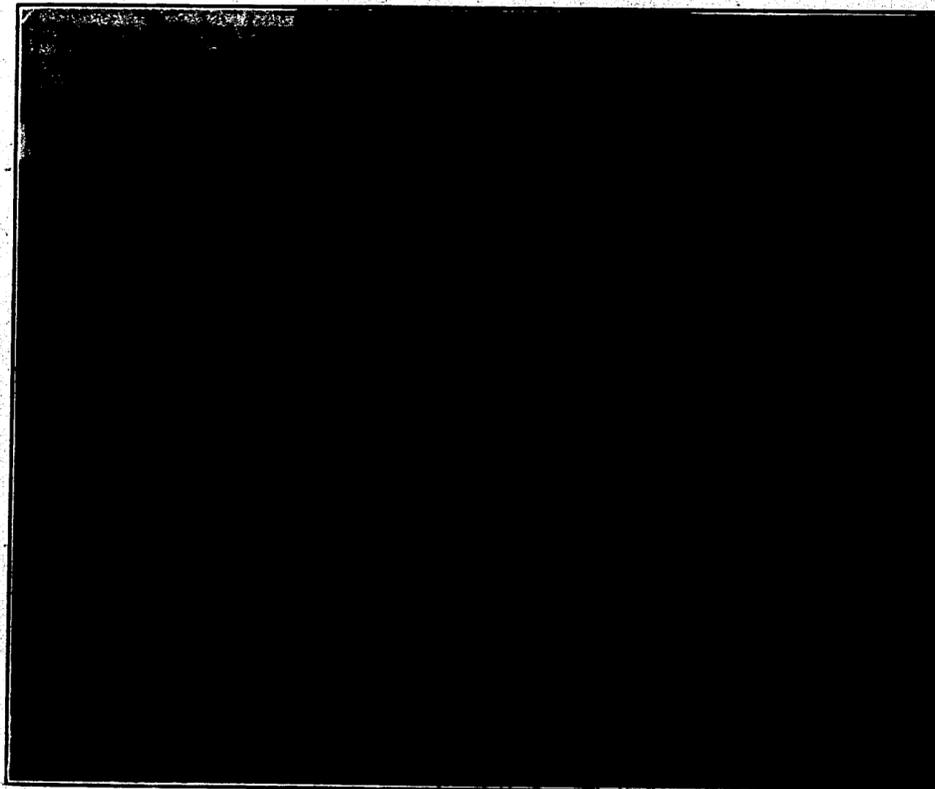
WHOLE NO. 3,670

COMMENCEMENT WEEK AT MILTON*

In accordance with excellent and time-honored custom at Milton College, the exercises of commencement week were initiated by the service for the Christian Associations, held Sabbath Eve, June 11, in

Annual Sermon

The annual sermon was preached by the Rev. Theodore L. Gardiner, D. D., editor of the SABBATH RECORDER. His theme was "Seeing Things Right," and he based his thought on God's question to Jeremiah, "What seest thou?" and the divine reply, "Thou hast well seen," together with the beatitude, "Blessed are the pure in heart, for they shall see God." He brought out



Y. M. C. A. CABINET

the Seventh Day Baptist church at Milton. President Daland conducted the service, assisted by the Rev. Webster Millar, D. D., an alumnus of Milton College and pastor of the Methodist Episcopal church at Milton Junction. The music was furnished by the church choir.

very plainly the fact that what we see really depends upon what we are, and surely reveals our character. He dwelt upon the attitude of our hearts as the medium through which we see things and likened bad hearts to bad lenses. He urged his hearers to avoid the use of the critical lens, the lens of sensitiveness, the lens of prejudice, and the lens of self-complacency. He

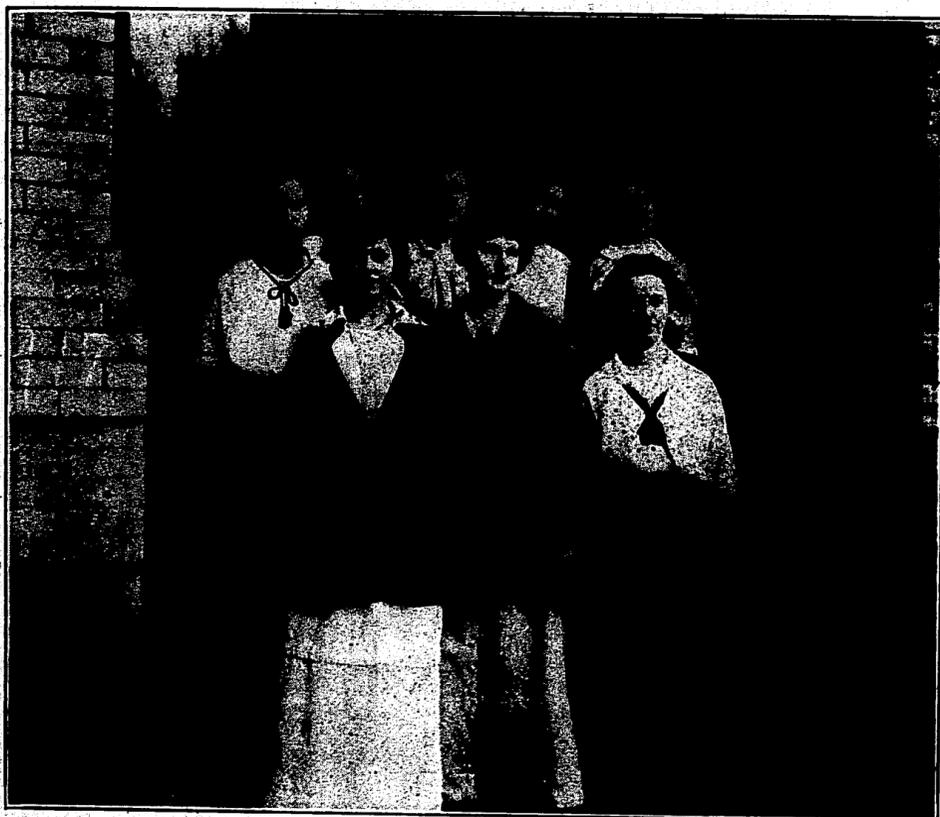
*The material for Milton College number was furnished by President William C. Daland.

also spoke of different points of view and of breadth of vision as an ideal. His words were full of kind advice and friendly appeal to his hearers and what he said was enforced by an earnest and sincere manner.

Joint Session of Literary Societies

On the evening after Sabbath, June 12, the literary societies held their annual commencement session under some difficulties. A terrific storm of wind and rain arose and did great damage in the vicinity of Janes-

very amusing and interesting speech. But in spite of his entertaining manner, an heroic effort became necessary in order to hold the attention of the throng. The rain rattled on the roof and windows, the thunder roared now and then, and in the midst of his speech the electric lights went out. Mr. Gesler finished his speech in the darkness, after which, while other lights were sought, the Glee Club sang and President Daland played on the piano. Then a burlesque copy of a Milton College paper was read by two students representing an old farmer and his wife, eager to gain news



Y. W. C. A. CABINET

ville, crippling the electric light plant of that city, upon which the electric system at Milton depends. In spite of the storm a very large audience assembled in the auditorium. The program opened with a spirited piano duet well played by Geneva Bennett and Aster Davis, followed by a humorous reading by Cecile Wentworth. Then the college Glee Club sang in its usual effective style, though the thunder and the noise of the heavy rain on the roof of the auditorium were somewhat distracting. After the song C. F. Gesler presented a

from Milton and their boy Willie. A vocal quartet closed the entertainment.

Baccalaureate Sermon

Sunday evening, June 13, President Daland delivered the baccalaureate sermon in the Seventh Day Baptist church. At this service the Rev. L. C. Randolph, of Milton, gave the invocation; President Daland read Isaiah 38: 1-20; and the Rev. Henry N. Jordan, of Milton Junction, offered prayer. The music was by the church choir under

the direction of Professor A. E. Whitford. The hymns were "A Mighty Fortress is Our God," to Luther's choral, and "Breast the Wave, Christian." The anthem was "O for a Closer Walk with God," with solo by Miss Alberta Crandall.

President Daland chose for his text Psalm 90: 12, "So teach us to number our days that we may apply our hearts unto wisdom."

His theme was the "Estimation of Life," and he dwelt at length upon the symbolism of Hebrew poetry and the use of the word *number*. He exhibited the meaning of the word *wisdom* as understood by the Hebrews and showed the nature of their phil-

Janesville. The following was the program:

- L'Alerte, Fanfare Militaire, Op. 512—Piano duetBehr
Alverde Hope Van Horn
Vida Lowe Thomas
5th Air Varie—ViolinChas. Dancla
Dorothy G. Maxson
Till Dawn—Song
Grace L. Babcock
Reverie D'Amour—PianoRalph
Katherine Maxson
Dance of the Goblins—Violin Quartet
Ruth H. Bingham Victor Moret
Dorothy Maxson Doris Randolph
Ardis Bennett
A Bird LullabySudds
Margaret Owen
Isabella, Grand Valse—PianoBachmann
Mary Cecile Wentworth
5th Air Varie—ViolinDe Berlot
Ruth Harriette Bingham



THE TREBLE CLEF

osophy. He emphasized the religious element of our lives as shown by the declaration that the "fear of the Lord is the beginning of wisdom." His discourse was an earnest appeal to the outgoing graduates to apply themselves seriously to the purpose of living a life in accordance with the principles of the Christian religion.

School of Music

On Monday afternoon, June 14, were held the exercises of the School of Music. The program consisted of selections by students, including two graduates from the pianoforte course, who received diplomas. These were Miss Beth A. Bingham, of Milton, and Miss Lucine E. Jones, of

- Quartet from "Rigoletto"—Piano duet
Verdi, arr. by Jas. H. Rogers
Mildred M. Campbell, Jessie Post
Songs—
a. An Irish Love SongLang
b. Bird RapturesSchneider
Leslie Bennett
Hark, Hark the Lark—Piano....Schubert-Liszt
Marion Hull
a. GavotteBach
b. Flower SongLange
Ten Violins and Piano
Silver Spring—PianoWm. Mason
Lucine Elizabeth Jones
Caprice Espagnol—PianoMoszkowski
Beth Armintha Bingham

Academy Commencement

On Monday evening the graduating exercises of the Academy were held in the auditorium. The music was by piano pupils of the School of Music and the Treble Clef, the girls' glee club of the college.

One Spring Morning.....Ethelbert Nevin
Treble Clef
Ave Maria—ViolinSchubert-Wilhelmj
Ellen Crandall Place
The Miller's WooingE. Faning
Mixed Chorus

College Commencement

Thursday, June 17, was the last and great day of the feast, and at no time has there been a larger or more representative gathering of former students and friends of the college. An outstanding feature of the day was the announcement by President Daland that the number of prospective new students for the freshman class of next year was about double that known last year at commencement time. Another notable feature was the launching of a movement by the graduates and upper classes to assist in adding \$100,000 to the endowment of the college.

At ten o'clock, to the music of Mendelssohn's "War March of the Priests," by the Milton Firemen's Band, the graduating class, the faculty, trustees, representative alumni, and those who took part in the exercises marched from the main college building to the auditorium and took their places on the platform. After the singing of the usual hymn, "O God, Our Help in Ages Past," the Rev. T. L. Gardiner invoked the divine blessing. The united choruses then sang "List to the Cherubic Host," from Gaul's "Holy City." Then Dr. William S. Sadler, of Chicago, widely known as an author and Chautauqua speaker, who devotes his energies to the diffusion of sane and hopeful views of life among those who are discouraged and hence physically ill, gave the annual address on "The Elements of True Greatness." He explained greatness as greatness of character and announced character as that which differentiates man from beast. Animals may be trained and educated, but not in a spiritual way. A chimpanzee may be trained to pick pockets, but not to go to prayer meeting. Greatness is not attained at once. Some of these graduates may start out after commencement to take the elevator to success. They may be brought face to face with the sign: "Take the stairs; elevator not running." Dr. Sadler then distinguished seven pillars of character: Piety, Faith and Hope, Courage

or Determination, Loyalty or Love, Tolerance or Charity, Gentleness and Meekness, Humility or Service.

Dr. Sadler often referred to the Bible and made copious quotations to illustrate his points. He referred to Nehemiah in rebuilding the wall of Jerusalem as a big man on the small job of laying second-hand stones. But he would not compromise with Sanballat. It is better to be a big man on a small job than a small man on a big job. Every human being has a calling to do something for the world that no other can do. "Stir up the gift that is in you." The paddle with which to stir is to get into the work with your whole soul. The advance toward a complete character comes when one can see from another's point of view. The end of all true living is to serve God and one's fellow-men.

After music President Daland then presented his annual statement as follows:

ANNUAL STATEMENT OF THE PRESIDENT

The year just closing has been, on the whole, a most satisfactory one. The number of students in college classes has been kept up about as usual, although the freshman class was smaller than the year before. The standard of scholarship has been well maintained despite the large number of student activities, aside from class work.

These activities have been, on their part, of distinct value and of themselves constitute no small part of the discipline of a college course. It is to some extent unfortunate that the small number of students enrolled makes it necessary for the same persons to be concerned in many and varied activities. Nevertheless this fact is not without its compensations, since it makes for breadth of culture and is an excellent preparation for the manifold duties of life.

By diligent effort the Milton Forward Movement, initiated a little more than a year ago, has put itself out of debt. This movement has aroused considerable interest among prospective students and is already a force regularly to be counted on as advancing the interests of the college.

Students have been active also in carrying forward material improvements, such as the lighting by electricity of the chapel and parts of the main college building, and in other ways proving their loyalty to the college.

The English and German clubs and the literary societies have kept up their work in general with excellent results. The Latin club has not held meetings this year, but should be encouraged next year to resume its work.

The musical organizations, the Glee Club, the Treble Clef, and the college choir, have done very good work. A college orchestra was not organized this year, but should be encouraged next year to resume its practice.

Plays given during the year and the Shake-

spearean play at commencement indicate marked development in dramatic work.

The library has during this year been kept open on two evenings of the week as well as during the day. This has been made possible by a grant of one hundred dollars from the village of Milton. Because of the co-operation of the village in bearing some of the expense of the library, the Wisconsin Free Library Commission has generously supplied the library with one hundred loaned volumes changed every six months. These books have been widely read and the library has in consequence become useful to many readers attracted by the advantages afforded by this loan collection who otherwise might never have come to the library. This excellent work will be continued as long as the village keeps up its contribution. Increased support will produce increased benefit to the community.

During the year Dr. E. S. Bailey, of Chicago, entirely without expense to the college, gave an interesting and exceedingly valuable

made better, the faculty paid more justly, and the college brought where it may be classed as a "standard college" by the United States Bureau of Education. Its exclusion now from the list of standard colleges works to its disadvantage, despite the fact that its work is better than that of many standard colleges.

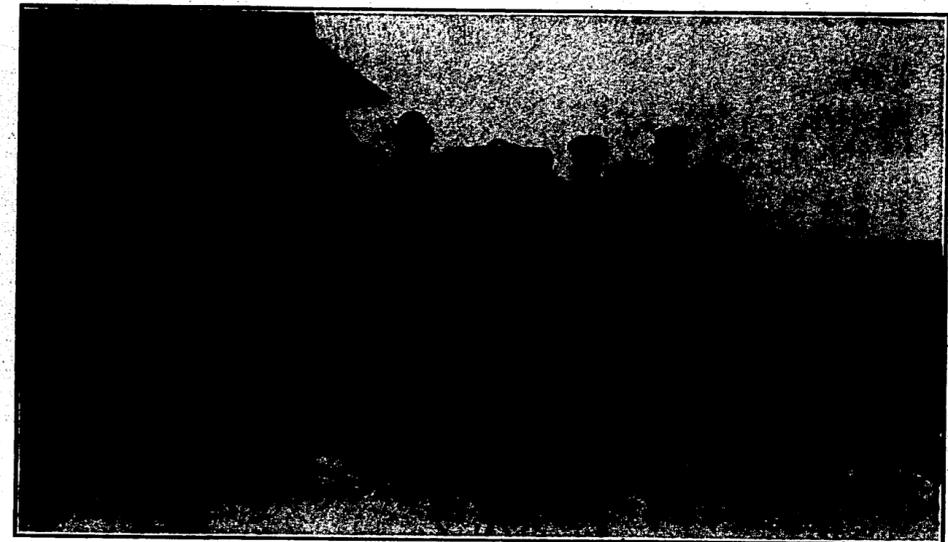
After the singing of a chorus, "With Sheathed Swords," from Sir Michael Costa's oratorio of "Naaman, the Syrian," the degrees were conferred, as follows:

Bachelor of Arts

William Dighton Burdick (cum laude)
Thesis—A Graphic Representation of Imaginary Intersections

Loyal Fay Hurley (cum laude)
Thesis—The Effect of the Teutonic Invasion on English Christianity

Mabel Lewis
Thesis—The Worth of Anglo-Saxon to Learners of English



THE GLEE CLUB EN ROUTE

course of lectures on some recent developments in science. These were of profit to the members of the college and to others who attended the lectures.

Prospects for the year 1915-1916 are encouraging. We hope that the next two years may be outstanding in respect of enrolment, so that in 1917, when we celebrate our Jubilee, we may have enrolled one hundred students in college classes.

The trustees of Milton College have taken action looking toward the celebration of the semi-centennial year. Reasons are many why at that time an effort should be made to raise the endowment funds of the college to two hundred and fifty thousand dollars. If all of us, faculty, trustees, students, former students, and friends of the college work together we can reach this desired goal. When this is accomplished, the support of the college will be placed on a permanent basis at the present standard of excellence; the college then may be

Harrison Morton Pierce
Thesis—The Comparative Osteology of the Human Body

Lester Ray Polan (cum laude)
Thesis—Polar Reciprocation

Victor Strong Randolph
Thesis—Tuberculosis

Eleanor Wilbur
Thesis—Ibsen and Modern Problems (unfinished)

Master of Arts

The Rev. George Robert Chambers, Ph. B.
Phillip Leslie Coon, B. A.
Wilbur Filson Stewart, B. A.

Master of Arts (Honoris Causa)
The Rev. Dr. James William Thirtle, of London, England

The class honors were announced as follows:

Freshman Class—Mary B. Taylor, Sophomore scholarship; Bessie M. Buell, Elroy H. Hinkley, honorable mention.

Sophomore Class—Beth M. Davis, Junior

scholarship; Grace L. Babcock, honorable mention.

Junior Class—Clifford F. Gesler, Senior scholarship; Zea Zinn, special honorable mention.

Senior Class—Loyal F. Hurley, first; L. R. Polan, W. D. Burdick, honorable mention.

President Daland bade farewell to the class as follows:

You separate today to begin your tasks in the world. You have been together in that together you have completed your studies in Milton College. Together you have achieved a victory after struggle, not without sorrow. You have learned something of the field of knowledge, of what you do not know. You have learned the value of training, of what you do not like. You have learned also the value of order, of accuracy, and of thoroughness. You have learned the relative value of things, and have been able to put spiritual values above all others. Now we say good-by. Go out to your tasks. Go seriously, but joyously; bravely, but hopefully; and more than all, go in a spirit of reverence. Go in the fear of God, which is the beginning of true wisdom.

The exercises were closed with the benediction pronounced by the Rev. L. C. Randolph.

Alumni Luncheon

The Alumni luncheon was served in the gymnasium after the commencement exercises, and two hundred were seated. After a most delightful spread, the regular program of toasts and business was carried out. President W. P. Clarke, '61, of Milton, gave an address. After the business a five-minute talk was given by each of the following: Rev. J. N. A. Anderson, '92, Washington, D. C.; Dr. Lena Sadler, Chicago; Prof. G. H. Crandall, '14, Neillville; Prof. P. S. Coon, '10, Neenah; Dr. E. S. Bailey, '73, Chicago; Miss Minnie Godfrey, '11, Walworth; Wm. S. Sadler, M. D., Chicago; J. N. Humphrey, '79, Whitewater; Mrs. Giles Belknap, '90, Waukesha; L. F. Hurley, '15, Milton, Ia.; Rev. Dr. Randolph, '88, Prof. L. H. Stringer, '09, President W. C. Daland, Milton; Rev. Dr. T. L. Gardiner, Plainfield.

Officers elect:

President—Dr. E. S. Bailey, '73, Chicago.

Vice-Presidents—

First—Prof. D. N. Inglis, '05, Milton.

Second—Eleanor Wilbur, '15, Milton.

Third—Miriam E. Post, '13, Chicago.

Fourth—Dr. Arthur L. Platts, Chicago.

President's Reception

The exercises of the week closed with the president's reception at the auditorium, from 8 to 11 o'clock last evening, which was largely attended. Among the commencement visitors were the following:

Mrs. L. W. Whitman, Grand Forks, N. D.; Rev. Dr. Gardiner, Plainfield, N. J.; Mrs. H. T. Jackson, Washington, D. C.; Prof. George A. White, North Loup, Neb.; Mrs. Ida Dunwell, Rock Rapids, Ia.; The Misses Thorngate, North Loup, Neb.; Mrs. Emma Ashley, Frankfort, Ind.; Prof. B. W. Loofboro, Boaz; Prof. W. F. Livingston and wife, Robinson, Ill.; Mr. and Mrs. W. G. Dolan, Jackson Center, Ohio; Mrs. Todd, Brookfield, N. Y.; Will Richardson, Saginaw, Mich.; Mrs. Mack and Miss Mack, New Auburn; W. C. Aldrich, Medford; Mrs. P. L. Clarke, Denver, Colo.; Rev. J. N. Anderson, Washington, D. C.; C. W. Ferris, Ft. Atkinson; H. H. Babcock, Edgerton; Miss Beulah Whittet, Battle Creek, Mich.; Mrs. Oursler and Miss Oursler, Nortonville, Kan.; E. S. Bailey, M. D., Chicago, Ill.; G. W. Post, M. D., Chicago, Ill.; Mrs. W. D. Bliss, Milwaukee; Miss Lizzie Gillies, Evansville; Mrs. J. R. Hinman, Carpentersville, Ill.; Rev. C. S. Sayre and wife, Albion; G. F. Belknap, wife and daughters, Waukesha; James Mills, M. D., J. D. and J. Z. McLay and families, Mrs. Archie Reid, Mrs. F. C. Binnewies, Mrs. J. Cunningham, Mrs. Josephine Clarke, Janesville; Mr. and Mrs. Carl Atwood, Mr. and Mrs. Sheldon, Albion; Mr. and Mrs. Geo. Walker, Oak Park, Ill.; Mrs. Barlass and Mrs. Hadden, Rock Prairie; Misses Clarke and Stevens, and Mr. and Mrs. Wentworth, Edgerton; Mrs. C. M. Morse, Chicago, Ill.; J. N. Humphrey, Whitewater; John Mawhinney, Pittsburg, Pa.; J. R. Trowbridge, Adams Center, N. Y.; Mrs. T. S. Hurley, Mrs. Jane Davis and Mrs. Netite Dobson, Garwin, Ia.; Miss Lyle and Miss Mary Home, Milwaukee; Mrs. E. E. Loforo, Rockton, Ill.; Mrs. Alva Ryan, Whitewater; Miss Phebe Hewitt, Chicago, Ill.; Misses Marcia and Elsie Rood, North Loup, Neb.; Misses Allen and Schlagenhauf, Farina, Ill.; Mrs. N. C. Babcock and daughter, Battle Creek, Mich.; Miss Grace Phelps, Wauwatosa; Mr. and Mrs. Bonham and Mrs. Godfrey, Walworth; Prof. Eleanor M. Brown, Mt. Carroll, Ill.

A Voice From the Trustees

"I like to hear a man say what he thinks."

"But people who say what they think generally say such disagreeable things."

It is rather a sad commentary on human nature that the outspoken man is usually thought of as the man whose words make us shrink and wince. We should be more thoughtful to speak out the words of com-

mendation and appreciation. That is the pleasant task I have set for myself in this short article.

The trustees usually have a handful of problems for consideration at every meeting. These are more or less closely related to the ever-present financial perplexity. "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." We often have reason to remember the situation thus described in Holy Writ when we face the open doors of opportunity we long to enter along with the insistent financial deficits we must meet. Sometimes we sit in council with knitted brows and with weary hearts.

One of the elements which have greatly brightened our task has been the loyal, enthusiastic attitude of the students. We are constantly hearing of things which cheer and encourage us. The equipping of the president's house, the college chapel and other rooms for electric light by the volunteer labor and contributions of the students, the publicity given the college by the Glee Club and other student activities,—the Milton Forward Movement which has heartened every lover of the school,—all these things are appreciated. We talk about them among ourselves, and it is only fair that you should know it.

In co-operation with these progressive movements the trustees have appropriated \$250 for an advertising campaign to follow up the impressions already made upon the public mind, and to bring students in the coming days. We are preparing a souvenir booklet of the college. We are sending out living representatives to visit high schools and the homes of such students as might be interested in opportunities for higher education here. Other plans are under consideration. Every one who reads these lines is hereby invited to offer suggestions to the committee. Send me *immediately* any cut or picture of college life that would add to the interest of the souvenir booklet. Tell us of young people to whom a souvenir might profitably be sent, or of any community which should be visited. Put in a good word for Milton at every opportunity. All together—lift!
—L. C. Randolph, D. D., in Milton College Review.

"The Teacher"

The following letter explains the little poem entitled, "The Teacher." It came to hand several weeks ago, and we have been saving it for the Milton College number.

DEAR DR. GARDINER:

I am sending you a clipping from the *Madison Democrat*. It was interesting to me, and may be to you. I have no idea who wrote these verses.

Cordially yours,

HOSEA W. ROOD.

Madison, Wis.

He came to us from Milton,
A little college town,
A lad of scarcely more than seventeen;
When he entered life's hard race,
He set himself a pace;
That he meant to reach the goal could well
be seen.

He had never seen a normal
Nor a county training school,
He had never heard of Eliot or O'Shea;
But he came to our town
And he held that old school down
In a manner quite forgotten in this day.

He had never studied methods,
But he had some common sense,
And he made a method suited to each rule;
He taught a few things well,
And he brought o'er us a spell
That made us work and root for that old
school.

He checked the "little smarty,"
And he spurred the laggard one;
The bully faded into nothingness;
When he told us what to do
We were all of us true blue,
And worked and slaved to do our very best.

He didn't preach on ethics,
But he stood up like a man,
And gave each one of us a deal so square
That if he said black was white,
We swore he must be right,
And fought for what he stood for then and
there.

The Surplus

If so your cup
With joy fills up
That it is overbrimming,
Pray keep in sight
The hapless wight
In difficulties swimming.

Just take the waste
You cannot taste
To some poor soul in sorrow.
I'm quite inclined
To think you'll find
Your stock increased tomorrow.

—John Kendrick Bangs.

EDITORIAL

Pleasant Days Spent In the Two Miltons For the first time in his life the editor has been permitted to attend the exercises of commencement week at Milton College. Milton and Milton Junction have both been visited during General Conferences and in connection with associations, but the writer has long desired to see these places when no crowds from abroad were present—when the people were en-



GYMNASIUM CLASS

gaged in their ordinary church work.

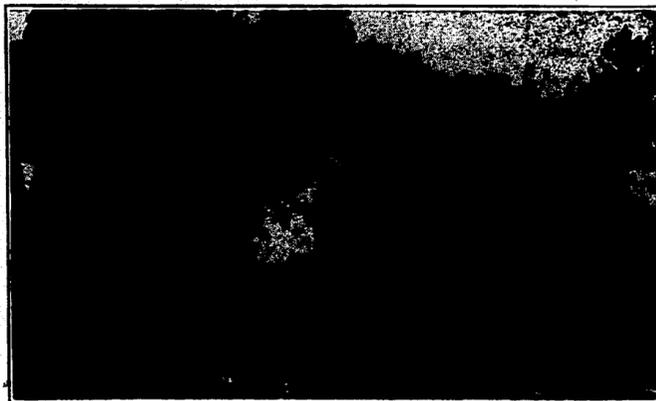
The trip to North Loup, Neb., gave an opportunity to realize this desire, and the pleasant days in the two Miltons will not soon be forgotten. The denominational interests, the various boards, and our publications, have many true and loyal friends in these parts ready to sustain them in their efforts to promote the interests of the kingdom of God on earth. Pastors Randolph and Jordan, and President Daland and the college faculty are stanch and faithful yokefellows in the work of education, and of true evangelism in the churches. They have a host of loyal supporters who gladly uphold them in their work. We like the spirit of the people as they go about their Master's business. On every hand we hear the hope expressed that the General Conference, for which they are beginning to prepare, may be one of excellent spirit and power.

The College Campus Milton College has a fine campus, to say nothing of the large level park of several acres in the heart of the village, where the outdoor sports and band concerts are held. The campus contains eight acres, comprising the most elevated section of land about Milton. Among the large trees on the first bench rising above the street stand the old college building and Ladies' Hall. In line with these is the new Whitford Memorial Hall, and back of the college building a few rods above on the hillside stands the new gymnasium, or auditorium.

This is a one-story building with an audience room 60 by 90 feet, capable of seating at least 1,000 persons. The stage, some 25 by 35 feet, is well equipped with scenery for plays. The audience for the drama this year numbered about 700. The net proceeds each year go to pay for equipments. The magnificent great curtain bears the inscription,

"Presented by the class of 1911." Thus, in a way, class after class leaves some reminder of its interest in Milton College.

At the top of the hill some twenty rods or more across a fine open field, or lawn, stands the home of the president. This, too, belongs to the college. It is an ideal spot, overlooking the campus and the town.



THE PRESIDENT'S HOME

The home is removed from the noise and confusion of a busy world, a quiet, restful place, and we are glad Milton College possesses such a home for its presidents.

Children's Day at Milton Junction Sabbath, June 12, was Children's Day in the Milton Junction

Church. The house was well filled, and a large company of boys and girls gave us an excellent program. Superintendent E. M. Holston had charge of the services. Flowers and birds added much to the pleasures of the hour, as the decorations were beautiful, and canaries in cages vied with the children in filling the house with music. There were some very attractive flower drills, accompanied by songs and recitations. The Bible passages read by Pastor Jordan were chosen from chapters in which children are mentioned, some of them showing Christ's interest in the little ones. Pastor Jordan has a fine company of young people, and they are doing a good work for the Master.

After a talk to the children by the editor of the SABBATH RECORDER, Mr. R. T. Burdick, our agent in this church, took occasion to speak a word for the RECORDER, commending it to those who do not take it, and expressing the hope that many who had now seen the editor for the first time would prize the paper more than ever. These good words were spoken without any suggestion from any one. They came from a loyal heart and were truly encouraging. We shall not soon forget the bright children in that service, and the loyal friends in Milton Junction who gave many expressions of their interest in our work.

Strong Points in a Good Lecture On Commencement Day at Milton William Samuel Sadler, M. D., of

Chicago, gave the principal address, on "The Elements of True Greatness." It was full of good things. One seldom hears such a ringing appeal to the best that is in man for noble living—an appeal in which practical common sense and genuine spiritual precepts were in evidence from beginning to end. The large audience enjoyed it well, and to the graduates it came with wholesome advice from a busy layman out in the world's work, who knew just how to make his points most effective.

He placed spiritual culture, with piety, faith, and hope, at the head of the list in the characteristics of the truly great man. Loyalty and love, tolerance or charity, peaceableness and humility were exalted and illustrated in a way that will long be remembered by Dr. Sadler's hearers.

The Sense of Humor A Saving Grace The Doctor placed humor among the distinctive qualities that

make men great. It is a quality that ensures success, a characteristic that distinguishes man from other animals. Physically man is an animal, but conscience distinguishes him as a being with spiritual ideals lifting him above all other animals, and he stands superior to them all in possessing a high sense of humor. Other animals can be trained until they seem wise in many ways. They show signs of joy and of sorrow, but they can not laugh. The ability to see the humorous, when days are dark and when in trying circumstances, has saved many a man from disease and premature death.

The man who can face difficulties with a hopeful, cheery look, who can smile in the face of storms, who can see the humorous side where others see nothing but gloom and forbode nothing but ruin, possesses an element of greatness which becomes a real saving grace and gives him power that prevails in many a discouraging time.

One with a keen sense of the humorous can impress his lessons in a way not easy to forget. Mr. Ford, the great automobile manufacturer, has invented a cuckoo clock for autos, that will make the bird come out, if the speed goes above twenty miles an hour, and sing, "Nearer, My God, to Thee." When, during the strike in Chicago, Dr. Sadler was compelled to take one of the Ford cars for home, and was rushed over cobblestones at thirty miles an hour amid the confusion and excitement of the strike, he appreciated the humor of the situation, as the bird sang, and could not keep from laughing heartily.

Loyalty and Love One fine point was made on the relation between love and loyalty. The speaker had named loyalty as the fourth characteristic of true greatness. His plea for the spirit of loyalty to one's cause, to the

church, to the nation, and to God, was strong and clear. The world needs loyalty to truth, and to the relations that exist between man and man. When this loyalty is based on love that prompts men to do and to teach the commandments of God, it places the possessor among the greatest in the kingdom of heaven.

Mother-love is a great thing, but it has caused the ruin of many a child. When a mother lets her love keep her from crossing the child, from curbing its will to do wrong, simply because it cries and she can not bear to correct it, she is not loyal to her child. Many a ruined man might have been saved if his mother, in his childhood, had been loyal to him in the true sense of that term.

A love that keeps one from being loyal to the laws of our well-being—a love, so-called, that is regarded as a substitute for obedience, is deceptive. It is a misnomer to call that "love," which leads one to neglect loyalty to God. Loyalty growing out of love is the real thing that makes one great in his sight.

Tolerance or Charity Emphasis was placed on tolerance or true charity. This quality characterizes its possessor as a great man. In this, Paul, who became all things to all men in order to win them to God, was truly great. The man who sets up a standard for everybody else, and denounces and condemns every one who can not see exactly as he does, who assumes that every other one is wrong and he alone is right can never be truly great as the Bible counts greatness. Christ illustrated the characteristics of the truly great by setting a little child in the midst and saying, "Except ye become as little children, ye shall not enter into the kingdom of heaven." The spirit of tolerance and of gloom and sadness but poorly commends to the world the religion of Christ.

Dr. Sadler saw a little boy in Chicago accidentally run against a large man in the street, whereupon the man became angry and swore, and shamefully abused the boy, calling him many hard names. The little fellow stood in amazement for a minute and then said as pleasantly as he could, "Well, sir, I know now pretty well what you think of me; but I have the satisfaction of knowing that you do not know what I think of you." Dr. Sadler said that the

man looked upon the lad, while the bitterness faded from his face, and in a moment he turned to the boy with a handsome apology and commended him for his excellent spirit.

The spirit of peaceableness and of humility is sure to win in the long run. It is the characteristic of a true servant of God. Whosoever would be greatest let him be a humble, peaceable, tolerant, loyal, loving follower of the great Master. He must believe there is yet a great future for this old world, and that it is to come through the Christlike services of those who truly show the fruits of the Spirit.

Why Not Begin Now To Pray for It? If the General Conference is to bring blessings to our churches; if there is to come an uplift in the spiritual life of our people; if unity of spirit and oneness of purpose are to increase and become effective in the denomination, we shall all need to pray much for divine guidance and for the power from on high promised to the disciples of old. Another Pentecost would ensure all these blessings. But Pentecosts do not come without prayer. Had not the disciples, both men and women, "continued with one accord in prayer and supplication," before the day of Pentecost, it is not likely that they would have been filled with the Holy Spirit "when the day of Pentecost was fully come." Neither is it at all likely that the outpouring would then have occurred, had the disciples not been of "one accord" when they came together "in one place."

Our coming together at Conference will do very little good unless the people of the churches draw near to God in earnest, heartfelt supplication for his Spirit to abide with the delegates they send to Milton.

Do the churches realize how much depends upon the interest they take in this matter? Why not begin now to pray without ceasing that the General Conference of 1915 may be the beginning of better days? O for the help of Spirit-filled Christians to make our churches and the General Conference mighty in the Master's work! There is no reason why the blessing should not come upon us as a people if we comply with the conditions: "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2: 39).

Rev. David H. Davis Thirty-six years ago next September, at the General Conference in Brookfield, N. Y., Rev. David H. Davis, then pastor at Shiloh, N. J., decided to accept the call of the Missionary Board to enter its services as foreign missionary in China, with headquarters at Shanghai. I shall never forget the struggle through which Brother Davis passed before the decision was fully made; and, to this day, whenever I visit Brookfield, the temptation is great to walk over the hill above the church to the spot by the brookside where together we talked of the future, and where I witnessed something of the agony of soul through which our brother had to pass.

From that day to this the name of David H. Davis has been a household word in every Seventh Day Baptist home. All eyes were turned toward the Golden Gate as he, with his consecrated wife and little daughter Susie, and Miss Lizzie Nelson, sailed away from their native land to carry the gospel light to a land of darkness. For nearly thirty-six years SABBATH RECORDER readers have watched with unabated interest the work of this devoted missionary as reported from time to time in our denominational paper and as set forth in the annual reports of the Missionary Board. Friends of the mission have marked every step of progress since Brother Davis took up the work. The replacing of the old bungalow with a more commodious dwelling, the erection of school buildings and a dispensary, the building of a fine chapel, the establishing of our mission at Lieu-oo with its comfortable home, and, after more than thirty-two years had passed, the building of the *first mission home with modern conveniences*—all these improvements have been carefully observed, and the ability and faithfulness of Brother Davis in such work have been fully recognized by the Seventh Day Baptist people. Then, aside from these material evidences of prosperity, every year has brought an excellent record of mission work—of preaching and teaching, of services in the old city chapel, of meetings in the new church, of Bible-readings by native preachers, of itinerary work in country and town, of conversions to the Savior of men, until the church in Shanghai has grown from a mere handful to a membership of between 70 and 80, with a congregation, in school time, of

150. A second church has been planted in Lieu-oo with a good membership and excellent prospects for growth. Two boarding schools in Shanghai with nearly 80 pupils, and a day school with 90 students have also grown up under the auspices of the mission, and two prosperous Sabbath schools have long been supported. In all this work our veteran missionary has been the recognized leader. Around him has rallied a noble band of missionaries from America, who have looked to him for counsel and guidance. He made a splendid record. He did his work well, and gained the respect of all who knew him. We have been proud of his far-reaching influence in Shanghai and the outlying communities. We shall greatly miss the encouraging and hopeful reports from his pen, and we can hardly realize that his work is done and he has gone from earth.

David H. Davis was a son of Mr. and Mrs. William Davis, of Verona, N. Y., and was born November 25, 1844, this making him nearly seventy-one years of age. I first met him some forty-eight years ago as a student in Alfred, where he had come from Milton to pursue his studies, and for six or seven years we were classmates there. He was a faithful student and a hard worker, laboring with his hands to pay his way. He was graduated with the class of 1874 and was one of the old first class sent out by Alfred Theological Seminary. A nervous breakdown, with heart trouble, and worry over matters pertaining to the new home recently built in Shanghai, were the immediate causes of his death. His lonely companion, who has so faithfully and loyally entered into his work all these years, helping him bear his burdens and sharing in his sorrows, now left desolate in a far-away land, will receive the heartfelt sympathy of all RECORDER readers, and the dear ones in America will pray that the God of all comfort may graciously sustain her in this affliction. Their younger son Alfred, and wife, in China, their elder son Theodore, and family, in America, and the band of faithful missionaries, all left to feel the loss of father and leader, will also be remembered with much sympathy. May the loving heavenly Father come graciously near to them and sustain with the everlasting arms of his comforting love.

SABBATH REFORM

Michigan Sabbath Keepers' Association

O. J. DAVIS, Secretary

It may be of interest to the readers of the SABBATH RECORDER to know something about the Sabbath Keepers' Association which was held at White Cloud, Mich., May 27-30.

The attendance from other churches was not large, but the meetings were excellent: from Battle Creek our pastor and wife, Rev. L. J. Branch, wife and little boy, O. J. Davis and wife, and E. S. Balenger. The attendance was good from the beginning, and the meetings evangelistic from start to finish. A sweet consciousness of the Holy Spirit's presence was felt throughout, and the messages seemed to fall upon the ears of the hearers with peculiar power. On Sunday one young woman and four strong young men were buried with Christ in baptism, and that night they, with three others, were received into the membership of the church. Two of the latter came from the Adventists.

One of those baptized is the manager of the county poor farm, and he accepted the Sabbath.

I quote from a letter received by our pastor a few days since from one of the brethren at White Cloud:

"I feel impelled to write you some of our successes since our association meeting here. You will remember the young convert, William Philips, in our meeting. This man is the manager of our county farm and has the oversight of a large farm and about twenty-five inmates. After the meeting he went home and reported to his superiors, county superintendents of the poor, that he had turned a new leaf, and hereafter could not work on the Sabbath; that he was ready to quit, or work for them on condition that he keep the Sabbath. And how remarkably the Lord did direct, as they all agreed that he should carry out his convictions, and wanted him to remain with them. He has asked that services be held at the county home, and tomorrow my brother M. A. and an auto load go there to hold the first service. What

the outcome of the move will be I can not say, but believe his effort will be fruitful. He is a most courageous young man and I would not be surprised if much good was done there.

"We had a splendid meeting today with five more additions. These were Mr. Becker, whom you met here, the mother of one of the young men who came out in the first meeting here, and three boys, one of them about sixteen years old and two that were younger.

"It was most touching to see this mother come forward at the solicitation of her son. Mr. Becker, who was born a Lutheran, and who has been a Methodist many years, asks to become a member with us, and in his testimony acknowledges the binding obligation of the law. Splendid prospects are before us, and it looks like a real awakening here. . . . You surely must come again."

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 13, 1915, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, J. A. Hubbard, W. C. Hubbard, C. W. Spicer, Edwin Shaw, F. J. Hubbard, W. M. Stillman, J. D. Spicer, J. B. Cottrell, E. D. Van Horn, F. A. Langworthy, F. S. Wells, H. L. Polan, R. C. Burdick, I. A. Hunting, A. L. Titsworth.

Visitor, Deane Nichols.

Prayer was offered by Rev. E. D. Van Horn.

Minutes of last meeting were read.

The Advisory Committee presented the following report: "The Advisory Committee recommends that the American Sabbath Tract Society extend a call to the Rev. Willard D. Burdick to become an employee of the Society as a Sabbath evangelist, at a salary of \$75 per month, beginning August 1, 1915; that Mr. Burdick have an appropriation of \$50 for a typewriter; that Rev. H. D. Clarke have an extension of time of three months for field work in the Northwest in order to enable him to complete the work previously planned." The committee also reported on the "Sabbath

Rally Day" recently held, and on the "Exchange of Pulpits" under the jurisdiction of the committee. The first recommendation was unanimously adopted by a rising vote, and the balance of the report was regularly adopted.

Pursuant to the report of the Supervisory Committee it was voted that the question of increasing the linotype outfit at the Publishing House be referred to the Supervisory Committee and the Committee on Revision of Tracts.

Voted that we request the Supervisory Committee to consider some plan of providing a sinking fund for the Publishing House and report to the Board. The Committee on Distribution of Literature presented the following report:

Number of pages of tracts distributed since last meeting	7,938
Number of new RECORDER subscriptions..	9
Number of RECORDER subscriptions discontinued since last meeting	24
(7 of these were dropped because of arrears)	
The new editions of "Pro and Con," "Why I am a Seventh-day Baptist" and "The Sabbath and Seventh-day Baptists" are nearly ready for distribution.	

Report adopted.

The Committee on Program for Tract Society hour at Conference reported as follows:

- Address of President.
- Report of Corresponding Secretary.
- Report of Treasurer.
- Report of Business Manager.
- Discussion of reports.
- Sermon on *Manner of Observing the Sabbath*, by Rev. Willard D. Burdick.

Report adopted:

The Treasurer reported correspondence from H. G. Whipple relating to the bequest of Rhoda T. Greene, which was referred to the Treasurer with power to execute the necessary papers in the case, under the seal of the Corporation. Correspondence relating to the bequest of Electa A. Potter was referred to the Treasurer with power.

The Treasurer reported the payment of the bequest of Eliza James and that the amount received, viz., \$270, had been placed by him in the permanent fund. Action approved by vote.

Correspondence was received as follows:

On exchange of pulpits: from Rev. E. Adelbert Witter, Rev. R. R. Thorngate, Rev. R. J. Severance, Rev. L. C. Ran-

dolph, Rev. W. C. Daland, Rev. J. L. Skaggs, Rev. W. D. Tickner, Rev. G. B. Shaw, Rev. H. N. Jordan, Rev. A. G. Crofoot, Rev. A. Clyde Ehret, Rev. J. T. Davis.

Field work: Rev. W. D. Burdick, Rev. H. D. Clarke, Rev. E. B. Saunders.

Other matters: Rev. George Seeley, Rev. T. W. Richardson, J. H. Austin, Rev. T. L. M. Spencer, Dr. A. L. Burdick, Rev. Geo. W. Hills, Rev. S. S. Powell, Miss Mary A. Stillman, John R. Sampsay, J. Rodryenz.

Correspondence from A. L. Burdick of the Sabbath School Board, relating to printing the *Junior Quarterly*, was referred to the Committee on "Revision of Tracts" with power, as was also correspondence from S. S. Powell relating to the publication of a quarterly edited by him.

Correspondence from Mary A. Stillman relating to a hymn written by her entitled "Sabbath Worship," was referred to the Recording Secretary.

Voted that the title of the "Committee on Revision of Tracts" be changed to that of the "Committee on Revision of Denominational Literature."

President Randolph reported on his visit to Snow Hill, Pa., on June 5, and stated that the church there is in a more prosperous condition than for a long time, and that he was accorded a most cordial and generous reception.

Voted that the President appoint a committee of three of which he shall be chairman, to consider the preparation of an appeal, for the repeal of the law entitled "An Act for the suppression of vice and immorality," of the year 1794, in the State of Pennsylvania.

Voted that the question of assistants for the chairman of the Committee on Revision of Denominational Literature in his work, be referred to Chairman Randolph with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"God hides some ideal in every human soul. At some time in life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best."

MISSIONS

DEAR SABBATH RECORDER READERS:

You will be interested to know that Brother Walter B. Cockerill has, with some other missionaries, been forbidden by the English Government to remain in East Central Africa. He was given free transportation to Beira, where he took ship for England on June 16. A letter just received informs us of his safe arrival. He intends to return to America soon in case he can do so with safety.

E. B. SAUNDERS,

Corresponding Secretary.

June 25, 1915.

Rev. H. D. Clarke in North Dakota

DEAR BROTHER SHAW:

At my last meeting near Cathmere, N. D., which had been arranged by Sister Laura Ayars and held at Sister Livingston's, on Monday evening, I had a very mixed audience, there being present Americans, Germans, Norwegians, French and Belgians, and none of them at war, all united under "Old Glory," and we tried to unite them under "one Lord, one faith and one baptism."

At the close of the preaching service, 9.30, they wanted a service of song, which lasted until 11.30 p. m., during which we sang many gospel songs, and then selections in German, Norwegian, low Dutch and Latin, the last two rendered by your "Visitor." Still they lingered, although they must return over that almost roadless prairie for miles. I was then requested to give them the two theories of the resurrection, which I did, based on Matthew 12: 38-39 and 28: 1. Then they thanked me, shook hands and departed to "think on these things."

An experience of one of these couples present may be of interest. A young Belgian who had been working in North Dakota went back last year to be married. The war broke out and they determined to leave and come to America. They hid in a garret and cellar, as they supposed, the most of their goods, thinking sometime to get them, and taking a few bundles fled. The young man took his bride (and she is

a beautiful girl) on a wheelbarrow and wheeled her and the "stuff" for miles, and crossing the border escaped, reaching this country. Asked how she liked these lonesome prairies, she said in broken English (she's studying hard the English now), "Everything is so beautiful in Belgium." Very quickly their Belgian home was burned and all destroyed. It is better to be in western North Dakota with scarcely a house in sight and coyotes and wolves hunting their chickens than in warring Belgium.

The next morning I walked four miles around the buttes and through gullies, over prairies to the mail-carrier's and rode seventeen miles to the nearest station. Had to stay most of the night at Williston, and then on to Minot, Max and Douglas, where I was to meet Brother E. E. Burdick and family. Brother Burdick had not heard the date of my coming and did not meet me. In about two hours I found a Russian who lived a few miles from Brother Burdick's. He had a small horse and buggy (he does his farm work with oxen) and was loaded with a box of groceries and two hundred pounds of coal; with these and my two heavy grips we started for his home. We soon were acquainted and I found he had left the Greek Catholic Church with three hundred other Russians and had a Baptist church about fifteen miles away. We sang for miles gospel hymns, he in Russian and I in English, but together. He wanted me to stay all night but I thought best to hunt up the home of Brother Burdick. It was about sundown and a strange, roadless country, with not a shack or house where one might inquire the way.

Having the general direction I was rewarded with a welcome before dark. I found Brother and Sister Burdick, his mother, Mrs. Emma Burdick, and three daughters, Leila, Marie, and Florence. Three miles away was Mrs. Burdick's mother, Mrs. H. C. Severance, widow of the late Deacon Severance, of Gentry, Ark., and her two sons.

An instance of Sister Burdick's teaching school twelve miles away will interest you. The snow was deep, the mercury about 35 degrees below zero, and her husband took her and two of the girls over the almost roadless prairie, knowing only the general directions. The last four miles there was

not a house in sight. Reaching the schoolhouse at sundown they unloaded. There was an old straw shed near by, but quite open, where he double-blanketed his horses and left them for the night, one nearly freezing to death. The next day he left his wife and two girls at the schoolhouse and they never left it in three weeks, she teaching and living there all that time and a few scholars coming each day. They surely need big wages in this country. Some teachers get \$75 a month and about the least \$50, but boarding-places are hard to find.

Brother Burdick keeps a small herd of fine Guernseys and takes the cream fifteen miles away. On Thursday Sister Burdick and I drove miles over the prairie to arrange for meetings, and that evening had a Bible-reading on the subject of baptism. Sabbath Day it rained hard all day but we had preaching service. We were to have baptism but postponed it a day. Sunday it was bright and clear and we drove two miles to the Lutheran church where I preached at 11.30 a. m., and then went to a little lake near Brother Burdick's and baptized Sister Leila Burdick, who requests membership in the Milton Junction Seventh Day Baptist Church.

Including the children, there are eight Sabbath-keepers in this vicinity. The population is largely Lutheran. Brother Burdick showed me some very interesting deeds and marriage certificates written for members of the family in the eighteenth century. The family is seriously studying the problem of what to do for religious environment of the young folks, and would be glad to again get into a Sabbath-keeping community. Their main object in coming here was for the health of Sister Burdick, and that was a success. Through a misunderstanding as to the hour of service at the Lutheran church, a large congregation assembled at 3 p. m., but I did not know it until too late and they went away disappointed and I lost an opportunity to give them a message for which I came especially, and which was partly delivered in the morning. After the morning service a woman remarked, "You are not afraid to preach the Sabbath, I see." Why should any minister be afraid to tell a vital truth, lovingly, kindly, forcibly, to a people who have never heard it? I find no one who visibly resents it except in our own

churches, where a few are afraid the pastor will "hurt somebody's feelings."

In the town of Douglas I unexpectedly found the family of Delos Franklin, who was once at Dodge Center. Mr. Franklin is a grain-buyer. I also found Sister Florence Haskins, of the Milton Church. She longs for a return to the "land of privileges."

I spent one night at Makoti, N. D., with the family of B. C. Grow. Mr. Grow's father lives at Alfred, and Mrs. Grow is the daughter of the late Deacon Norman Severance, of Dodge Center. Mr. Grow owns a claim and also runs a large traction engine for breaking and threshing. Desire was expressed that I might remain here and have a meeting, but circumstances would not permit.

I missed my train at Minot and was obliged to spend the night, and in doing so I witnessed the great parade of the state Sunday-school convention. It was very imposing, and banners, mottoes, decorated autos, and delegations from many counties were seen. The only thing that marred the parade was a man with large pipe, smoking as he strutted along conspicuously. Pipes and tobacco have no part in any truly religious demonstration. This convention will last three days, an account of which I have no time or space to report. Minot is a pretty little city of 8,000 or more. How I wish Seventh Day Baptists had an army of evangelists and singers to give the "gospel with a Sabbath in it" to all this Northwest. The cure for universal lawlessness is a return to consistent Sabbath-keeping in the faith of Jesus Christ.

At Barton, I found Mr. and Mrs. Charles Sebring on a section of land, with three nice children. But after years of toil here, about sick at heart over constant failure of crops, they want to get into Minnesota. They came from Iowa. Mrs. Sebring's grandmother was a Seventh Day Baptist at Leonardsville, and the grandfather also at one time. "Scatteration" has done its work! In the town I also found another "relict" of the faith with a nice little family. I tried to tell them of the great truths they had missed and how important to return to the commandments of God as had been the practice of their fathers. The impression was that they can not keep the Sabbath unless they can attend church, and there being none there, they must do "as

the Romans do," and hereabouts, that is, rank no-Sabbathism.

At Rugby, N. D., I stopped for Sabbath and Sunday, where I now write. Here is the Rev. A. D. Collins, pastor of the Presbyterian church of this city. Rev. Mr. Collins was left an orphan at Leonardsville, N. Y., his mother being a Seventh Day Baptist. Thus left, he was taken by an uncle who was a rigid Presbyterian of the old strict stamp, and educated for the ministry. He has been successful in building up several Presbyterian churches in Ohio, Michigan, and South and North Dakota. I am to preach for him in his church next Sunday evening.

There will be three more towns to visit in this State and then, if advisable, I will start for northern Minnesota.

The work has indeed been pleasant all along, and everywhere I have been treated most kindly and welcomed heartily; but in North Dakota I have had special interest and freedom, as more than elsewhere there has seemed to be a hunger and desire to hear and see a Seventh Day Baptist minister and helper. O the hungry souls reaching out for better things and sick of isolation! What shall we do for such and what will they do for themselves?

Rugby, N. D.,
June 18, 1915.

To L. S. K's of Maine, Vermont and Massachusetts

Long ago I wrote you after this tenor:

Here is our note of inquiry and appeal for 1914-15.

Please answer very soon; at once if you can. Be willing to give a very little money if you can't do more, but do all you can (2 Cor. 8: 12).

But you'll surely give much prayer, won't you? We can still pray freely in hard times and God listens more compassionately when our need is greater. All through the days he'll be watching to help us to the best possible.

As last year, let us specially pray for each other on Friday eve, as Sabbath draws on. (Have you our list of L. S. K's?)

May this be to you truly a "year of grace," abounding in Christ's life, joy, service. For Him who bought us.

But few of you have answered. There's time yet if you'll do it at once. Won't you, please? Look up the note of enquiry and appeal; say if you are a Sabbath-keeper,

and if you'll work with us in our Lord's work as well as you can.

Your brother,
J. FRANKLIN BROWNE,
L. S. K. Secretary.

Brimfield, Mass.

Evangelists and Pastors—A Request

The Commission on Evangelism of the Federal Council of the Churches of Christ in America is creating a Library on Evangelism for the free use of those interested. We want you to help us. If you will, please send to the commission at 608 Lakeside Building, Chicago, Ill., any evangelistic books you may possess and can possibly spare. The publishers of religious books have generously donated to the library such works as they have published on this subject and the Globe-Wernicke Company has donated a handsome set of bookcases for the same.

The commission wants evangelistic sermons, biographies of evangelists, and books on the history and methods of evangelistic work—in fact, any book pertaining to this subject. All gifts will be gratefully acknowledged.

W. E. BIEDERWOLF,
General Secretary.

The preacher at a rescue meeting was pressing home the question of Jesus at Bethesda, "Wilt thou be made whole?" Suddenly he leaned forward, paused an instant, then shot these words out: "Remember, men, it's not patched, but made whole." "That's it, that's just it, and all of it," responded a man who, when the meeting was opened, rose and said, "I patched for years, but the patches fell off or made bigger holes. I had become a hard drinker. I lost my situation. I sobered up, got another situation, failed again and again. Still I patched, and still I fell. At last my wife and children had to go away to her father's, and decency and clothes were gone. One wet, cold November night, as I sat, half asleep, in the doorway of an empty house, a Bible-woman asked me to come into the mission. Then Jesus found me. He didn't patch; he just made me whole. And now we're all together and happy again."—Mrs. R. W. Lowe.

WOMAN'S WORK

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

The Hunters

A man went out looking for gladness, one day;
He traveled o'er seas and through many a land;
It might have been found ere he started away,
But he hunted in vain and could not understand.

A man went out hunting for trouble one day;
He came to a corner and hurried around;
And there, to his utter surprise and dismay,
A supply of the thing that he searched for was found.
—S. E. Kiser.

Great opportunities for helpfulness often come to the lone Sabbath-keeper. Calls to help in the Sunday school, in the Junior or with the church music are often met as the calls of duty. I have pleasant memories of a Sunday-school class of girls and of Junior work in a Congregational church in a town where the "Seventh Day Baptist church" was a shaded hillside overlooking a beautiful stream. Here, when the weather permitted, we went to study the Sabbath-school lesson. Sometimes there were two, more often there were three, and one summer there were four "grown-ups" and four children. Then it was a Sabbath school with a big S. When the call came to teach in the Sunday school it seemed to me that I would better say no, because, although I attended the church, it was hardly the place for one who was not of their faith to teach in their Sunday school. When I said this to the superintendent he replied, "I know, but it seems a pity that children are wanting to come to Sunday school and no teacher can be found for them." Then I saw the duty that later became a pleasure.

It is probably because of this experience that I am always glad to hear of lone Sabbath-keepers who are helping in the religious work of the communities in which they live. Hearing of a missionary program arranged by Mrs. T. H. Wise, a lone Sabbath-keeper of Shepherdsville, Ky., I wrote her asking about it. In her reply she states that the program was given in the Baptist church of her home town.

This program, in which forty-eight children took part, consisted of marches, music, recitations and dialogues. Mrs. Wise writes that nearly all the material for the recitations and dialogues was taken from the RECORDER and *Sabbath Visitor*, the dialogues being worked over from other articles. She asks that more articles which may be used for missionary programs be published. This is a good suggestion, and if any of our readers can at any time furnish such articles, I am sure that others besides Mrs. Wise will be glad for the help.

Mrs. Wise speaks of their pleasure in entertaining Pastor Bond, of Salem, during his recent visit to their State and of their enjoyment of his sermon "before a good congregation." She writes: "We are the only Sabbath-keepers here, just two in number, and we were indeed glad to have one of our faith visit us. We should be very glad to have some one come again soon." They are glad to help in all Christian work of the place, "For we must let our light shine." The letter closes with a few words of appreciation for the article on the dance, by "An Interested Mother," that appeared on these pages a few weeks ago. She considers the dance harmful, classes it with intemperance, smoking cigarettes and with gambling, and adds that she considers the dance dangerous for our children and a teacher of evil to our people.

Child Life in Mexico

At a time when the political unrest in Mexico keeps before the world the saddest and most trying of conditions in that beautiful land, it is a relief to turn our thoughts toward one of the hopeful and inspiring problems of the future, the study of child life and its marvelous possibilities.

There is something appealing in childhood, seen in any land under the sun; and certainly it is true that no mission field presents a more beautiful type than that found in Mexico. And how many, many children there are! Snugly wrapped in the *rebozo* of the mother as she sweeps and cooks her dinner; smiling broadly from the old market basket on the floor; or rolling in the warm sunshine of the sidewalk, are dozens of the little creatures with great black eyes and hair enough to "do

up," dressed or undressed, laughing or crying, but always objects of tender solicitude on the part of the family.

In the public gardens, driving in the family carriage or automobile, playing in the lovely flower-decked patios, are other groups of beautiful children, elegantly dressed in silks and laces, curled and combed according to the latest fashion. There is a separate nurse for each child, and sometimes two for one of an especially rich family, where one carries the child and the other bears the elaborate bonnet, the bottle of milk, and the immense doll, like that which delighted the heart of Jean Valjean's little Cosette. Some of these children are unusually beautiful, with large dark eyes shaded by long lashes, skin of a clear olive, or fair and rosy as the case may be, chubby limbs and fine physical development.

The babies are usually very placid in disposition, and it is rare to see a screaming child on the street, for the Mexican is most indulgent as a parent, and the nurse is a real child-lover and thinks it impossible to do anything against the will of her little charge. "He did not wish it" is a sufficient excuse for any failure to insist upon sleeping, eating or bathing at the expected time. It must be admitted, however, that in some way children are usually made to be obedient and respectful to their parents, for whom they are trained to have the highest consideration. The "obedient child" is always the model in song and story, and training in "manners" is considered even more important than the art of reading and writing. A "Treatise on Urbanity" was one of the first schoolbooks we saw upon entering the country, and these lessons formed a part of the daily exercises in every primary school. Indeed, it used to be our despair to see these tiny morsels of children rise and stand before the guest to deliver their sonorous names: "Juan Nepomoceno Rodriguez, at your service, Street of the Holy Spirit, number 1014," while our little ones would hasten to bury their faces in the maternal gown, having to be dragged forth, *vi et armis*, to salute the distinguished visitor, undergoing, meanwhile, a vigorous prompting in regard to their names, ages and residence. I well remember our amusement, upon returning from a walk, to find a two-year-old child seated in a large chair in the *sala*, having

been brought to be presented to the family. As I entered the room, she gravely saluted me: "Good afternoon, Senorita Sara. Will you be seated?" waving her tiny hand in the direction of the sofa with as much grace as the Empress Josephine might use when inviting a court lady to share her divan. An American child of two years might have been found pounding upon the piano upon such an occasion, wholly oblivious to the claims of society.

The expression "correct behavior" is often upon Mexican lips, and indeed no people understand better how to teach and observe most graceful and charming customs. The daily life of a Mexican child is largely determined by the social position of its parents, not from any forced distinction, but simply from the limitations of poverty or the privileges of the rich. The poorer children are early taught to do the work of the home, the endless sweeping of the house and the street, keeping the sparks alive in the small charcoal fire and picking over beans and corn. Dressed in a sack and long calico skirt tied tightly about the waist, with hair plaited in a network of tiny braids all over the head, the little mother carries about the heavy baby, clad in an abbreviated shirt, while the smaller brother, in once white cotton garments, follows the father in field or forest. What an impossible task for the mother to keep a family of eight or ten in clean clothing, on a wage of fifty cents a day, with all the cooking, sewing, washing and ironing to do! It is a marvel to see some of our families of children brought immaculate to Bible school, when they may not have more than one whole dress for each child, the garments having been washed and ironed after the week's wear at school, the oldest of the girls helping to iron the clothes of the rest, with discretion beyond their years.

Mexican parents are usually very ambitious for the education of their children and are capable of great sacrifice for their welfare. With many little ones and hopeless poverty, it is very hard not to require the services of the oldest of the band to care for the "inexhaustible baby"; yet the mother patiently endures the long school hours until the happy day when her daughter shall be "received," that is, be graduated and, possibly, be able to take a school herself. With what joy does she wear her skirt of patchwork that she may buy a

square of red satin for an embroidered sofa pillow, to be exhibited at the examination, or for chenille and ribbon to adorn the remarkable watch-cases and boxes of the kindergarten. In every home there are specimens of the handwork taught in the schools, the beautifully executed maps, the dainty drawnwork so often delicately wrought on the coarsest cotton fabric, the crocheted table spreads and tidies, well known to our early days. How often have we accepted, with a lump in our throats, the gay pieces of fancy work brought as a gift of love by the fond mother, so glad to offer the only "bit of color" in her own bare room; and how often has the child gone without a garment to buy a square of fine linen to make a handkerchief for the teacher's birthday! The Mexican child loves to give, and the poorest home is often the most joyful in its sacrifice.

On the frequent feast days the Mexican family is in its glory. Every child is braided and combed and clothed, and starts forth with father, mother, grandmother and aunt to see the gaily decorated plaza, to buy long sugar canes and sticky cakes, to drink red lemonade and barley water galore. Never mind if there is no dinner tomorrow, for the memory of the happy yesterday will more than compensate, and if one were always "prudent," the children would pass a joyless existence with never a bit of *pan dulce* or molasses candy to be a milestone in a dreary path bordered with the daily ration of beans. Without the philosophy of a Thoreau to sustain, think of having always to make two beans growing where one grew before—and then eat them all!

In the zeal of a very early missionary I expected every penny earned by the people to be expended upon "nourishing diet," with the surplus of a few pennies to be strictly guarded for the purchase of possible flannel petticoats; so I paid the wages or gave the gift with the exhortation of Mark Twain's boy to the indigent old man upon whom he bestowed a penny: "Spend it wisely, but do not be extravagant!"

A New England conscience still demands that the Mexican youth be taught economy, but I own to a secret sympathy with the *fiesta*, and one of the pleasantest uses of an occasional little gift, "to be spent as you think best," is to send off a happy little group with pennies in hand to buy toys or

dulces. How many times have I been touched to the heart when the children returned joyfully bearing the best part of the treat for the "Senorita."

The little missionary children so keenly enjoyed the festival days that it helped us parents to understand the needs of others. How joyful was the morning of All Saints' Day, when one could buy the cutest little baskets and dishes that were ever made; and then there were the fascinating skeletons dancing upon wires and the candy skulls and crossbones. At Christmas what dear little figures of the Christ Child were laid in the manger with wax sheep and oxen standing about; and the Virgin in the sweetest kitchen you ever saw, with charming jars and dishes ranged upon the walls! Holy Week was a succession of delightful scenes, and the sixteenth of September a blaze of lights and flags and pretty dresses; and everywhere, upon a *fiesta*, there is music and color and the breath of roses and orange blossoms in the air.

As we read the exaggerated accounts of the conduct of Mexican soldiers, nearly always represented to be blood-thirsty villains, I am reminded of an exquisite touch of kindness in a Mexican officer that I shall always remember gratefully. Two small daughters with another child went forth to buy some toys, upon a feast day, and passed too near a vender of frail glassware whose goods were displayed upon the sidewalk. The baby "walked into" the collection, with disastrous results and the owner demanded payment for the broken bottles. It amounted to more than the children had together, so the wise elder sister left the two little ones as security and returned to the house for the money. The children were weeping copiously, with a crowd around them, when some soldiers passed. One of them stopped, asked the trouble, comforted the fair-haired little *Americanas*, paid the bill and had vanished before the sister returned. The Mexican soldier loves his own and everybody else's children, and we had another pleasant experience in traveling with two captains of Madero's army who were "armed to the teeth," but whose very peaceful occupation was that of drawing pictures for the small boy of the party; and a true little side light upon the hard character of General Huerta showed him riding with his automobile full of children, or

stopping to pat the head of every boy he met. I do not believe that a Mexican "bandit" exists who would not care for a little child who ran to him for protection.

The love of children is one of the distinguishing traits of Mexican character, and if I were to mention the surest way to disarm prejudice and make friends, it would be to go accompanied by a baby or a group of children. The clerks in the stores always notice the little ones, and the favorite seat for them is upon the counter while an admiring group entertains the child during the time of the mother's stay in the store. Hygienic mothers might be shocked to see their offspring lifted high in the air and given a hearty kiss by a stranger; but no harm has ever resulted to our babies from the sincere admiration bestowed upon them, except, possibly, an early knowledge of their infant charms. One tiny daughter turned to me, after an ardent expression on the part of a passing lady as to eyes and curls: "O mamma, what a nice lady! Didn't she talk beautifully?"

Here comes one of the great needs of the Mexican child,—careful, wise training during the formative years. Excessive attention makes the child of the poor woman beg to be carried in arms when the mother needs to be free to work, and it often makes the child of luxury helpless and autocratic. Injudicious feeding produces sickly children and the death-rate is far too large for a country of such ideal natural conditions; while unwise indulgence makes them capricious, and admiration engenders a love of flattery. Because Mexican parents love their children so devotedly, they do for them all that is in their power. Lack of wise education leads to ignorance and vice, and throughout the Mexican press of today, from the pen of their strongest thinkers, comes the demand for the best that can be given to fit them for the mighty task of reorganizing a nation to meet the tremendous problems of today. Said a prominent Mexican lawyer, some months ago: "I did not understand what your schools were doing and I antagonized them; but now I see you were teaching what we all need today, the principles of true liberty."

In the reconstruction of Mexico, there has come an unprecedented opportunity for our Christian teachers and preachers. Doors have opened and new occasions have

taught new duties. The onward march has begun and our work must be no longer spasmodic, unorganized and feeble; but stable, orderly and strong. We must be supported by the church at home in a more fitting and adequate way for the great adventure in Mexico. If we unworthily let slip this present opportunity, we shall not find another; no, neither in this world nor in that to come!

The child in Mexico appeals to us with outstretched arms that it may be restored to its birthright of happiness, of liberty in the truth, of love that shall lead it back to the Good Shepherd and to the joy of the eternal home.—*Sara B. Howland, in Life and Light.*

Efficiency

No. 2

WARDNER WILLIAMS

In a recent article we suggested the advisability of making Conference the great central organization of our people, thereby correlating the work of the societies with the general plan and purpose of the denomination.

We would recommend that the Nominating Committee nominate a general Board of Directors for Conference, to include all living ex-presidents of Conference, the presidents and corresponding secretaries of the various societies, and any others it deems especially advisable to have on the board.

Such a board would be representative of the various interests of the denomination, beside including those who have had the most experience in denominational affairs.

As soon as the Conference Board has been elected, it should meet and select its own officers the same as does any business corporation.

The unanimous selection of officers by such a representative board would be practically the voice of the denomination.

The president selected should be asked to give his entire time to the interests of the denomination, his salary and expenses being paid by the board as a part of the general expenses of Conference.

Would it not be a privilege for a half-dozen whose names I might mention to see that the additional expense of having

the president give his undivided time to denominational work is met, and so give the plan a trial?

What a glorious thing it would have been to have had President Allen at the head of our denominational interests, and, when he was called up higher, to have had his mantle fall on the shoulders of Dr. Lewis?

What a splendid thing it would be if some one of three or four men I have in mind should be asked to be the denominational standard-bearer to carry the colors around the world?

What a wonderful work our president could do by visiting our schools, missions, churches, and isolated Sabbath-keeping communities?

When among our people, he could present the cause of education, missions, evangelism, preparation for the gospel ministry, etc., and, where Providence opened the way, he could speak in churches of other denominations, before ministerial associations, conventions, and wherever there was an open door, or people were found eager to hear such a message as he might give.

How such a plan would stimulate the churches and young people of Fouke, Salem, North Loup, Boulder, Riverside and many other places somewhat remote from our denominational centers?

In my opinion this plan would produce results as yet undreamed of. What an uplift it would give to our foreign missions and the faithful workers in them to have an official visitor from the United States, and how it would stimulate missionary interest in the homeland!

Letters and reports from the president published in the SABBATH RECORDER on conditions and opportunities in the home and foreign field would be a source of inspiration to every reader of denominational news.

We feel sure the people are willing and ready to sustain a movement they believe to be a great step forward, and any man they feel God has called to do a work for him and for the denomination this leader would represent.

There is a multitude of young people among us who are ready to follow a flag that they believe is headed for victory. These young consecrated, ambitious lives want to be identified with a movement they have faith to believe is going to get somewhere. We have tried present methods

quite a while—about two hundred years—suppose we put the twentieth century snap into things and see what that will do.

My sympathies are with these bright-eyed, thinking, progressive children of ours who want to do something and have a hand in the great world movements for the betterment of the human race. Give them a leader, place in their hands the banner of "Peace on earth and good will to men," and let them storm some of the heights of evil. You may be sure they will do it.

If Elijah and Elisha have fallen, there must yet be other prophets in Israel who can advance the colors of our denomination to heights yet unattained. Great events call for great leaders! And it is the testimony of history that they appear at about the same time. Who would have thought that a schoolmaster would be called to the Presidency of the greatest nation in the world at a time like this!

Somewhere there surely walks the man prepared and anointed for leadership of our people. He may be in the bulrushes or living under the roof of his father's house as quietly as did the Standard-bearer of all the ages.

The things of the spirit are revealed in quietude, and the providences of God are past our understanding. Faith is eternal and its richest reward is revelation.

Among the truly popular girls I have known one stands out pre-eminently. I knew her intimately for ten years, and I never knew one person who did not find her just lovable. Once during her Sophomore year in high school a group of her chums were discussing mottoes and naming their favorites. "Hitch your wagon to a star" and "To the stars through difficulties" were favored. Turning to Jessie, some one said, "Haven't you a motto?" "Yes," she said; "it is this: 'Me last!'" "What do you mean by that?" the others asked. "That's my motto, and I think it is a good one." "But what does it mean?" Then Jessie explained: "It means just what it says—'Me last.' That is, I am to think of myself last; I am to put every one else ahead of me, and then can look after myself when everybody else is taken care of. See?" The girls saw. And they knew that right there lay the secret of her popularity.—*A. W. Cooper.*

YOUNG PEOPLE'S WORK

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

Benefits of Christianity

FRED I. BABCOCK

Christian Endeavor Topic for Sabbath Day, July 17, 1915

Daily Readings

Sunday—Provided salvation (Heb. 2: 1-9)
Monday—Purified (Ezek. 47: 6-12)
Tuesday—Enlightened (2 Cor. 4: 1-6)
Wednesday—Brought hope (1 Thess. 4: 13-18)
Thursday—Introduced an ideal (1 Pet. 1: 13-22)
Friday—Established brotherhood (James 2: 1-9)
Sabbath Day—What Christianity has done for the world (Matt. 13: 31-33)

Let us look back for a moment to the time when Christianity did not exist. The government at Rome ruled all the civilized world. The only place in the empire where the true God was worshiped was in Palestine. Roman civilization was the best that had been known up to this time but it had in it great elements of weakness. Nearly one half of the people were slaves. They were looked upon by their owners as beasts rather than as human beings. In Rome itself the young and strong slaves were cruelly treated and the old and infirm were taken to an island in the Tiber and left to die of starvation. Women were looked upon as inferior to the men and the husband had a right to divorce his wife for the slightest cause or for no cause at all. The ruling classes had by dishonest methods amassed great fortunes which they spent in every form of luxury imaginable. Vices of every sort prevailed. Rome was not only the most powerful but also the wickedest city in the world.

Just at this time Christianity came into the world. Like the leaven of which Jesus spoke it permeated the whole of the civilized world. The teaching of the universal brotherhood of man gradually changed the attitude of the master toward the slave until at last slavery has become a thing of the past. Many of the other evils mentioned above have also been done away with and the civilization of today, while far from perfect, is still a vast improvement over that found in the early Roman Empire.

The effects of Christianity upon modern life may be summed up in the words of Professor Kent as follows:

"Christianity is not a dead but a living religion. The most convincing and universally valid testimony of the historical reality and divine nature of Jesus' personality and work is the effect of his life and teachings upon the world today. Though often misinterpreted and misrepresented, they are slowly but surely transforming the life, the ideals, and the thought of humanity. Christianity is unquestionably the most potent moral and religious force in human history. The child, even before he reaches self-consciousness, feels the all-pervading influence of Christian civilization. Throughout his life this force surrounds him and gives to him all that is best and richest in his thought and experience."

SUGGESTIONS

Motto for the meeting (*to be written on the blackboard and repeated by all present*): "Because I live, ye shall live also."
—Jesus.

Subjects for special prayer at the meeting:

Thanksgiving for the life, death and resurrection of Jesus.

A prayer for a fuller realization of the meaning of Christ's death.

Questions (*to be given out at the Sabbath-morning service before the meeting*):

What difference would it make in your life if Christianity were taken out of it? (Give this to several.)

What of your common comforts could you have if it were not for Christianity?

What duty rests upon us in return for the great benefits of Christianity?

What are some of the differences between a Christian nation and a non-Christian nation?

What are some of the benefits you have received from Christianity? (Give this to several.)

The Organized Bible Class and the Christian Endeavor

ETHLYN M. DAVIS

Read at Union Meeting of First, and Second Brookfield, and West Edmeston Churches, Brookfield, N. Y., May 15, 1915.

We are all familiar with the saying, "A place for everything and everything in its

place," and it seems to be especially fitting to our subject.

This is an age of organization and specialization. The organized classes in the Bible school are beneficial because they gain better attendance through interesting the individual; that is, in organized bodies, each individual feels a greater responsibility in building up and keeping up those bodies than do the members of merely general schools. For instance, take the Baraca and Philathea classes, with their officers separate from those of the Bible school. In many schools, there are contests between them in gaining membership and attendance. Would that not inspire each individual to do his or her utmost to gain the victory over the other classes? On the other hand, in the school without organized classes, few if any, besides the officers and teachers, seem to care enough to even ask any one to come to the Bible school. Is this not true?

Again, organized classes afford splendid opportunity for social gatherings, lectures, or benevolent work if they wish, because they may keep a portion of their collections for those purposes.

These classes may well be compared to college classes, the teachers giving lectures on the lessons or conducting in the question and answer method. Whatever the method employed, the teacher is the worker, and that brings us to the point of difference in the benefits to be gained from the Bible class and those from the Christian Endeavor.

All that has been said above concerning the work of the organized classes is well and good, and often, but not always, necessary for the life of a good Bible school; but they should not crowd out the splendid spiritual and practical working benefit to be gained from the Christian Endeavor organization.

Look about you and see how, as the organized Bible class sprang up, in many, many cases, the Christian Endeavor died down. This should not be, for the Christian Endeavor affords opportunities for Christian activity among our young people, which the Bible classes are, from their very nature, unable to give.

The younger members of our churches need the practice of expressing their thoughts, desires and Christian experiences freely, as is possible when they feel that the

meeting is their own. You say, "We have our regular church prayer meeting on Sabbath eve. Why isn't that opportunity enough?" "But stay! Do you remember when you were fourteen or fifteen years old and father and mother *made* you go to prayer meeting? How, during the long-drawn-out prayers and testimonies of the good old saints now passed on, you either went to sleep time and again, or in order to keep awake had to find some amusement?"

Were you never so irreverent as that? Or were you like the little boy, rebuked by his mother for laughing out during a long and prosy prayer, who in explanation for his offense said something like this: "Why, mamma, I was so interested in watching that old gentleman kneeling in front, and the lady with bowed head just behind, with a hat feather so long it would just touch his bald head. After trying many times to brush off the flies, he just grabbed the feather and gave it a good jerk, and then—I snickered, I couldn't help it."

You know from your own experience that, in order to grow spiritually you must be active. "For Christ and the Church." What a splendid motto by which young people may work!

Then, the Christian Endeavor society is a training-school for future officers and leaders in the church. There they learn to do many kinds of Christian work through the various committees to which they are assigned, besides holding the offices of the organization and leading the meetings.

Young people are not generally interested in long sermons or theories, but definite, clear-cut thoughts go home and take lodgment in their fertile minds.

We can not feel that a rigid line should be drawn as to the age of members in the Christian Endeavor society. Do you know that the most successful and enthusiastic Junior Christian Endeavor society in our denomination, or any other of which we ever heard, is located at North Loup, Neb.? Children from four or five up to anybody who wants to go are members. The young people never forget the influence of that society as they go out in the world. Why, it is a whole regiment of boys and girls singing and *whistling* praises and testifying of the love of God. The older ones help to give dignity and stability, while the

younger ones hold the offices and do the work.

Where there is an age limit, there is more or less friction and alienation. Many are left out and are very likely to drift into inactivity, if not indifference. Because, you see, none of us like to be considered so old that we are debarred from the work that is so dear to us.

Another thing, the excluding the older ones from the young people's meeting has a tendency to cause the young people to feel that the Christian Endeavor work *only* is their work and that the older ones have the church work on their hands. Hence, you will see in some places that, as the young people leave the church building after Christian Endeavor, the older ones enter for their service—nothing in common. We may not see this so much in our own churches, but you will often see it in city churches of other denominations.

Let the older members of the church be made to feel not only that they are welcome, but that their presence is desired. But let them be discreet and speak toward the close of the service rather than at the beginning, that the young people may feel the entire responsibility of the meeting and that the older ones may truly be helpers to encourage and uplift.

It would seem especially helpful in our three societies, where we have so few young people, to have this encouragement in numbers. Do you not think that a gathering of twenty or more is more encouraging than one of six or eight?

It seems, as a conclusion to this comparison of these two organizations—the Bible class and the Christian Endeavor, that John Wesley's rule is justly applicable.

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

If we go around with sour faces and cankered hearts, we are apt to think that this is a tough old world. If, on the other hand, we smile once in a while, say kindly things to those about us, and help those whose feet find the path rough and stony, we are sure to find the world a beautiful place in which to live.—*Sullering*.

The Matter of a Day in Its Day

That little word "grace" is like a small window which opens out on to a great landscape, for it gathers up into one encyclopaedical expression the whole infinite variety of beneficences and bestowments which come showering down upon us. That one gift is, as the apostle puts it in one of his eloquent epithets, "The manifold grace of God," which word in the original is even more rich and picturesque, because it means the "many-variegated grace"—like some rich piece of embroidery glowing with all manner of dyes and gold. So the one gift comes to us "manifold," rich in its adaptation to and its exquisite fitness for the needs of the moment.

The rabbis had a tradition that the manna in the wilderness tasted to every man just what each man needed or wished most. You might go into some imperial city on a day of rejoicing, and find a fountain in the market place pouring out, according to the wish of the people, various costly and refreshing drinks. God's gift comes to us with like variety, the "matter of a day in its day."

He never gives us the wrong medicine. Whatever variety of circumstances we stand in, there, in that one infinitely simple and yet infinitely complex gift, is what we specially want at the moment. Am I struggling? He extends a hand to steady me. Am I fighting? He is my sword and shield, "my buckler, and the horn of my salvation, and my high tower." Am I anxious? He comes into my heart, and brings with him a great peace, and all waves cease to toss, and smooth themselves into a level plain. Am I glad? He comes to heighten the gladness by some touch of holier joy. Am I perplexed in mind? If I look to him, "his coming shall be as the morning," and illumination will be granted. Am I treading a lonely path? There is One by my side who will neither change nor fail nor die. Whatever any man needs, at the moment that he needs it, that one great Gift shall supply the "matter of a day in its day."—*Alexander Maclaren*.

It is easy to sit outside and say how the man inside should run the machine; it is not so easy to go inside and run the machine yourself.—*Theodore Roosevelt*.

CHILDREN'S PAGE

Flying Kites

Boys like so many kinds of games
It's really hard to say
Which one they'd choose to call the best
Of all that come their way.
But when the wind blows hard and strong
I think it's always true
That flying kites will bring more fun
Than all the rest; don't you?

It takes you such a little while,
If you will work with care,
To make a kite that's sure to fly
At home or anywhere.
And Bobby Spry and Billy Bly,
Of course, will want one, too;
And all the other boys you know
Will share your fun with you.

If Bobby Spry or Billy Bly
Should be quite mad some day,
And wouldn't speak to you at all,
And wouldn't come to play,
Just take your kite and send it high
Beyond the orchard gate;
The boys will follow you, no doubt,
You won't have long to wait.

For flying kites brings lots of fun,
And fun makes all boys glad,
And Bobby Spry or Billy Bly
Could not stay very mad.
So when the wind blows hard and strong
Just take your kite and string;
I'm sure you'll be, each one of you,
As glad as anything.
—*Alice Annette Larkin, in New England Home-
stead.*

Mother Wind and Her Children

The day had been so lovely that Mother Wind, her house in the clouds scrubbed and tidied until it shone, decided to go for a walk. It was calm—oh, very calm. Not even the tiniest bit of a blade of grass had stirred all day. Perhaps this was because Mother Wind had been so busy at home that she had not had the time to think of the folks who lived 'way below her, on the earth.

"There," she said, as she looked about, "I'm sure I need not be ashamed even if old Mother Rain should drop in to see me; but it's quite too pretty to stay indoors. Come, Gale, come, Breeze, come, Zephyr!"

Mother Wind's children bounded into the room at her call—Gale, the little boy and the oldest, Breeze, the daughter who came next, and Zephyr, the baby.

"Come, children," said Mother Wind, "you've been good all day long, so mother's going to take you for a walk."

"O mother, why can't we play instead?" begged Gale.

Mother Wind glanced at her boy. She loved him, but sometimes he did not obey her as he should. Breeze and Zephyr never made her much trouble, but always she felt a bit uneasy when Gale went out to play lest he might do some harm. You see, he was very strong and full of life, and sometimes little folks do not know how to use these gifts.

"If you will be careful, Gale—" began Mother Wind.

"I will, mother; truly I will," he interrupted.

"Well, then," answered Mother Wind, with a smile, "run ahead and play, but be sure to be back home by sunset every one of you!"

Away they raced—Gale and Breeze and Zephyr, laughing merrily. Mother Wind watched them go and felt a thrill of pride as she saw all the trees and grasses and flowers wave them welcome.

Zephyr slipped quietly to the flowers and danced about, first with the pansies, whom she loved dearly, and then with the bachelor's buttons, who loved her dearly. Why, she even danced with tiny mignonette and big old hollyhock and the stiff geraniums!

Breeze went straight to her friends, the grasses, and together they romped and played—blind man's buff and hide-and-seek and pussy-wants-the-corner and tag! Such fun as they had!

Gale went scampering off to the woods. What cared he for the flowers and grasses? His was a boy's strength. Flowers and grasses were for girls and babies. The trees were for men—the trees with their hardy bodies and strong limbs. The forest was the place to show his power! He snapped a little leaf from its stem. "Just a joke," he told himself, as the leaf gave a little cry of pain. But it was a cruel joke. He blew out his breath and made the trees bow to each other; he waved his arms, and off came the branches with a crash that sent the echoes bounding. My, but he was proving how big he was! The little birds clung close to the branches and fluttered in fear. The squirrels ran to their holes. When sunset came the leaves still trembled, and all through the forest

stood trees with great wounds in their bodies.

"O Gale, please never come again!" begged the trees. "You hurt us so."

But Gale just turned to jump at them with a loud "whir-r-r-r," and went off toward home, laughing because they cowered in fear of him.

Mother Wind was waiting for the children. She looked from one to the other of them—and knew. But she asked quietly:

"And were you good children today? Did you keep your promise?"

The flowers wanted me to come again tomorrow, mother," cried Zephyr, happily.

"The grasses begged me to stay all night," laughed Breeze.

Mother Wind turned to Gale. He slipped sullenly into a corner. He had broken his promise to his mother, he had used his gift of strength only to bring harm to others.

His day had been "good fun" while it lasted, but it was not pleasant to think about. Gale had nothing happy to tell, and so he just sulked.

Mother Wind sighed as she looked at him.

"You will learn sometime, little son," she said, "that the boys who are really strong are the boys who are gentlest, too."

—*Edith Brown Kirkwood, from The Continent by permission.*

The Federal Council of Churches and Sunday Laws

A Duplicate Letter

Dr. Shailer Mathews,
Dr. Chas. S. Macfarland,
Dr. Henry K. Carroll,
Mr. Alfred R. Kimball,
Dr. Frank Mason North,
Dr. Wm. I. Haven,
Dr. Albert G. Lawson,
Dr. Peter Ainslee,
Dr. Alfred W. Anthony, and
Mr. Robert H. Gardiner, of the Federal Council of Churches.

DEAR BROTHERS:

If there were good reason to suppose that a mere handful of Seventh Day Baptists were the only members of the Federal Council who believe substantially as I do with reference to "Sunday Laws," it

might be blameworthy in me to trouble you with this letter. But it is my opinion that many thousands in the constituency of the Council, and many thousands of good people outside, do not approve of Sunday Laws, in the sense that history gives to the words.

It is not my intention to argue the case; but, chiefly, to make a few statements that were never of more vital interest to many of us than just now. Neither does the letter, by law of courtesy or fraternity, necessarily call for an answer. I only ask that you read it in as friendly a spirit as that which prompts its writing.

When great bodies of Christians are divided, as today, in their views of fundamental things, it should not be thought strange that our people, too, hold to some diverse convictions. But we wish to be judged by you in the light of our history as a whole, and according to our own manifest and prevailing spirit, methods, doctrines, and practices; and not according to the standards of any other bodies or persons who may also be opposed to Sunday Laws.

A prominent official of the "Lord's Day Congress" that is to be held in Oakland, Cal., this summer, refused a place on the program to one whose avowed purpose was not to antagonize, but to urge these two principles: (1) that religion and morals need a specially consecrated portion of time; and (2) that the true way to bring about a spiritual use of such time is by means of religious, ethical, and social education. The reason given for the refusal was that no one was wanted on the program who is not in sympathy with the ends of the congress. One prominent end is the promotion of Sunday Laws. In the arrangement of the "tentative program," "Seventh Day People" are classed with "Liquor Saloons" as "foes of Sunday rest laws." In a committee meeting in Richmond it was affirmed that the laws against the use of automobiles and motorcycles for pleasure, against moving-picture shows, baseball, and ordinary labor, on Sunday, are not religious legislation; but that to except Seventh Day people from the provisions of such laws would be religious legislation.

Seventh Day Baptists would violate their own professed principles of liberty to oppose Sunday rest or worship by others.

We are in favor of closing saloons on Sunday, because we think they ought to be closed on all days. We are as warm friends of hand and brain toilers, in the matter of securing for them a weekly rest day, as any other constituent body of the Federal Council; and, therefore, are in sympathy with the "One Day in Seven" campaign. What we are opposed to is legislation that forbids on Sunday, on the ground that it is the "Christian Sabbath," or the "Lord's Day," that which would be right on other days.

It is probable that there is no widespread opposition among our people to the continuance of our denomination in the membership of the Council; but there is some strong opposition to this continuance, for which two reasons are given: (1) that the Council repudiated Protestantism at the Chicago Quadrennial meeting; (2) that the attitude of the Council and the Executive Committee toward Sunday Laws is apparently friendly.

Our denominational paper, and, I think, a large majority of our leaders, favor the Council; but people generally, in our own and in other denominations, do not, I fear, understand the real nature and object of this great organization. And literature is circulated among our people and elsewhere, charging that the Council is deliberately tending toward Romanism, in a desire to possess authority and exercise force, in matters of religion and morals. It scarcely needs to be said that I have no sympathy with such a charge.

It is at least possible that an effort will be made at our next General Conference, in August, to lead our churches out of the Council. A successful effort of this kind might not be a great loss to the Council; but it would be an irreparable loss to us.

For about sixteen years, from a sense of duty and privilege, I have done what I could to promote the principles of Church Federation, in two small cities, in the county in which I live, in interdenominational Ministers' Associations, among our own churches, and whenever and wherever there has been opportunity. I heartily indorse the Declaration of Principles adopted at Baltimore; and look upon the Federal Council as the most comprehensive religious movement of our day, now organized.

For several years Sunday Law extremists have been making increasingly vigorous efforts to get the greatest possible backing of the Federal Council; and it is likely they will continue these efforts.

It has been my desire and purpose to try to avoid marring in the least the harmony of our counsels; and, like yourselves, I would yield much in the sphere of mere opinion, if that would keep out every note of discord. But the fundamental object of Sunday Laws is not to secure a rest day for toilers,—no particular day can be made a universal rest day,—but to force Sunday as a religious day upon the practices of the people.

It is my long-time conviction, and, I believe, the real feeling of millions of good American citizens, that such laws are contrary to our Declaration of Principles, anti-Protestant, un-democratic, without warrant in the teachings of Jesus, and opposed to Saint Paul's doctrine of Christian liberty in the matter of "days" and other externals.

I am willing, if you think best, even at the cost of losing your greatly prized fellowship in gospel work, to withdraw from the Council, the Executive Committee, and the Commission on Sunday Observance. But while I remain a member I must oppose, as occasion requires, every effort to win the support of the Federal Council for Sunday Laws, praying that such opposition may reveal nothing but a reasonable and Christian spirit and purpose on my part.

I am, believe me, in the love of our common Savior and Lord,

Faithfully yours,

A. E. MAIN.

*Alfred Theological Seminary,
Alfred, N. Y.,
June 18, 1915.*

"We, too, like our great Leader, must be made perfect through suffering; but the struggle by night will bring the calmness of the morning; the hour of exceeding sorrow will prepare the day of Godlike strength; the prayer for deliverance calls down the power of endurance."

You will succeed best when you put the restless, anxious side of affairs out of mind, and allow the restful side to live in your thoughts.—*Margaret Stone.*

SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.
Contributing Editor

If you study the Bible along with a bunch of wide-awake men, you have to think. It is good for people to think. I notice that the men think between times, and they come to class loaded. They do not take any man's say-so, they have to work it out for themselves. Some very original and stimulating remarks are made. The class kettle simmers along, bubbles starting up here and there in different corners of the room. Then some one makes a witty, pithy statement and the class *boils*. Steam means power. That kind of a class has power. Think what it would mean to America if all her men went to studying the Bible! What a delightful land this would become!

* * *

When God sent Samuel to Bethlehem to anoint a king, and told Samuel to say that he had come to sacrifice to the Lord, was that deception? Did the writer ascribe to God the standards of his age? Or does God accommodate his standards to different ages according to their stage of development? Or was the statement essentially true and therefore justifiable? Meditate on these questions a while, and there will be borne in upon you several thoughts. Religion is not an abstraction, but a practical working force in the everyday world. It is not inconsistent with prudence and common sense. If I go to some community on a private mission to reconcile two people who are estranged, and am to hold a public service to prepare the way for my mission, and some one asks me for what purpose I have come, I think I should answer, "I am going to hold a gospel meeting tonight. Brother, come over."

* * *

God has patience with his people. From age to age he has led them to higher standards. "Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so." Truth never changes. God is ever the same, but men's perception of truth and

of God changes. We see that development in the Bible history. O wonderful Jehovah God, who keepest covenant with men; who doth not cast us off because we stumble along in the dark, but patiently leads us upward into all truth! These Old Testament lessons are immensely helpful. They give us a perspective of human history, a background for present-day life that shows progress and promises further advances in the future.

Lesson III.—July 17, 1915

SOLOMON CHOOSES WISDOM.—I Kings 3: 4-15
Golden Text.—"The fear of Jehovah is the beginning of wisdom." Prov. 9: 10

DAILY READINGS

July 11—I Kings 3: 4-15. Solomon Chooses Wisdom
July 12—Prov. 8: 1-11. Call of Wisdom
July 13—I Cor. 1: 18-25. Christ the Wisdom of God
July 14—Job 28: 12-28. Place of Wisdom
July 15—Rom. 11: 25-36. Riches of Wisdom
July 16—I Cor. 3: 18-23. Wisdom and Foolishness
July 17—Jas. 3: 13-18. Wisdom from Above

This is the master key to the whole moral nature: What does a man secretly admire and worship? What fills him with most earnest aspiration? What would we hear in the soliloquies of his unguarded mind? This it is which in the truth of things constitutes his religion.—*Martineau.*

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NEAR TROLLEY

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HOME NEWS

LOS ANGELES, CAL.—Many interesting things take place out here, but seldom do we see anything more inspiring than was witnessed at our service last Sabbath, June 19.

In addition to our regular congregation, there was with us a Christian Jew, who is a very able man, the editor of a magazine, and also the superintendent of a mission among the Jews of the city. There was a young lady from Port Alberni, British Columbia, about 150 miles north of Vancouver, who about a year ago came to observe the Sabbath by Bible study alone. She is so faithful and earnest in her newly found blessing that she has led seven other people, in her northern country, to the same truth and practice. She had reached our city only two or three days previously. She is here to engage in city mission work among the Jews. She is a very able and consecrated worker. There was with us a woman and her daughter, who recently came out from among the Roman Catholics and who have been keeping the Sabbath for a short time. With them was a "chum" of the daughter, a Catholic, who never before attended a Protestant service. She was greatly interested and promised to come again. There was also present a lady who has just found the Sabbath truth, and wonders why she had not seen it before. And still another lady was present who has long been a mission and prison worker in the city, who was observing the Sabbath for the first time that day.

We are feeling good, and very thankful indeed for the blessed Holy Spirit that still works in the minds and hearts of those who are willing to be led by his influences.
GEO. W. HILLS.

NEW MARKET, N. J.—Services of unusual interest have been held with our church during the month of June. The fourth to the sixth saw the yearly meeting of the New York City, Berlin, N. Y., and New Jersey churches in session. The interest was splendid throughout and the messages were unusually inspiring and helpful. It was a most successful yearly meeting. However, we were disappointed in not having Dr. Gardiner and Brother

Hutchins with us, the former being in attendance at the dedication of the North Loup church and Brother Hutchins being detained because of the illness of Mrs. Hutchins.

On the second Sabbath of the month Children's Day was observed by appropriate music, recitations and exercises, and a sermon for the children. The request of Dora Whitford, the oldest of the Juniors, for baptism and membership with the church, was granted; so at the close of the exercises the congregation went to the stream, a quarter of a mile distant, and witnessed the beautiful rite of baptism. All were impressed and uplifted as we sang, "O happy day, that fixed my choice," and we went home thinking of that happy day in our own experiences. The following Sabbath, at our communion service, the right hand of fellowship was extended.

H. L. P.

GARWIN AND WELTON, IOWA.—It has now been eleven months since we left New Auburn, Wis., and wife and I have decided there are some things going on beside the war in Europe.

We spent seven months at Garwin, Iowa. There the young people of the Christian Endeavor society had just organized an orchestra of about a dozen pieces. They soon began playing selections for the weekly Christian Endeavor meetings. They were persistent and untiring in their practice.

These young people were asked to use their orchestra in the Sabbath-morning service, which they did, and it was enthusiastically received by the members of the church. When the orchestra began to play for the Christian Endeavor meetings, I am sure the interest and attendance more than doubled in the Christian Endeavor and its work. People from outside began to come into the meetings to hear the music and enjoy the service. These young people were soon asked to furnish music for social gatherings and thus became helpful in the social life of the people about them. Just lately they have given a public entertainment in their home town, which was well received.

To be able to furnish an evening of clean, wholesome, uplifting entertainment for the weary struggling hearts about you is worth
(Continued on next page, second column)

SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

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

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

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Frank Muncy, 1635 Pine Street, at 10 a. m. Christian Endeavor services at the home of Lester Osborn, 351 E. 17th Street, at 3 p. m. Prayer meetings Sabbath Eve at 7.30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

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

Services are held at the home of Mr. and Mrs. W. H. Saunders, 14 South Grant Street, Denver, Colo., Sabbath afternoons, at 3 o'clock. All interested are cordially invited to attend.

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

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

He who consecrates himself sees at once how God may sanctify the world; he whose mind is rich in the memory of moral victories will not easily believe the world a scene of moral defeats; nor was it ever known that one who, like Paul, labored for the good of man, despaired of the benevolence of God.—*Martineau.*

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

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(Continued from page 31)

more to the world than the mustering of young men for a war with Europe or Mexico.

On coming to Welton, Iowa, we found the orchestra here a little discouraged because several of their members were in school at Milton, but the few here were still practicing twice a week, and now that the young folks are home from Milton we are expecting great things from the Welton orchestra.

This is their evening for practice and, as I sit here writing, sweet strains of music are floating in on the evening air.

If all moves well, you may hear of something better than wars or rumors of wars, from the Welton orchestra.

JAMES H. HURLEY.

And this is life—temptation, trial, struggle, conflict, possible victory—the strenuous life! You can not cowardly give it up. And you need all the help you can have; and the only adequate help is Jesus Christ.—*Henry Churchill King.*

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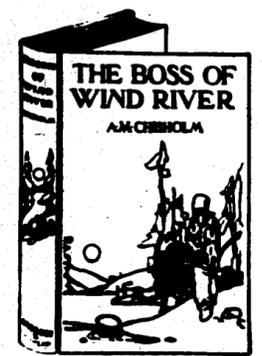


CHARLES B. CLARK, M. S., M. A., PD. D.
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