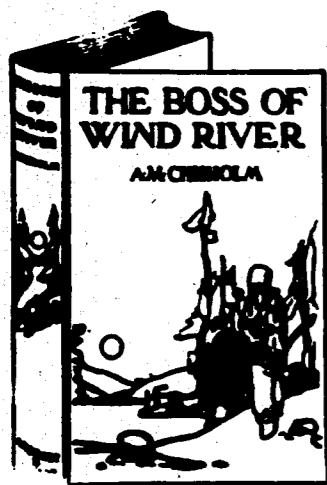
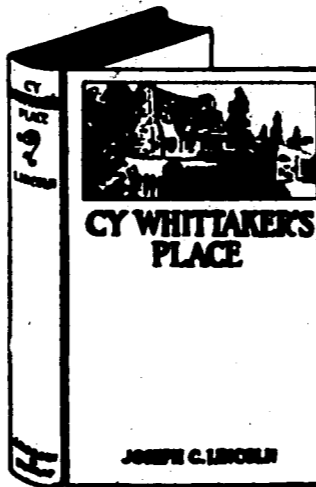


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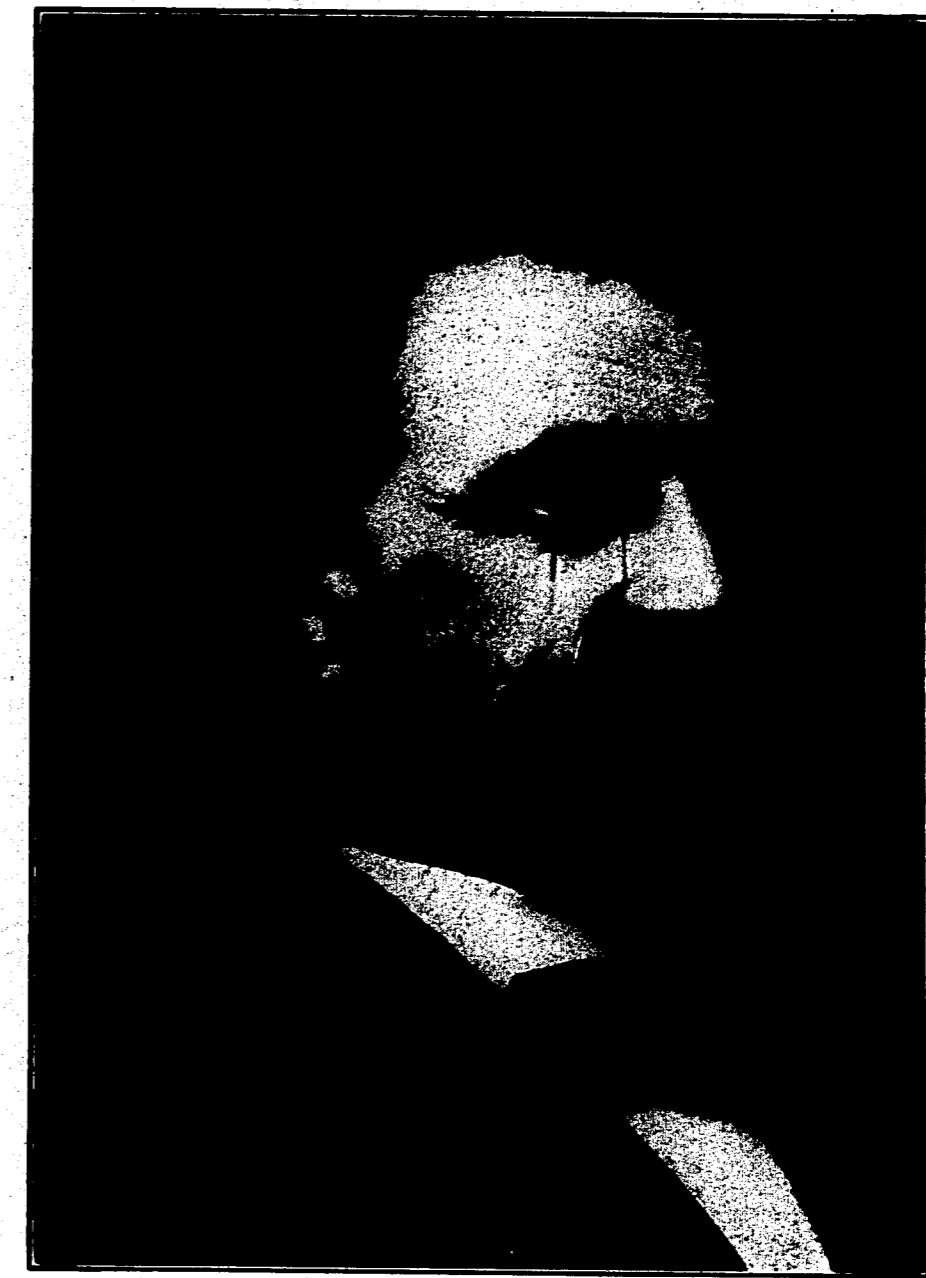


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**SABBATH RECORDER, PLAINFIELD, N. J.**



REV. LESTER C. RANDOLPH, D. D.  
PRESIDENT OF CONFERENCE

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# The Sabbath Recorder

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

VOL. 79, NO. 10

PLAINFIELD, N. J., SEPTEMBER 6, 1915

WHOLE NO. 3,679

## General Conference Number

**Conference En Route**

It seems but yesterday that delegates from all over the land were en

route to Conference on lines of travel, from every quarter, converging at Alfred, N. Y. Today we are all headed for Milton, Wis.—some from Rhode Island, some from New Jersey, some from central and western New York, some from Ohio, Illinois, Michigan, Kansas, and Nebraska, and from all sections east of the Rockies.

At Chicago, on Monday afternoon, as we stepped to the ticket office for our Milton ticket, we felt a little jerk at our elbow and heard the words, "Hello, Plainfield!" and, as we turned, found one of our boys who had come in from Battle Creek. This was the beginning of glad greetings as company after company came in, until, when the train for Milton pulled out, there was a full carload of Conference people, old and young, hastening toward the two Miltons.

I do not need to describe the scene. All who have ever attended a General Conference knew just how it was during the three hours from Chicago to Milton. Whoever once attends one of these annual gatherings of Seventh Day Baptists can never forget the hours of meeting when friends and loved ones from all over the land clasp hands again in joyous greetings. This spirit of friendliness, this oneness of heart, this strong feeling of brotherhood will ever be the source of our strength as a people. May it never grow less.

**Guests Welcomed at The Two Miltons**

Those who have had experience in entertaining Conference understand that it is no small matter to receive and distribute among the homes five hundred delegates and visitors. The Milton Junction and Milton people know just how to do this without delay or confusion. The automobile has proved its value for quick

and quiet work in the locating of guests and their baggage, and all were promptly conveyed to the homes assigned them.

As the hour for opening arrived, guests began to gather at the Auditorium, and the hum of voices increased in volume until the house was called to order by President Lester C. Randolph, pastor of the Milton Church.

Everybody was sorry to see that the president of Conference was on crutches, and that he had to preside sitting in a chair. This was due to some kind of poisoning, either by ivy or otherwise. However, his excellent address on another page shows that he had no need of crutches in his mental and spiritual activities.

When called to order, the great audience, standing, was led in singing "All Hail the Power of Jesus' Name" by Professor Paul Schmidt, our evangelist leader in music. One could but feel the premonitions of an excellent Conference in the enthusiasm and spirit with which this opening song was sung.

The hymn books used were "Great Revival Hymns No. 2," filled with spiritual songs, the use of which added much to the interest of the Conference.

The opening prayer, by Rev. Ira L. Cottrell, was a prayer for union of purpose and effort, and for an outpouring of the Holy Spirit. During this prayer there was a marked and solemn stillness which revealed something of the heart prayers by members of the audience. Then followed an anthem, "O Holy Father," which was a prayer in song. The choir of fifty-two members was led by Professor A. E. Whitford, of Milton College.

The address of welcome, by Harold M. Burdick, and the response, by Rev. M. G. Stillman, published elsewhere in this paper, will interest you. Don't miss them. What might be regarded as the exercises of welcome closed with the song, "Onward, Christian Soldiers," and the Conference was ready for its regular work.

After the president's address, given on another page, came the reports of the Ex-

ecutive Committee, and of the corresponding secretary, Rev. Henry N. Jordan, pastor at Milton Junction. From these we learned that two churches had asked for admittance to Conference, five ordinations were reported for recognition, the Salem (W. Va.) Church had asked for the next session, and that there was a net gain of forty in the denomination. The correspondence showed a hopeful spirit on the part of the churches, and a general desire for higher spiritual attainments. Rev. Gerard Velthuysen, of Holland, reported by letter that his church was encouraged by the prospects of accessions to its membership.

#### Messages From Ex-Presidents

The first hour on Tuesday afternoon was given to messages from ex-presidents of Conference. Four had been chosen to bring more extended messages, and several who were present were called upon for one-minute speeches. Two of the four, Dr. George W. Post and S. Whitford Maxson, read papers, which appear in this RECORDER. By the aid of Mr. P. H. Burdick, of Chicago, who volunteered to report the addresses of this Conference, we are able to give the substance of the other messages.

#### Mr. Ingham's Message

Walton H. Ingham made a strong plea for practical work in behalf of our needy institutions. He spoke of the planting and growth of Milton College, in whose buildings the meetings were being held. This college means a good deal to our people, and should be better supported and better patronized. It needs students, and it must have endowments if it is to receive recognition as a college.

Rev. Arthur E. Main followed Mr. Ingham with a message which we give elsewhere.

#### One-Minute Messages

At the close of Dean Main's address, several ex-presidents were called upon for one-minute messages. The editor came first. He said that a few days before leaving home he had received a letter from the president asking for a "one-minute" speech. A little later, in reading an appeal from one of Israel's prophets to God's people of old, these four words attracted atten-

tion: "Let us stand together." Instantly they were chosen as a message to Conference.

If any people on the face of the earth need to make these four words the burden of their prayers, we do. Pressure from the world of business, pressure from all other denominations, tendencies of a widely scattered people to pull apart on account of local interests, make it imperative that we shall stand together. The editor would like to see all the people of our churches in one great congregation standing with clasped hands and united hearts, and saying one to another, "Let us all stand together!"

Professor Albert Whitford came next. He spoke of the Conference at Lost Creek, W. Va., some years ago, when Rev. Lucius R. Swinney was pastor at that place. There was the home of Rev. Samuel D. Davis, who might justly have been called the bishop of all that country. In that Conference Dr. Abram H. Lewis and George H. Babcock represented the Tract Society; Rev. Darwin E. Maxson stood for the Education Society; and Rev. Arthur E. Main represented the Missionary Society.

Many of the strong men of that time have passed to their reward, but we have left to us as a legacy the memory of their self-sacrificing lives. We will do well to heed their example and to follow in their footsteps.

Then Professor Albert R. Crandall was called upon, and spoke of words in a president's address before Conference some years ago, to the effect that we come to such a gathering as this, not to enjoy the fragrance of the flowers of good intentions, but to prepare the ways for the labor of long, and it may be, weary days that must come before the fruitage and the harvest. Have we been living up to the purposes set forth then?

The one question now is, Are we here for the emotional present, or are we here to prepare the way for labors such as we have not heretofore been able to perform, and such as shall double our work? Shall we live up to our ideals?

Then followed President Boothe C. Davis with a message, the keynote of which was, "Steadfast in the faith." In accord with the plea just made, "Let us all stand together," he spoke of the great world-struggle now going on to settle the question

as to whether militarism or democracy shall prevail; of the constitutional fight in the Empire State between the contending ideas of democracy and individual leadership; and urged that if we, as a people, are to "keep rank and make Jesus King" we must stand together steadfast in faith and be loyal to some organized movement.

The words of Dr. Kelly before the largest company of college presidents ever assembled, "Colleges must hang together or we will hang separately," are true of Seventh Day Baptists. The time has come when we must hang together or meet our doom.

Steadfastness of faith! oh, it is coming, it is coming! Looking at the men who have been graduated from the Seminary during the fifteen years since Dean Main took up the work there, a friend said to me: "Not a single graduate who has completed the course has fallen by the way, either in his philosophy or in his loyalty to the Sabbath truth, and every one of them is loyal and true and doing good work." See how many churches are pastored by them. They are making a splendid record. They are brave and true, and strong in the faith. Dr. Main has done a great work in his generation in adjusting the new thought, the modern scholarship, to the actual and successful faith and work of Seventh Day Baptists. Brethren, we are starting on the great movement toward the kingdom.

At the close of this hour a letter was read from Rev. Darwin E. Lippincott, of Garwin, Iowa, expressing a dying man's interest in the Conference and his love for the brethren. A message was sent to Brother Lippincott expressing our love for him, and assuring him of our sympathy and prayers.

#### Lone Sabbath Keepers' Hour

Rev. George M. Cottrell, the active and efficient secretary of the "L. S. K's," gave an interesting report of his work for the year. He had with him the proof sheets for a revised Lone Sabbath Keepers' Directory containing 972 names. This he left on the table during the meeting, for inspection and correction by the delegates. His report appears in this RECORDER.

He furnished 70 L. S. K. badges for those present entitled to wear them. A large company of L. S. K's sat on the platform

while Secretary Cottrell was giving his address. From this address we noted that 302 lone Sabbath-keepers now take the SABBATH RECORDER. We could not help asking, "What is the matter with the other 670?"

This lone Sabbath-keepers' movement is an interesting one, and gives promise of much good. It should be fostered and encouraged.

#### Young People's Work

We leave all reporting of the young people's meetings to Rev. Royal R. Thorngate, the enthusiastic associate editor of the Young People's department. Aside from the regular young people's meeting, there were four "hillside life-decision meetings."

The subject of the first was, "Christian Business"; of the second, "The Christian Teaching"; of the third, "The Christian Physician"; and of the fourth, "The Christian Worker." The hope was that these meetings might aid some who are at the point of decision as to their life work.

Aside from these decision meetings, there was a hillside rally of young people at 4 o'clock on Sabbath afternoon. All these excellent services will be reported by Brother Thorngate in the regular pages of "Young People's Work."

#### Our Plan for Conference Numbers

It may be well to state here something of our plan for reporting these annual meetings in the RECORDER. The present issue, called "Conference Number," contains, as far as possible, all about Conference itself, with as many of its papers as we may have room for without crowding the departments.

The issue of September 13 will be "Missionary Number," with matters presented to Conference by the Missionary Society. The same plan will be followed for the Tract Society in the issue of September 20, and for the Education Society in that of September 27.

In all these numbers Young People's Work, Woman's Work, and Sabbath School Work will appear as usual, with reports of their annual sessions distributed as the associate editors may deem best.

From many sources words have come to us, "Don't give up Children's Page, whatever else you do." So far as we are able, we will try to comply with these requests.

**Sectional Meetings** Six sectional meetings were appointed for Wednesday, Thursday, and Friday mornings, from 9 to 10 o'clock. The various class rooms in the college buildings afforded excellent places for the work of these meetings, and for the most part the meetings were well attended. It was interesting to look in upon the meetings of the young people in Memorial Hall, and mark the enthusiasm with which they took hold of the work. The meetings of the Education Society, the Tract Society, the Missionary Society, the Woman's Board, the Sabbath School Board, and the children's classes were well attended and full of interest. Perfect harmony prevailed, and no one could come within the influence of these centers of service without being encouraged as to the future of our good cause.

**"Keep Rank Make Jesus King"** These words were announced as the theme of the Conference, and published on the cover of the program. "Keep Rank, Make Jesus King" was the title of a favorite song sung by the original quartet a quarter of a century ago. Rev. Lester C. Randolph was one of the quartet boys who sang it; and the spirit of the song has been singing in his heart and in the hearts of many of our leaders ever since. When, as president, Brother Randolph announced that this would be the slogan for the Conference, everybody seemed ready to respond.

No one could witness the scenes in the sessions, on the campus, and in committee rooms, without being helped and inspired. With old and young the determination seemed to be, "Keep rank; let us hang together until we make Jesus King."

**Evangelistic Services** While the spirit of evangelism prevailed throughout the entire Conference, there were some sessions that could more properly be called evangelistic. The first of these was on Tuesday evening and was led by our evangelists, Rev. D. Burdett Coon and Professor Paul Schmidt. In this meeting the song services were unusually uplifting and helpful. Brother Schmidt is an expert as a leader of great audiences in services of song, and the people followed

their leader on this occasion with enthusiasm.

The sermon from the text, "One thing thou lackest," is one of Brother Coon's strongest sermons and held the close attention of the people. Brother Schmidt seems entirely at home among the people of his new-found faith, and they were glad to give him a hearty welcome to this his first Seventh Day Baptist General Conference.

**Conference Prayer Meeting** The one evangelistic meeting always expected at Conference is the prayer meeting on Sabbath eve.

This year it was conducted on a little different plan from that usually followed. Some thirty-five members of the evangelistic quartets, old and new, were assembled on the platform, and the meeting was led by these, with the president of Conference presiding. After a brief sermon by Rev. Theodore J. Van Horn, thirty-five testimonies were given by those on the platform, most of which had reference to the effect of the quartet work upon themselves and upon others. Several songs, either by quartets or by the full chorus, added much to the interest of this meeting.

Brother Van Horn's sermon, on Christ's treatment of the doubting Thomas, gave point to many of the testimonies. Some told how doubts had troubled them and how the Master had brought peace. Some spoke of the joy of Christian service when they could see others being helped to find the Savior.

The blessings that come when people unite to make Jesus King and try to keep rank with him and with one another was the theme of others. The happy days of school life in Milton and memories of evangelistic quartet work; the love that abides in the hearts of those who worked in the quartets of years ago; the memory of the one who proposed the quartet movement and who helped the boys to get out and do something; happy summers of service in New York State by boys from the Seminary; and the reunions now in this glorious evangelistic Conference, were in turn the themes of the speakers.

Then came testimonies telling how, even in harvest time, people had come night after night, some of them several miles, crowding the houses to hear the gospel.

"Gladdest summer of my life," was heard more than once before the meeting closed; and some said, "We were always happy when the quartets came to visit us."

At the close of this service, upon the invitation given by President Randolph, thirteen young men and women came forward and offered themselves for baptism. On Sunday afternoon the number had grown to eighteen, all of whom were baptized at 4.30, between the regular meetings.

**High-Water Mark** What seemed at the time like the high-water mark of our Conferences for several years came on Wednesday evening, after the exercises of missionary day. The young people's editor will report this meeting, which was in part given up to a mission drama by the young people; but we wish to mention the "life decision" rally at the close of this impressive play. When Rev. H. Eugene Davis, the young people's president, stepped upon the platform in front of the curtain and made an appeal to the young men and women to decide as to their attitude toward the ministry and missionary work, thirty-nine came to the front and gave him their hands. A part of this company came to say they were ready to commit themselves to the work of the ministry or to that of missions, and the others came to pledge themselves to heed the call if in future days it should come to them to give their lives to this blessed work.

**They Rest From Their Labors** The report of the Committee on Obituaries showed that fourteen officials—ten deacons and four ministers—had passed to their reward during the year. These were Rev. Andrew P. Ashurst, of Hammond, La., Rev. Oscar Babcock, of North Loup, Neb., Rev. Jacob A. Millikin, of Battleground, Wash., and Rev. David H. Davis, of Shanghai, China.

The deacons were S. P. Burdick, George W. Gardiner, Ezekiel R. Crandall, Paul M. Barber, Charles G. Wheeler, Lester Rogers Davis, J. J. Lowther, Alfred Langworthy, George Rood, and Jasper Lewis Davis.

The memorial obituary of our China missionary, Rev. David H. Davis, could not be completed here, and the Conference ordered its completion and incorporation in the *Year Book*. When completed it will

also appear in the *SABBATH RECORDER*. The missionary number next week will contain an account of the memorial services for Brother Davis, on missionary day of Conference.

**Peace Message of Rev. J. J. Kovats** On the last evening of Conference, Rev. J. J. Kovats, of our Chicago Hungarian Mission, who had been deeply interested in all the sessions, sought the privilege of giving his message. Although he speaks the English with some difficulty, he made his words eloquent with love and loyalty to the people of his choice. It was a message on "the peace Christ came to give." At the close he asked the people to rise; and as they stood, he stretched out his hands and besought the blessing and peace of God upon them all.

**Two New Churches and Five New Ministers** Two churches applied for admission to Conference, one at Long Beach, Cal., and one at Windfall Lake, Wis., postoffice Exeland. Representatives of these churches were given the hand of fellowship on Sunday afternoon by the president of Conference.

The five ministers who had received ordination during the year were Rev. Leslie O. Greene, Farina, Ill., Rev. William D. Tickner, Exeland, Wis., Rev. William Simpson, Nile, N. Y., Rev. Ira S. Goff, Alfred Station, N. Y., and Rev. Thos. W. Richardson, London, Eng. All these were officially recognized by the General Conference as accredited ministers of the denomination.

**Salem, W. Va. Next Year** In accordance with the request of the church at Salem, W. Va., Conference adjourned to meet with that church in 1916.

The president is Professor Samuel B. Bond, Salem, W. Va.; vice president, George E. Crosley, Milton, Wis.; recording secretary, Rev. Earl P. Saunders, Alfred, N. Y.; and the corresponding secretary, Rev. Henry N. Jordan, Milton Junction, Wis.

For two or three days at Milton many delegates wore neat badges, provided by the Salem friends, announcing Conference in Salem, W. Va., 1916.

**Visitors and Delegates** Of the 500 or more visitors in attendance at Conference, about 330 were accredited delegates. The Eastern Association sent 38; the Central, 21; the Western, 29; the Southeastern, 21; the Southwestern, 9; the remainder were from the Northwestern Association.

**A Morning in Wisconsin** It was the morning after Conference closed, —cool, calm, and clear as crystal. The early sun had begun to modify the cold breath the night had left, and all nature seemed glad. As the train pulled out from Janesville, we caught glimpses of the beautiful Rock River with its grassy banks, making its way through the drift-hills of southern Wisconsin. Almost dazzling was the brilliant sunshine streaking orchards and groves with the clearly defined lights and shadows that always suggest approaching autumn. Broad expanses of ripening corn; acres of grain in the shock; fields cleared of harvests, with only the reaper tracks stretching away across the stubble; green patches of alfalfa and clover maturing their second crop; farmhouses, barns, stacks, and windmills, all showing signs of industry and thrift; contented herds grazing in broad pastures (for we were now out from the drift-hills upon far-stretching prairies); the white cloud of steam from our locomotive obscuring for the moment our vision and then trailing its dark shadow over field and garden and grove; the glow of goldenrod in sunny nooks; the entire landscape on the right illumined with sunshine, and that on the left turning toward us the shadow side of buildings and groves and fences,—these all combined to make an ideal and restful morning after a week of strenuous toil. It was a morning to make one glad to be alive. The very air was an elixir of life, and the world was full of praise.

**Looking Toward the Sunrise** We were headed for the East and looking toward the sunrise. Conference was over with its six busy days at Milton; and glad memories of the inspiring scenes therein must have had something to do with making our morning on the home journey so bright.

I trust that we, as a people, are looking

toward the sunrise. Who can attend such a Conference as the one we have just had without feeling that Seventh Day Baptists are looking toward a brighter day rather than toward a darkening night? It pays for a people so widely scattered, with varied interests and with different viewpoints, to come together now and then and look at things in the light of their blended experiences. It is well for them to come, as children of a common Father, and for a season unite heartily in worship, mingling their songs and their prayers, until the Spirit's power is felt and souls seek the Savior.

Memories of this blessed Conference will brighten many a day for the toilers in the Master's vineyard as they think of the excellent spirit manifested there, the host of enthusiastic young people, the cheerfulness with which burdens were borne, the excellent reports from the societies, and the all-pervading spirit of evangelism. Who can enjoy such a week of spiritual meetings and hopeful planning for work in days to come, without feeling that the Seventh Day Baptist Denomination is looking toward the sunrise?

**Interesting Items** The daily children's meetings in the college chapel were attended by from 70 to 110 children. These meetings were in charge of Fred I. Babcock, of Albion, Wis., and the teachers were Carroll West, Hattie Carpenter Van Horn, Angeline Abbey, Minnie Godfrey, and Mrs. John Cunningham. These meetings were also addressed by Rev. Herbert C. Van Horn, Rev. William M. Simpson, Rev. Edwin Shaw, and Rev. Herman D. Clarke.

The reception on the lawn surrounding the home of President Daland and given by the Woman's Board to the women of Conference, was spoken of as a most enjoyable and helpful affair.

On Thursday afternoon, between sessions, a young people's picnic was held at Clear Lake, some three hundred young people being conveyed there in automobiles. Box lunches were carried, and there were addresses on matters of denominational interest.

At one o'clock, on the campus, the "Conference Orchestra" gave musical entertainments which were greatly appreciated by many. On the evening after the Sabbath

this concert was given from 9 o'clock to 10 on the band stand in the park.

From 4 o'clock to 6, on the afternoon of week days, sports and games had the right of way, both on the campus and in the park.

Rest rooms and writing rooms were well equipped in the three college buildings, where the weary could enjoy a quiet hour, and where visitors could find writing materials for their use.

In the Auditorium one room was furnished with rocking chairs and lounges where mothers could take their babes and, when necessary, put them to rest.

Messenger boys were on hand for any who might need their services. These services were to be given as "labors of love" and "no tips" was the announcement on the program.

There were two short sermons on Sabbath morning, one by Rev. Willard D. Burdick, and one by Rev. Edwin Shaw. The afternoon of the Sabbath, from 2 o'clock to 4, was given to brief addresses on different phases of our many-fold mission. There were eight addresses, which we hope to give our readers in due time.

The popular lecture, by Dr. W. S. Sadler, of Chicago, on the evening after the Sabbath, brought to the Auditorium the largest audience it had ever held. This lecture was filled with truths everybody should know. The subject was, "The Psychology of Faith and Fear," and we hope to secure most of it for the RECORDER. Dr. Sadler and wife are Sabbath-keepers but belong to no church.

Of the excellent addresses on Sunday, by Mrs. Mary Lewis Langworthy, Dr. Lena Sadler, and President Boothe C. Davis, on home life and home standards, we can say nothing here. We hope to secure reports of these excellent addresses, but as yet they have not reached us. We wish every reader of the RECORDER could have heard them.

One meeting, which deserves an extended notice, has not been mentioned, but space and time forbid its being done here. This was on Thursday evening. The theme was, "The Nation's Fight for a Stainless Flag," and the audience was divided into sections according to States, with banners bearing the names of the several States, so each person could find his place. The Grand Army men and Sons of Veterans were given places in front, and the eve-

ning was filled with stirring speeches for a saloonless nation. It was indeed a great prohibition rally, and we hope soon to be able to give a more extended report of it.

### Address of Welcome

HAROLD M. BURDICK

I am not in the position of the governor of one of our Western States, who was called upon to address the convicts of the state penitentiary. He began, "My brothers." This seemed almost to intimate so he started again, "My friends." Not liking the sound of this he began again, "Fellow citizens." Too late he remembered that the convicts are not citizens, so he said, "Well, whoever you are, we are glad to see so many of you here." I am indeed glad to see so many of you here today and to welcome you to the one hundred and third session of the Seventh Day Baptist General Conference.

I can welcome you as fellow citizens, for we are all citizens of this great country; I can welcome you as friends. I can welcome you as brothers and sisters, for are we not all children of our heavenly Father?

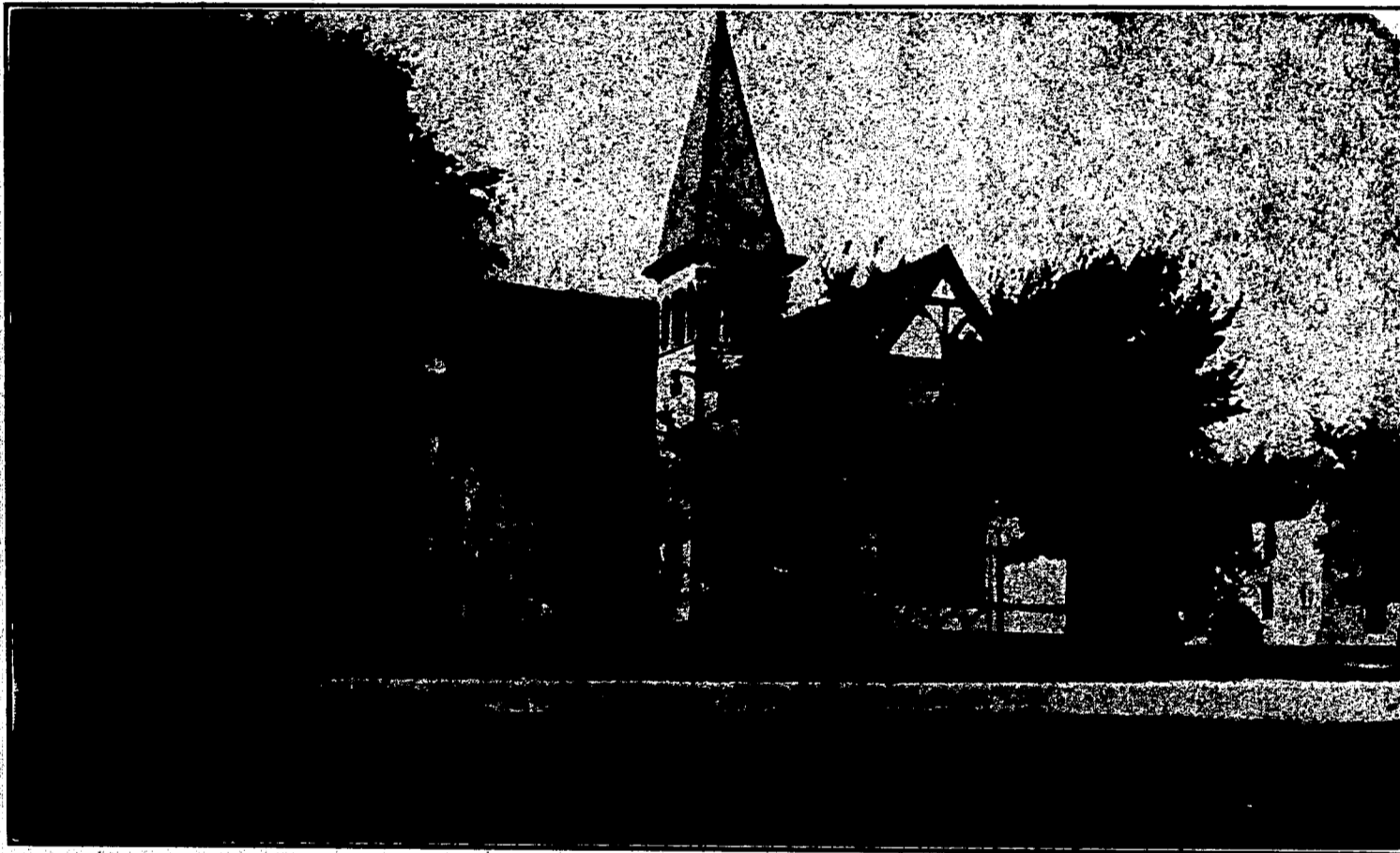
The apostle Paul in his first epistle to the church at Corinth wrote something like this: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Words of mine would be as sounding brass or a tinkling cymbal unless they are echoed from the hearts of the people of Milton and Milton Junction. However, I can accord you a most hearty welcome, knowing full well that I can but feebly express the feelings of the people of these sister churches.

I am in a peculiar position today. Many men from many churches have welcomed the Conference, but few have had the privilege of welcoming it in the name of two of our churches.

We would welcome you to the State of Wisconsin, which has so long been the home of so many of our people. We would welcome you to our villages, and they are fine places to live in. We are proud of them. We would welcome you to our homes, and the privileges of those homes. We would welcome you to our hearts, for we would make you our friends; and not

only our friends, but our brothers and sisters; for we are all journeying together like the ships that sail the seas seeking the same haven. As Longfellow has so aptly expressed it,—

"Like unto ships far off at sea,  
Outward or homeward bound, are we.  
Before, behind, and all around,  
Floats and swings the horizon's bound,  
Seems at its distant rim to rise  
And climb the crystal wall of the skies,  
And then again to turn and sink,  
As if we could slide from its outward brink,  
Ah! it is not the sea,  
It is not the sea that sinks and shelves,  
But ourselves  
That rock and rise  
With endless and uneasy motion,  
Now touching the very skies,



MILTON CHURCH

Now sinking into the depths of ocean.  
Ah! if our souls but poise and swing  
Like the compass in its brazen ring,  
Ever level and ever true  
To the toil and the task we have to do,  
We shall sail securely, and safely reach  
The Fortunate Isles, on whose shining beach  
The sights we see, and the sounds we hear,  
Will be those of joy and not of fear."

### Response

REV. M. G. STILLMAN

We are thankful for the pleasant and practical words of welcome just given. It looks immensely good about College Hill. To many of us it is one of the most sacred places that this great, beautiful world sup-

ports. Some of us have come a long distance, and some a little farther.

There is the pastor of the Westerly Church, who had us on his heart and hands, twenty-one years ago at Brookfield, in '94. Brother Gardiner was there, and put in one of his good, happy high-flights of eloquence for Salem College. Brother A. E. Main was there and seemed carried right up with it as on a chariot of Southern fire; and made inquiry for a third-rate minister to speak next, to let him down gradually.

The next year we met at Plainfield. They had just built their new, magnificent \$75,000, terra cotta temple. Much of it had been baked away over at Alfred. By the

way, Alfred is a great place for the baking of choice minds and men. I was there a while, but you have no right to blame Alfred too much for what you get. You should know that it is somewhat as you have heard about the mansions in heaven, they are built according to the material sent up.

In '98 we met over here with the Milton Junction Church. We took meals in their special, new-board dining hall, and we began to raise coffee over in Africa.

In 1905 we came back to Plainfield and organized the Convocation heading for re-adjustment. The next year, at Leonardsville, we began to subtract from what had been proposed.

We went on for six years with the organization until, in 1911, I think, some good man over in Rhode Island, meaning to do God service, put a Rhode Island rock on the track and derailed it down about Clammycontog, or some such point on the seashore. We had been considerably "at sea" in those years so that it was not far to go under.

Last year, at Alfred, we began formally and officially to take South America. We also voted an appeal to Congress for a charter to admit us as a separate State. We are so unlike any of the forty-eight States that we think Congress will yield to our call.

Now we, the "Young People's" Seventh Day Baptist Conference (limited), come with a smile. United we stand. We have high hopes of a happy, helpful Conference, and we are thankful.

### President's Address

REV. LESTER C. RANDOLPH, D. D.

A great violinist was asked by the physician of an insane asylum to play for the inmates of that institution. The alienist, believing music to be good for a disordered mind, called for something gay and happy. The artist struck into a brilliant Slav composition. At the close a handsome young woman rose to her feet and seemed desirous of saying something. The violinist listened eagerly, expecting to hear some compliment, but the young woman said, "To think of the likes of me being in here and he being at large in the world." There would be abundant reason this morning for many of you to express a similar sentiment if this were primarily a place of honor. This is primarily a place of service. When one is elected president of the Conference, he is sentenced to a year of hard labor, and there seems to be no commutation of the service for good behavior.

There is a joy in grappling a difficult task; but just as the president begins to get a grasp on the duties of his office the gavel passes on to the hands of another. It is the way of democracy; and while it may not be the most efficient way it has its advantages in individual and social development.

Once when visiting a Seventh Day Baptist church I asked the pastor whether I

should preach a profound sermon that morning and he answered, "I should like to hear you once." Rather than attempt this I have concluded that it is better just to be myself and to speak in a familiar way, which I hope to make interesting to young and old, of the things which are near my heart as we begin the sessions of this gathering for which we have hoped so much. It is my desire not so much to give you an epoch-making address as to help to create the atmosphere in which our hopes may be realized.

It seems very pleasant here, does it not?—like a big family reunion. The room is full of friendly faces, like the faces of the home folks. You have come here with high motives and earnest prayers and great expectations. God grant that those expectations may not be disappointed.

Among all the songs which were sung by the quartets in the early days, there was one which more than any other has lingered in my memory since, as expressing the purpose of our lives; and after months of thinking, it has been adopted as the keynote of this Conference, "Keep Rank, Keep Rank, Make Jesus King."

Across the sea, at this time, twenty-one million men are lined up in a titanic struggle, with the purpose of slaying one another. Human ingenuity is taxed to the utmost to devise instruments of death.

The war god, like a giant hideous Moloch, is set up in sight of all Europe, claiming allegiance. The furnace of human passion and hatred is heated hot. The national war drums and racial tom-toms are beaten to drown the cries of dying men and the moans of widows and orphans. Twenty-one million men are marching to make Moloch king. Many of these men believe that their country is threatened; some of these men go into battle but avoid aiming their guns so as to kill; in some cases, at least, soldiers are given absinthe, opium, or other drugs to stimulate them for a bayonet attack, for which otherwise they would have no heart.

A large and growing number of people in the old countries are sick at heart, and will welcome such an organization of government and society as will insure permanent peace, with fairness to all nations and peoples concerned; but the fact remains that at the present time fifty million dollars a day are being spent in war, and

two and a quarter million men up to last June had laid down their lives upon the battle field. The women of Europe are wearing black. In the windows of almost every home may be seen the faces of wives, mothers, sisters, sweethearts and daughters with the world-old look of patient suffering, sorrowing for the loved ones slain, dreading the next news of battle. Against this sad, dark background we gather today to *make Jesus King*.

The human heart craves something to fight for, something to sacrifice for, something to die for, something to live for. That has been the appeal of war throughout the ages. But we are swinging out of the night into the day,—to save life, not to

and thanked God for "that man of strength and steadfastness, Woodrow Wilson," the immense audience rose and cheered for several minutes, then swung into the song, "My Country, 'Tis of Thee." They cheered Woodrow Wilson because he is at this time the embodiment of the spirit of the American people. We stand for peace—based upon righteousness. The nations are fumbling and groping, neither one daring to make the first move to stop the terrible butchery. The war will stop,—but the only way to reach a beneficent and permanent peace is through divine leadership. We must be humble before God. The only way to remove the lust of war is to enthrone the Prince of Peace. The only way



INTERIOR OF THE MILTON CHURCH

destroy it; to kill enmities, not to kill enemies; to enthrone love, not hate; to bless, not to curse; to girdle the earth with song, not with maledictions; to bring salvation to all the nations. Our task is the more imperative because so many are bewildered and have lost their way. If ever we worked and prayed for a world-wide revival, let us work and pray now.

At the International Christian Endeavor Convention in Chicago a Canadian speaker said that large numbers of their young men had marched away to the battle field and lost their lives; others were waiting to march. In these dark days his people were looking toward the United States. When he reached the climax of the great address,

to save the world is to make Jesus King.

Down in Zululand, among the people so fierce that the early missionaries were ridiculed for hoping to do anything with them, not long ago visitors came to a church which was filled with well dressed, intelligent native Christians. In the front seats were a group of degraded and repulsive people. At the proper time in the exercises the chief told these people to stand up, and then he said, "This is an object lesson; we were once like that."

The world was thrilled with the news that China had become a republic, that woman's suffrage and other advanced steps had been inaugurated. Now we see that China is considering a return to a monarchy, and

that those movements for the betterment of the people were largely on paper, because there was not yet the change in the character of the people to warrant such an announcement. The president of China has said, "I am not a Christian, I am a Confucianist, but only Christian ethics can save China. Our morality is not sufficient in this crisis." The president of a Chinese university went deeper when he said, "Confucius gives us the truth, but Christianity gives us the power to follow the truth."

Ex-President Taft says he was once given to that smug provincialism which opposed foreign missions; but after his experiences abroad he said, "No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only bases for the hope of modern civilization in the growth of popular self-government."

The slogan which the Seventh Day Baptist Denomination needs is, "Keep Rank, Make Jesus King." We are a people of positive convictions. We have to be in order to hold the place in the world which we hold. But that theology which makes Jesus King is the theology which shall unite us all. I like to see a Bible class in which all opinions are represented, and where the great teachings of revelation are applied to life. Here is a man who believes that the Bible was given word by word and letter by letter, nothing to be added and nothing to be subtracted. Over there is a man who is feeling his way toward faith, who sees the human side of the Bible almost exclusively, to whom Samuel and Paul seem like other men in the class. He regards the Bible as an extraordinary book. He gives it the greatest deference. He is eager to know how these men of old worked out the problems of life. But he is "from Missouri." Even Peter and Paul must "show him." He wants to know. Now, these two men will help each other and the help will not all be upon one side. They will learn to respect one another. The practical man will absorb something of the faith of the more devout man; the devout man will gather lessons for daily living. The inner life of each will grow stronger and surer as both grow into the stature of Christ, for both are seeking to promote the program of Christ in the world.

A colored preacher had a visiting brother in the pulpit. Before introducing him to the congregation, he uttered this heartfelt prayer: "O Lord, give this poor brudder the eye of the eagle, glue his hand to the gospel plow, tie his tongue to the plow line of trufe, nail his yere to the telegraph pole of salvation, bow his head down in the narrow valley of humiliation, anoint him with the kerosene oil of salvation and set him on fiah." Nothing worse than the mixing of metaphors resulted in this case; but when Christian brethren are covered with the kerosene oil of controversy and set on fire by the flame of personal feeling, the results must be disastrous. It is really not so bad as it looks, oftentimes. Sometimes it may be a good deal like the misunderstanding of the little boy who told his mother he did not like to go to a certain church. "Why not?" "Because the people do not like the minister." "How do you know?" "Well, the minister gets up and says something and they all grumble; then he says something more and they all grumble again." The boy misinterpreted the responsive reading. Different groups of us present different sides of truth, replying back and forth. If we keep a sweet spirit, the responses will weave together to form one message. Down underneath is a great underlying love and unity. Let us magnify this that the world may believe that God hath sent Jesus Christ our Master.

In the last fifty years a flood of light has been thrown on the Bible and its application to life by pick and spade in Oriental lands, and by scientific research at home. While there has been much that proved ephemeral, on the whole our knowledge has been enriched and our horizon has been broadened.

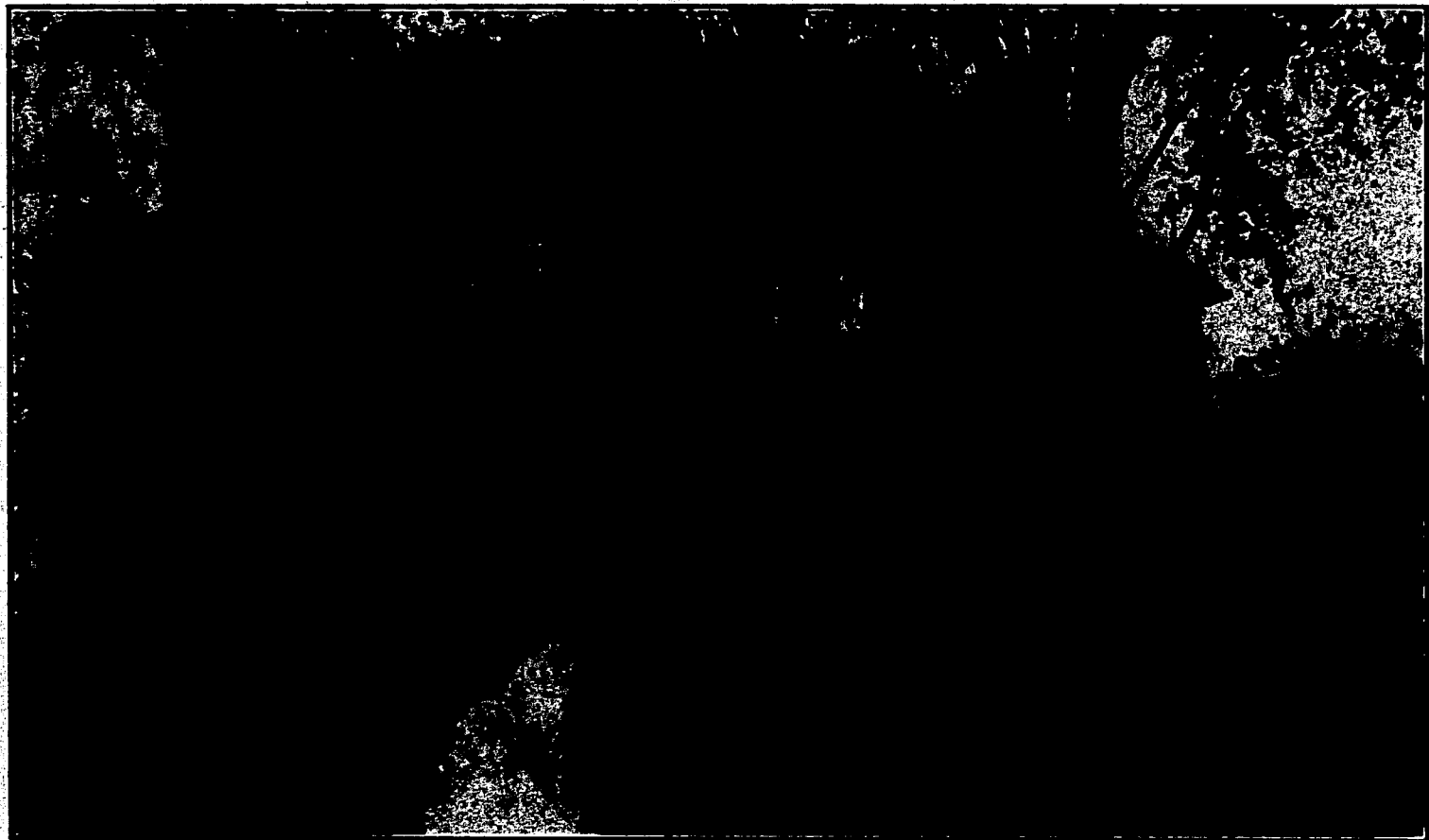
But I feel sure that, even fifty years ago, my mother had a vision of the value of scientific truth, lying in essential harmony with spiritual revelation, because both of them were from the same author. While she did not attempt to traverse all the roads and bypaths of knowledge, she walked the highway of life serene and unafraid. There was nothing to fear. There is nothing to fear. We are not to be, as a denomination, like a great mold which shall clamp everybody in and then turn them all out the same size and shape. Each soul is a living, growing entity. I am a sovereign; I must

work out truth for myself, constantly looking to God for guidance. Neither Mary Baker Eddy, Ellen G. White nor any Seventh Day Baptist can do my thinking for me. Let no man say his judgment is the final bar before which I must stand and that he is the interpreter of revelation for me. I stand before God for myself, and he speaks to me. If we will do his will, we shall know the doctrine, and the Holy Spirit—in time—shall lead us into all truth. Seventh Day Baptists stand for these principles with a passionate loyalty and conviction, as they have stood during all the years. So I plead for this cry, as representing the spirit of our people, "Keep Rank, Keep

his ear always open to their cry; his plan always beneficent; his will triumphant; he, the firm ground of our faith, the unshaken rock upon which our feet rest; praise his holy name forever.

I believe in the Bible, the main stream of God's revelation to the spiritual nature of man, the story of divine patience throughout the centuries, leading outward and upward and forward; the great guidebook to life, to God, trustworthy, reliable, unflinching, enough for every need.

I believe in Jesus Christ; the Son of God; the Son of Man; the Prince of Heaven, who laid aside the robes of purple that he might identify himself with humanity, and bring humanity into harmony with God;



WHITFORD MEMORIAL HALL—YOUNG PEOPLE'S HEADQUARTERS

Rank, Make Jesus King." It is only by making Jesus King that we can keep rank, and it is only by keeping rank that we can make Jesus King.

In accordance with that idea of the Kingship of Jesus, I wish this morning to present to you my theology. I did not find it in theological treatises. I found it first in the Bible, and it has been written on my heart by the pen of life's experiences.

I believe in God eternal, the All-wise; amid fluctuations of the seasons, the crash of worlds, the death of man, and the shifting of human relationships, the Unchanging One; our Father in Heaven; always there; his hand always upon the forces of the universe, and upon the lives of his children;

the all-sufficient Savior of all types of men, all grades of society; the central figure in human history; the dynamic force in the redemption of the world; living today and leading onward the march which shall never end until the universe resounds with the cry, "King of kings, and Lord of lords."

I believe in the Church militant, here for no other purpose but to "keep rank, make Jesus King."

Now, there are many types of evangelists, widely differing in the expression of their faith, but there never was a revival which swung man into the kingdom of Christ which did not have for its slogan, "Make Jesus King."

One of the best things I have seen in the SABBATH RECORDER was an account of the coming back to faith of B. Fay Mills. Our editor gave reasons why Mr. Mills had swung away at one time from the faith into the mystic cloudland of humanitarian fellowship; but still another reason may be added. When I was a student at Milton, I went in company with a young man who was not a Christian to hear a popular evangelist. Next morning I asked my friend how he liked the sermon. He said, "That man told a story about saying good-by to his sister and then he said, 'Is anybody converted?'" That was his judgment on the shallowness of the appeal. It dealt too much in sentimentalism. Something like this could be said of the preaching of Mr. Mills in those earlier days. It was not sufficiently downright. It did not make Christ King. There is a new note in his message now as he proclaims the deity of Christ, humanity's need of a divine Savior.

There is a peculiar fitness in the holding of this Conference upon the Milton College campus, in the building of that institution. The Seventh Day Baptists have been pioneers in building institutions of learning which have blazed the way for the years of intelligence in which we live. This was one of the earliest institutions in the State. It furnished to Wisconsin state superintendents of public instruction for sixteen years and it has had a mighty influence.

Our denomination has had many men eminent in public life, education and reform, as well as in religion; and our influence upon the world is out of all proportion to our numbers. Our schools are a sacred trust to us, and just now, when they are in a special sense appealing for the support of our people, it is appropriate that the General Conference should be held in this room. We are grateful for the opportunity we have had in bringing in the kingdom of God on earth. We do not live unto ourselves, but unto Him who loved us. Our primary purpose is not to build up the Seventh Day Baptist Denomination but to make Jesus King,—and to build up our organization as a means to that end.

These two churches, Milton Junction and Milton, in loving harmony, offer the hospitality for which they have been famous since the day when Uncle Joe Goodrich's table was set over on the other side of the

square, and never so full that there was not an inch for an additional traveler. Some one said Mr. Goodrich was the most peculiar man that he ever knew; he plastered his house on the outside, drove mules instead of horses, and kept Saturday instead of Sunday. Our method of plastering is somewhat different now, we are not so much given to the raising of mules, but we still keep the Seventh Day as the Sabbath.

The world needs today the demonstration of the Sabbath. It is the age of demonstration. At the commencement of the Carlisle Indian School one year, three young men upon the graduation platform constructed a house, explaining the method as they built it. Three young ladies made a dress and fitted it to one of their number before the audience. Others set up modern sanitary plumbing, setting forth its value. There were present six chiefs in war paint, one of them an old man nearly ninety years of age. He had not hesitated to express his contempt for education but as the day went on he became deeply impressed. Finally he rose to his feet and said, "If this is what education means, I am going back to my tribe and have our children educated."

The world needs Sabbath teaching, but it needs Sabbath demonstration more. We have something the world needs but it can best be seen in concrete form. Let us be sweetly fraternal, splendidly loyal and true to our mission, remembering that God will take care of his own.

A captain of a ship was asked one day, "Do you not feel overwhelmed sometimes with the sense of responsibility for the lives of all on board?" He said, "I am not responsible for the lives of those on board. I am only responsible for doing my best and leaving the rest with God." Somewhere in literature there is a verse referring to those—

"Who find the common daylight sweet  
And trust to Heaven the rest."

It is our privilege to live in that spirit.  
Browning wrote:

"The year's at the spring  
And day's at the morn;  
Morning's at seven;  
The hill-side's dew-pearled;  
The lark's on the wing;  
The snail's on the thorn;  
God's in his heaven—  
All's right with the world!"



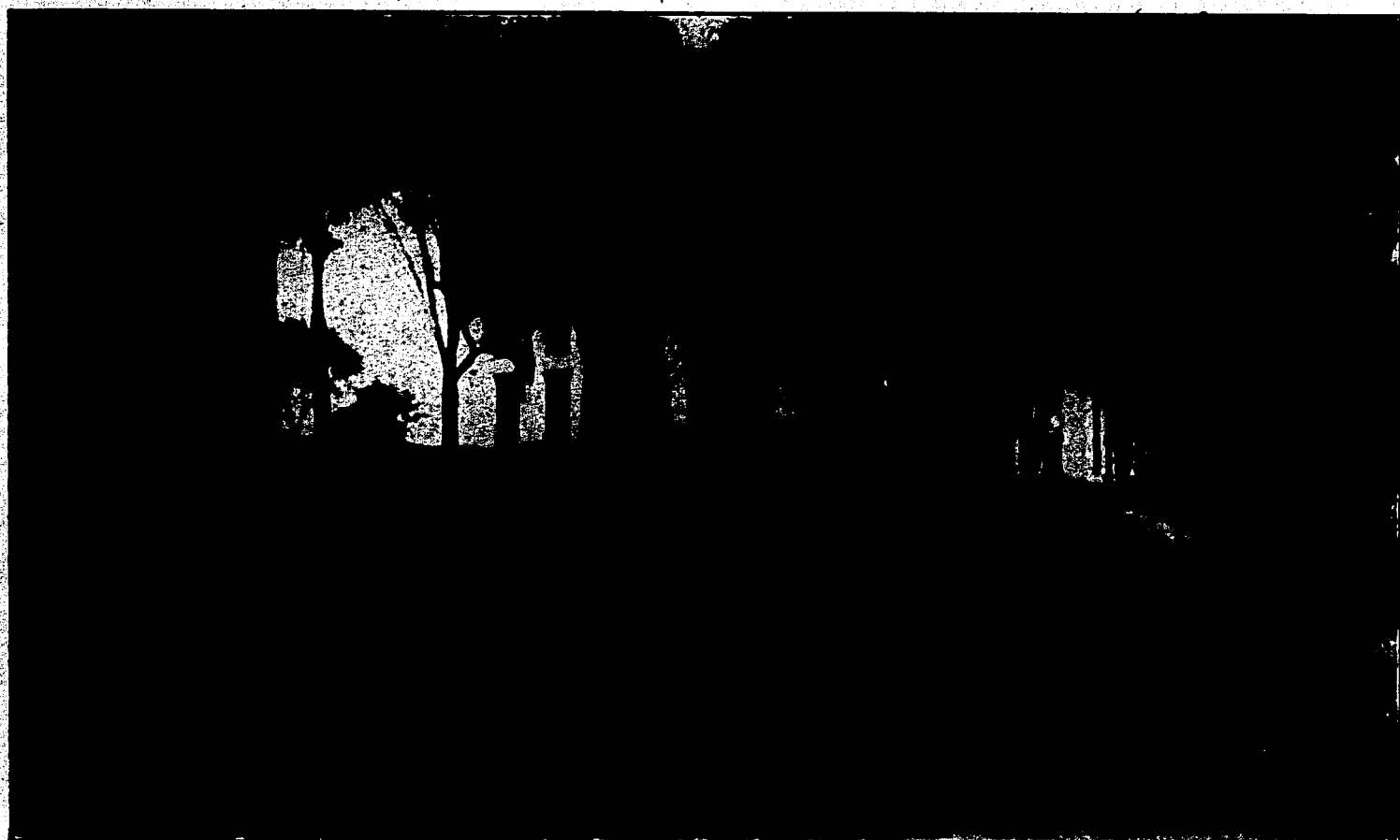
Sometimes it seems that all is not right. Sometimes our hearts are wrung with anxiety, not only for those dear to us but for the cause we love. But all is right with the world in this sense, that all is working toward the end that God has fixed as the goal toward which the whole creation moves. Right will triumph. Truth will be crowned, and if we identify ourselves with truth, when truth is crowned, we shall share in the coronation. We can live in that hope, and future prophesy will be a present reality.

Truth does not change; God is ever the same, but our conception of truth grows. There is development in Bible history which

astrous. It has been a big blow to the churches. Because vacations from Saturday noon to Monday morning are assured, week ends in the country have multiplied enormously. The plan has been a big boon to the road houses, country taverns, rural clubs. The law has cost religion dearly."

I am against any law or any organization of society which would compel any man to work seven days in the week but the authorizing of a holiday will never make men keep Holy Day. We are a small people but we have a great ideal to hold before the world and that ideal is a spiritual Sabbath.

The world judges much by numbers and



CAMPUS AND BUILDINGS—HEADQUARTERS FOR SECTIONAL MEETINGS AND COMMITTEES

we love to see. O wonderful Jehovah, who keeps his covenant with his people, and does not cast us off because we stumble along in the dark, but patiently leads us forward into all truth!

It is not enough for the world to have one day in seven for rest from labor. Church leaders in Australia lent their support to the Saturday half-holiday law, believing that poor men, tired with working on Saturdays, could not possibly get up on Sunday morning to go to church. It was argued that if they had a half holiday they would be fresh for Sunday, possibly for an early service.

"What is the working out? Most dis-

apparent success. An Irishman was asked in court why he did not go to the assistance of the defendant in the case and he said, "Sure, your Honor, I could not tell at the time which one of them was going to be the defendant." All too many people are disposed to wait and see what the outcome is rather than take their stand upon the merits of the cause itself.

"Then to side with truth is noble,  
When we share her wretched crust.

Then it is the brave man chooses  
While the coward stands aside."

The head officer of a branch railroad said to the chief magnate of a trunk line; "I

am a railroad president too. Our road is not as long as yours but it is just as wide." If our creed is as wide as the truth of God, the traffic of the spiritual world will one day run over it. A small life or a small church or a small denomination may demonstrate the truth of it as truly as a large one. We are followers of the Sabbath-keeping Christ and when he is exalted we shall rejoice with him.

Reforms go in waves. Just now great popular interest is centered upon the abolition of the saloon and next Thursday night we shall have "The Nation's Fight for a Stainless Flag." But the time is coming when the attention of the world will be centered upon Sabbath restoration and until that time comes, let us work and pray, believing and knowing God will stand by his own.

Now this is pre-eminently a Young People's Conference and I should like to go back just a little into history. The first Conference in which I ever really participated was in the year 1888. I had watched the great men of the denomination from the side lines with intense interest. But at Leonardsville I was drawn to my feet and for the first time made a speech at our annual gathering. There was an awakening interest at that time in young people's work and after the Conference I wrote a very brief article for the SABBATH RECORDER. That big-hearted man, Ira J. Ordway, who kept open house in Chicago for Seventh Day Baptists so many years, was the president of Conference the following year. He found something in that article which suggested the theme of his opening address to the Conference. A committee recommended to that gathering at Alfred the establishment of a Young People's Permanent Committee in the essential form in which it has been continued since. I find my name signed to that report, together with those of A. E. Main, B. C. Davis, Susie M. Burdick and Mrs. W. C. Daland.

This is pre-eminently the Young People's Conference. Their work has been developing during these twenty-six years. The last few months have been a most delightful experience in service with them. Their vigor, enthusiasm and efficient organization are a constant uplift to a pastor's heart.

Christian Endeavor is not dying. It is

just coming into its own. We are finding sane methods of adapting religious expression to the different ages of youth, keeping a continual progress upward. It is not intended by God that there shall be a neglected age in the "teens," when the garden grows up to weeds—and the whole after life must suffer from it. Beginning with the Junior Endeavor the young people are taken up through the Intermediate and regular society into the larger church activities, seasoned veterans ready for instant service.

This is a Young People's Conference. The grounds are thronged with young people. The splendid program for tomorrow night was planned by them; the hillside meetings and recreation hours are in their charge; they furnish the ushers who show you to your seats, the messenger boys who do your errands; the cards of introduction which were given you; they arranged the decorations of this room; their voices lead you in song. It was no slavish task. They were eager for a chance to work. No tongue can tell what this means to those of us whose hair is touched with gray. These young people are our most precious possession on earth. We love them. The years are shortening in which we can do active service. When we see the fresh forces coming upon the field, leaping forward for the charge and shouting as they come, our own hearts leap as did Simeon's of old when the child Jesus was placed in his arms.

Let this Conference be the time of new consecration for us all. Let us make Jesus King in our own individual hearts. Can it mean anything less than one tenth of your income for Christ? Wealth has been poured into our laps that our fathers knew not. Not only should our offerings be greater but the proportion should be greater. Let the one tenth be the starting point. Do you believe we are still under the old Mosaic rule? God forbid. We have outgrown that.

"All my life I give to Jesus,  
It belongs to him."

But here is a test, which we can apply to our lives to see whether we mean what we say. In these days of increased wealth, added incentive and matchless opportunity,

if our voluntary offerings do not reach the Old Testament mark, are we making Christ King?

Listen, brother! There are neglected duties in your life. You have believed in tithing but you have not practiced it. You have said, "I am going to the prayer meeting," but you have not gone. You have recognized daily devotion as essential to the Christian life, but you have let the duty slip. You have advocated full surrender, but you have not surrendered. "Why call you me 'Lord, Lord,' and do not the things that I say?" Let us be definite in this Conference. I pray for a mighty outpouring of the Holy Spirit as we sit together in heavenly places, but in the name of Christ whom we must make King I pray that the pattern of definite duty be burned upon every heart. Put your life in his hands.

How much this Conference may mean! In northern Wisconsin a little church, recently organized, raised the money to send one of their number here. How much this gathering means to that delegate and the church back at home! A thousand miles to the east, a pastor who did not expect to be able to come, wrote a long letter commending to us one of his young people and expressing the great hope he had for the influence of the meetings.

Here are young people standing at the point of decision regarding their life work. May they hear God's call here. Aye, may we all hear God's call—and obey.

"I said, 'Let me walk in the fields.'  
God said, 'No, walk in the town.'  
I said, 'There are no flowers there.'  
He said, 'No flowers, but a crown.'

"I said, 'But the skies are black;  
There is nothing but noise and din.'  
And he wept as he sent me back;  
'There is more,' he said; 'there is sin.'

"I said, 'But the air is thick,  
And fogs are veiling the sun.'  
He answered, 'Yet hearts are sick,  
And souls in the dark undone.'

"I said, 'I shall miss the light,  
And friends will miss me, they say.'  
He answered, 'Choose tonight  
If I am to miss you, or they.'

"I pleaded for time to be given.  
He said, 'Is it hard to decide?  
It will not seem hard in heaven  
To have followed the steps of your Guide.'

## MESSAGES FROM EX-PRESIDENTS

### Leadership Works Wonders

DR. GEORGE W. POST

*Ex-Presidents' Hour at Conference*

Consider Moses, and Napoleon, and Frances Willard, and Abraham Lincoln, and William C. Whitford, and Marshall Field and Billy Sunday. United effort is necessary for large results, and teamwork requires leaders.

Our ministers are our natural leaders. Circumstances compel it and it is our choice. Do the ministers feel this responsibility? Do we give them loyal backing and adequate support? Let us examine this matter and see what we require of our ministers and what compensation we provide.

We expect the minister to be a man of unblemished reputation and of first-rate ability. He must be well educated, both in general learning and along theological lines. A minister must be the best orator in his community (a pretty stiff requirement). We look to him for sound advice on any difficult situation we may be in. And he must never fail us in the hour of trouble. We insist that he marry and bring up a family. He must lead in social life. He conducts our weddings. He is the life of our socials. He is a prime necessity at picnics and Fourth of July celebrations and G. A. R. memorials. He must radiate good cheer and wisdom and helpfulness at all times and places—on the street and in the pulpit. We feel free to criticize him to our hearts' content and on every conceivable subject, from the way he combs his hair to his penmanship, pronunciation and personal expenses; and if by chance, being human, he should resent this we should be pained and a little shocked.

Our minister must prepare his sermons with much care and study every week and at the same time be as prompt as a fireman to answer any call or demand we may put upon him. He must be given to hospitality, must dress well, and he does subscribe liberally to all benevolent enterprises. A minister once sent me \$5 to be used for denominational work. He said his salary was \$25 a year and \$5 was all he could spare.

Our minister is charitable to the needy

and deserving—and undeserving. He clears up our perplexities, steadies us when we waver, guides us when in doubt, soothes us when we suffer, comforts our sorrows; suffers with us in our griefs and goes hand in hand with us through all our adversities, distresses and bereavements. The life of a minister is to me the greatest evidence of Christianity.

What do we give in return for this life devoted to our interests?

We give the minister our love and reverence. We really do. This proves itself by the fact that when we are in trouble we instinctively turn to him for advice and consolation. We give him a position of influence and respect in the community but

mittee of all the ministers present at this Conference they would have said, "Oh, don't read that, we'll get along some way." The Christianity seems to be mostly on one side.

But when they get old or sick or dry or penurious or perchance offend some son of Belial, what do we do with them then? Why, we just look around for another man, with almost as much nonchalance as that with which you discard a straw hat in the fall. What must be the feelings of a man who has devoted all the best years of his life to the service of God and humanity when his people, for whom he has toiled faithfully like a father, coldly and not too gently turn him out of his church and his



DINING PAVILION AND KITCHEN TENT

require him to maintain it. We give him freely our opinions on his views and conduct and private life. We frequently furnish him a place to live. And we give him a little bit of a salary, just about enough to pay the grocery bill and ask him to obtain the funds for his other necessities any way he pleases provided he does not take any of his time from his ministerial duties.

How they do it is a puzzle. They must have their carburetors equipped with a fine auxiliary air valve, or—something. Bob Burdette said it was the duty of a pastor not only to feed his sheep but to shear them. Our ministers are sadly deficient in this matter and I venture to surmise that if this paper had been submitted to a com-

life-work and he finds himself without funds, forced to turn to some unfamiliar occupation to make a living for those dependent on him?

He is like the darky who was going to be hanged. This negro had killed a man and was tried for murder and sentenced to be hanged. The judge told him of the verdict and asked him whether he had anything to say before sentence was pronounced.

"Who, me?" asked the darky.

"Yes," replied the judge.

"Well, sah," said the darky, earnestly, "well, sah, dis yer hangin' sut'n'y gwine be a lesson to me."

What wonder is it that our young men,

called to the ministry, hesitate and sometimes turn aside? What wonder that some of our ministers, pinched by our parsimony and wounded to the soul by our indifference, lose their courage if not their faith and give up in despair. What wonder that some brave spirits have left us and gone over to other denominations which furnish them a decent living. Do not misunderstand me, I am not commending their cause. They should have stood by their convictions if they starved to death. But let us not censure them too harshly. The chief blame belongs to those congregations that starved them out.

I visited a church which has no settled pastor, and within a few miles of that

although his religious work really needed all his time and strength. Soon after he received a call to another church at \$800, which he accepted. His church was much disturbed by his action and told him they would have given him \$800 and even would have made it \$1,000 rather than have him leave. And that man was worth \$5,000 to that community. It would be a low estimate to put upon his services.

What was the matter there? Was it thoughtlessness or carelessness or selfishness? The minister who devotes his life to our interests is the last man with whom we should drive a close bargain. I do not plead for ease but for decency and justice and brotherly love for the ones of whom we



FIRST CONCRETE HOUSE IN WISCONSIN—BUILT BY JOSEPH GOODRICH, FOUNDER OF MILTON

church there were two of our ministers eking out an existence on small farms. These men were not superannuated but vigorous men in middle life, active, and anxious to be at work in the Master's vineyard. I do not know that either of these men was suitable for that church, but they were men well trained and eager for Christian work and they should have a field of action and that church should have a pastor. Whose business is it to correct such bad management?

I know a man who was getting \$600 a year. In three years he ran behind \$700 in spite of good management and strict economy. He told me that he must find some outside work to piece out his salary

expect so much and who give us so freely.

I believe every church in this denomination could double the present salary of its minister without depriving itself of any good thing. How in the world do these men, capable men, get along who receive only \$100 a year? They must pinch the pennies as hard as a colored pastor I knew of. A client of mine travels in the South for the chewing gum trust. His business is to look after the penny-in-the-slot gum machines. One day he was in a little town back from the railroad where there was only one store and a negro church just alongside. The penny-in-the-slot machine stood on the front porch of the store. While my friend was talking to the pro-

prietor of the store in came the negro pastor of the colored church.

"Say, boss," he said to the merchant, "I wish you would take in dat chewin' gum machine on Sundays."

"Why, Elder," said the storekeeper, "isn't it all right to chew gum on Sunday?"

"Yassir," said the preacher, "de gum chewin' is all right, but dat machine done spoil my collection."

This diatribe would fail of its purpose if it did not suggest any definite remedy, and I wish to propose one.

As a rule the minister is the greatest benefactor in any community, but near to him and pretty close up stands the school-teacher. Let us pay our ministers as well as we do our teachers, and that is poor enough. Pay the pastor of your church a salary equal to that of your school principal. It should be double.

Some of you harassed church treasurers who have great difficulty in raising the present salaries and paying the monthly bills promptly may feel toward me the way a certain Irishman felt toward the priest. The new curate had preached a very fine sermon that morning on married life. Two old Irishmen who had been fast friends for years were discussing the address as they walked home together.

"It was a fine sermon his riverence was afther givin' us this morning, Tim," commented one.

"It was that," assented the other. Then, with a dissenting frown, he continued, "An' I only wisht I knew as little about the matter as he does."

But the remedy for this bad condition does not lie with the church treasurers but with public opinion in the rank and file of the people, and in a realizing sense of the present unjust and unchristian treatment of our ministers. And this awakened public conscience must express itself at the annual church meeting, which calls the pastor and fixes his salary. When it is proposed to increase a minister's salary the invariable objection is made, the "We can't afford it"; but when you consider the unnecessary and frivolous things we do afford, you feel that that is all nonsense, and are struck with its insincerity.

I have little sympathy with the pension movement. It is too much like adding insult to injury. If our ministers get a just wage they will look after their own pen-

sions; for in the ability to manage frugally and get the most out of a dollar, there is no class of people to compare with them.

Worry and a sense of injustice are great depressants, unbalancing the mind, impairing digestion, irritating the temper and disturbing the Christian spirit. Let us relieve our ministers financially and we shall have value received immediately in greater courage, cheer and efficiency.

"Do unto others as ye would that they should do to you."

"Bear ye one another's burdens, and so fulfil the law of Christ."

### Higher Criticism From a Layman's Standpoint

S. WHITFORD MAXSON

One of the most noticeable characteristics of the present age is the great activity along lines of human endeavor. We note this in material things. We find the farmer with his up-to-date machinery and new methods a different man and member of society from his ancestors. The physician takes liberties with our bodies undreamed of a generation ago. In mechanics, improved machinery and processes have revolutionized methods of production. In scientific investigation, the scholars and philosophers have kept pace with the general advance. Even the art of killing in battle has made a great advance. New ideas and education have materially modified that profession. In religion, it seems the old is passing away to give place to the new. One undesirable result of this activity has been to bring to the front a class of thinkers, men whose enthusiasm has outrun their reason and led them to reach conclusions that fail to stand the test of time and investigation. I used to think the teaching profession was most prolific in developing these "faddists," but now think them present everywhere. Among religious teachers there has arisen a class of higher critics, whose mission in life seems to be to find something to reject in the popular text of the Bibles in the hands of the common people. One of these critics finds what he considers an error or misstatement in the Scripture and at once hastens to inform the world of his discovery, another goes the first one "one better" and finds two errors, and thus the

work of emasculating the Scriptures goes merrily on till the Bible of our fathers and mothers is so mutilated that it would seem very strange to them if they could see a copy with every criticism ever made in or out, as the case might be. By a careful selection from the ideas of the host of critics, we shall be enabled to reject all the miracles, and to believe that, when we find in Jesus' teachings to his disciples matter that does not agree with our ideas, we may conclude that at that time our Savior was an uninspired, uninformed Jew and his conclusions were erroneous. We can reject whole books of the Bible and, as I think, perform other feats to make the angels weep.



PRESIDENT DALAND'S HOME

All must admit that many Bible truths are presented by means of similes, metaphors, parables and allegories; but we must remember that all objective teaching, in order to be successful, requires that anything used must closely correspond to the truth being given in this manner, and it is fair to assume that the teachings of Holy Writ follow this line. Again it must be admitted that, in translating from one language to another, it is often difficult and sometimes impossible to find words giving the exact meaning of the original text; but we recall the fact that the King James Version is the result of the labors of a body of men of the highest standing as scholars and linguists, who after much time and la-

bor produced that translation, and that this version has been corrected, the text compared with all data and documents available, by a body of men representing nearly all Protestant denominations and selected because of their special fitness for the task, their efforts giving us the Revised Version now in common use. The one remarkable thing about their work is the lack of fundamental changes in the text. Speaking of the rejection of the miracles, one of the first to go is the story of Jonah and the whale, and it is fair to assume that a person professing a full belief in that remarkable account would be regarded by a large class of people as hopelessly benighted and a person to be pitied; but I want to present

a dilemma to those people just to see which horn of it they will take.

When Jesus said to his disciples, "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth," was he speaking as an uninspired and mistaken Hebrew, or is it conceivable that he knowingly compared his death and burial to a supposed event that never occurred? Logically one has the right to say that if Jonah was not in the whale's belly, Christ was not in the tomb. The main, the fatal, objection to higher criticism is that it is entirely destructive and without the first hint looking to construction; and one may ask what

good was ever done, what real progress was ever made, as the result of tearing down, unless construction follows in order to give us something better to take the place made vacant, whether it be in material or spiritual things? If our higher critic had something better, nearer truth, to offer, it might be of some benefit; but no, he finds what he considers an error, gives his conclusions to the world, and proceeds to hunt another mistake. Perhaps it is just as well after all, for if we reject everything to which any critic has offered objection we should undoubtedly have a Bible hard to recognize; at all events, it would likely be a brief one.

Again it seems reasonable to assume that this style of criticism can not fail to have a tendency to weaken the faith of many persons who are prone to follow the lead of others, especially if those others are supposed to be well informed and leaders in thought, rather than to do their own thinking. People are apt to accept anything they see in print or that is advanced by authority. This is especially so with young people who have not attained that maturity of judgment that comes later, and therefore are likely to accept, unquestioned, the conclusions of others. One can conceive of a young person finding some teaching of the Bible that runs counter to a course he wishes to pursue, following the example of his elders and doing a little higher criticism on his own account and eliminating the obnoxious point from his Bible.

We may well ask, What is the benefit of all this to the cause of religion? How many will be led to a more consecrated life as a result? How many converts have been secured as a result of this kind of preaching? How many sincere Christians have gone from such a meeting cheered and uplifted?

In one instance that came under my personal observation a pastor of one of our churches was earnestly requested to omit from his sermons much of their style of sermonizing and to give instead more of the saving gospel of our Savior, which he proceeded to do to the manifest advantage of all parties concerned.

We have no power or right to interfere with the privilege of a person's holding

any opinion which he believes to be correct. The higher critic has the same license that all have to investigate and to reach conclusions, but it seems right that before giving those conclusions to the world he should carefully consider two things: (1) Am I sure that I am right? (2) Will giving my theory to the world have a tendency to make it better? Unless he can give an affirmative answer to both questions he better keep still. If I were required to advise in the matter it would be about as follows: Keep your criticisms to yourself and preach those parts of the gospel you do accept, and when you have exhausted those topics quit preaching.

### By Way of the Cross

REV. ARTHUR E. MAIN, D. D.

(Reported by Conference Stenographer)

I think that out of my experience I will call your attention to some of the differences between dogmatism and freedom. There are four ways of approach, for example, to the study of the first creation story. One is by way of literalism. Another puts the geological periods between the first and second verses. Another uses the word "day" as a figure of speech. The fourth takes the story as a picture.

Dogmatism says: "Believe this particular theory and go this particular way, or you can not find God." To the rational Christian, Biblical higher criticism says: "I must go this particular way, but do you go the path that leads you to God, whether it be literalism, or some other way." There are two ways of interpreting the prophecy of Jonah. One is to believe it to be a literal narrative, that Jonah composed poetry while in the belly of the whale; the other is that it is an inspired allegory. Dogmatism says: "Believe in the literal narrative or you are destroying the word of God."

Rational Christian higher criticism says: "Find God who is interested in the salvation of all men, and takes account even of the beasts of the field. Do the way that leads you to him, whether it belongs in the literalistic interpretation or in some other." Dogmatism says: "Believe in the verbal inspiration of the Bible or in the

dynamic theory, or in some other, or you don't believe in the Bible." Modern Christian Biblical criticism says: "Take the theory that finds in the Bible a message from Almighty God."

There are four or five different theories about the atonement. One is the substitution theory; another is the so-called governmental theory; and so on to the end. Dogmatism says: "Believe in this particular theory or you can not find Jesus Christ as the Savior of sinners." Modern rational Biblical criticism says: "Take the theory that leads you to Jesus, who lived and suffered and died for the salvation of man." Take your choice, then, between dogmatism and the breadth and freedom granted by the Biblical scholarship of our day.

The subject announced was, "By Way of the Cross." Truth is to be advanced, Jesus is to be made King, as we heard in the splendid opening address. The kingdom of God is to be advanced by self-denying inclusiveness, not selfish exclusiveness. Sectarianism has had its day, as you have all been reminded; intense denominationalism is similarly selfish oftentimes.

Now, what do we mean by self-denying inclusiveness. An alabaster box of perfume was once broken and its contents devoted to the honor of Jesus. Time and space have not prevented that perfume from circling the globe. Jesus said he came not to be ministered unto, but to minister unto, and to give his life, not his death. He came to give his life for the ransom of many. A good shepherd, Jesus said, would die for his sheep. Of course he would, if necessary; but if he is a good shepherd, the longer he lives the better. We are called upon, then, to give our lives, if necessary, our death, for the spread of the truth, as we hold it. Jesus said: "He that seeketh to save his life shall lose it, and he who is willing to lose his life for my sake shall find it." Jesus said that if a kernel of corn does not fall into the ground and die, it abideth alone; but if it die, it will bring forth fruit.

These illustrations are perhaps all that I need to bring to your mind, but let us hurriedly apply them in these ways. First, to the individual. It is for you and for me, if we desire to go by way of the cross, to do what our Savior did, and give our lives to the service of our fellow-men. Let

us apply it to our churches. A young man said not very long ago that we have been exclusive a good while. Let us now be more inclusive. I am not going to suggest a detail of procedure, but I am going to suggest a principle, within the reach of any one of our churches. For instance, there are not only about two hundred Sabbath-keeping Baptists in practice in a certain church of ours, but some two hundred other people never touched by any church. Some of you may call to mind the stirring appeals of President Daland on two occasions, touching this matter. Some one has said, regarding one of these fields, "Your church is responsible for these two hundred souls touched by no other church."

In the second place, let us apply the principle to ourselves as a denomination. We were told this morning that we are a denomination not for the sake of the organization, but for the sake of making Jesus King. It may come to pass that, in the interest of the world's endeavor to make Jesus King, we shall have to die as to our outward organization. The time is not here yet. It may never come, but there are signs that it is on the way.

That you may not misunderstand me, I may assure you that this is my point of view, with an intensity of conviction I had never known in earlier years, namely, I believe in the final triumph of the great fundamental truths for which we stand, including the Sabbath, believers' baptism, etc.

But it may be that we are now in danger as a denomination of seeking to save ourselves in a way that will bring about the loss of ourselves; and that if, well-nigh forgetting that we are an outward organization, we are willing to throw ourselves into the world's work as Sabbath-keeping Baptists, instead of losing ourselves we shall find ourselves.

Whatever may be the application of the principle, I am sure we all agree in holding that he who would save his life is in danger of losing it; and may it be the purpose of this body of Sabbath-keeping Baptists, believers, to remember that, if truth is to be advanced, the kingdom of God to be built up, Jesus of Nazareth to be crowned king by the way of losing ourselves, there is no other way to find ourselves.

## Annual Conference Report

REV. GEORGE M. COTTRELL

(Secretary Lone Sabbath Keepers)

With a grateful heart for the blessings of the year, your secretary herewith presents his report of the year's work.

The workers have consisted of the general secretary, an assistant secretary, and thirty-five state secretaries. Their work has been entirely gratuitous, without a penny's compensation—a labor of love, postage thrown in, and hundreds of dollars in cash besides for denominational causes. They have helped to build a new church, contributed to our colleges, churches, the new hospital, the funds for ministerial relief, missionary and evangelistic enterprises.

The following statistics will show quite agreeable results from their zeal and activity:

|   |          |
|---|----------|
| Number of L. S. K's enrolled .....                              | 972      |
| Number of these that take or read the SABBATH RECORDER .....    | 302      |
| Number joining the Home Department of the Sabbath Schools ..... | 54       |
| Number "answered the last roll call" in past 3 years .....      | 42       |
| Grand total of contributions this year....                      | \$12,850 |

At the beginning of the year your general secretary had printed for use of the state secretaries one thousand report cards to be sent out to the scattered L. S. K's on which to send in their reports. He has made a part of his duties appeals, information and various articles written for the SABBATH RECORDER. These have numbered some twenty-five, or an average of one every other week.

No record has been kept of the correspondence, or the number of letters and cards necessary to the conduct of the business between secretaries and members during the year. During the last few weeks we have been very busy with the laborious task of gathering and compiling the names and other statistics for our new L. S. K. Directory. These are now here in Milton, in the printer's hands, with the "proofs" ready for your inspection and further correction, before going to final print.

We would like to note several matters from our reports, of special interest. Hawaii, one of our island possessions, and the farthest from home, shows her loyalty by contributing \$34 per member, there being but two here, our secretary and her husband, Sergeant and Mrs. Kemp. Wouldn't

object to having a hundred there, if they were all as faithful.

South Dakota is rather unique in her report. She has twenty-one members. She is credited with \$210, just \$10 per member, the standard quota that we have been aiming for. She also reports an "R" opposite each name. That is, *everybody* reads the SABBATH RECORDER. I suspect that our staunch secretary, Brother Swenson, is largely responsible for this. Go thou and do likewise, if you can. She also has shown discrimination and impartiality in distributing her gifts.

Colorado claims to be without need of our help and methods, because they have antedated us, having pursued the same work and methods years before we were in the field. We can charge this up to the thoroughgoing preacher at Boulder, I think.

We are glad to see the old Empire State, New York, come into her own this year. She has one hundred and forty-one members. Her contributions mount up to \$8,650. Of this, \$8,000 was a bequest from Mrs. Ann Rushton to Alfred University, secured by Dr. Maxson Sr., of Syracuse, then an L. S. K. He was her family physician; and when asked by her for advice as to whom or to what she should will her property, he suggested that she leave one half to Hamilton College as a memorial to her husband, who had attended there, and the other half to Alfred University. As a result Alfred has this year received the \$8,000. The other \$650 is a nice contribution from the L. S. K's of the State.

Wisconsin makes a good showing this year as a result of an active secretary and devoted students and teachers, in liberal individual donations, amounting to \$400 or more. Kentucky, by the bequest of Eliza James, donates \$540 to the Tract and Missionary societies. Thus, while we have not reached \$15,000, we are some \$3,500 nearer it than we were last year.

Our North Carolina secretary claims remarkable answers to prayer in securing a self-supporting missionary for Africa and an organ for her home church.

I should not do justice to the faithful mother heart of my Minnesota secretary, did I not mention the voluminous and sympathetic correspondence of Sister Green, of Mora, in covering her field. This is a part of our work, that, in the absence of the personal visit, many could pursue with profit.

## OUR AIMS

In our self-appointed work in the RECORDER, besides an opportunity to speak to the L. S. K's, we have hoped to stir up our preachers and writers to a more earnest and liberal use of our denominational paper, for the mutual benefit of both writer and reader; and if you have carefully read the recent numbers, I think you will agree with me that a liberal improvement is visible.

Another purpose has been to beget confidence and hope. These are always desirable assets, and especially for our people. We had been singing too much in the minor chord. Our harps were even hung upon the willows, and many had felt the chains of a spiritual serfdom. Whatever the causes, and there were a plenty, there was lack of spontaneity, and spiritual joy and freedom. We were blue and discouraged. We felt that we could do nothing, so didn't try. And so we have been mustering the forces, and trying to put heart and nerve into them, a living faith in a still living God, and then rushing them into the service. We believed with the poet who wrote—

"Somebody said that it couldn't be done,  
But he, with a chuckle, replied  
That 'maybe it couldn't,' but he would be one  
Who wouldn't say so 'till he tried.  
So he buckled right in, with the trace of a grin  
On his face. If he worried, he hid it.  
He started to sing as he tackled the thing  
That couldn't be done, and he did it.

"Somebody scoffed: 'Oh, you'll never do that;  
At least, no one ever has done it.'  
But he took off his coat and he took off his hat,  
And the first thing we knew he'd begun it;  
With the lift of his chin, and a bit of a grin,  
Without any doubting or quiddit,  
He started to sing as he tackled the thing  
That couldn't be done, and he did it.

"There are thousands to tell you it can not be done,  
There are thousands to prophesy failure;  
There are thousands to point to you, one by one,  
The dangers that wait to assail you;  
But just buckle in with a bit of a grin,  
Then take off your coat and go to it,  
Just start in to sing as you tackle the thing  
That 'cannot be done,' and you'll do it."

So we have been encouraging them to strip off their coats, and go to it, and with quite satisfactory results.

We have had no scruples against taking their money, and that in liberal doses. We knew they would spend it somewhere, either with other denominations, for worldly pleasures, or for their own personal ends;

and we knew that the Lord and his causes, and their own religious cause and faith, had the "right of way," and so have freely sought their financial aid, and with good and increasing results.

## SOME RECOMMENDATIONS

We would recommend to the L. S. K. workers, that they seek to embody in their work the strong points of the successful secretaries, until they bring the poorest field up to the high level of the best reports; to our Sabbath schools, that they make the most of this their chance to tie up here and there with scattered members in Bible study, for thus they may not only reap a blessed experience themselves but strengthen the spiritual life of these lone ones, and save the family to religion and the Sabbath.

We urge our pastors, that they should not feel that they are excused because of the organized effort that has been made for the scattered sheep of the flock. Indeed, if all pastors did the field and missionary work, as it is done on the Colorado field, there would scarce be need of this organized work for the L. S. K's. With our new Directory the preacher is well supplied to begin work on the open field in his State, and the congregation will be none the poorer for giving him free range in this service.

I have greatly enjoyed the reports from the fields, from our Brethren Clarke and Burdick sent out by the Tract Society. Doubtless the isolated ones that were favored with their visits were greatly blessed, as well as the missionaries themselves. I trust this is not the end of mission and evangelistic work on these needy fields. Indeed, in my opinion, there is not a richer or more inviting field than that we have sought to cover the past year, with our evangelists and missionaries—the small churches and the Lone Sabbath Keepers. May this fruitful service go on.

In the financial efforts, I believe we may safely work the coming year to get our people on to a scriptural basis of some kind of a tithing system. We can not equitably ask every man to give \$10, for some should give many tens, and some possibly not so much as one. But if each will give as the Lord has prospered him, join the "Tenth Legion," and devote a tithe to the Lord's service, he will give as God is pleased to

## MORNING SERVICES

Doxology  
Invocation, Pastor I. L. Cottrell  
Response, by the choir  
Psalm 46, read responsively, Pastor Cottrell leading  
Hymn, "Lord, thy glory fills the heavens"  
Offering  
Offertory Solo, organ voluntary  
Anthem, by the choir, "I'm a pilgrim and I'm a stranger"  
Prayer, by Pastor William Simpson  
Hymn, "See from Zion's sacred mountain"  
Paper dealing with his Christian experience, call to the ministry, and doctrinal beliefs, read by Ira S. Goff

Opportunity was then given for questions, but none were asked

It was moved by President Davis, and seconded by Pastor Cottrell, that the paper be approved and that we proceed with the ordination. The motion was carried.

Hymn, "Holy Spirit from above"  
Benediction, by Pastor Cottrell

## AFTERNOON SERVICES

Hymn  
Scripture, 2 Timothy 2: 1-13, read by Paul Burdick  
Prayer, by Professor Whitford  
Sermon from Acts 1: 8, by Prof. Walter L. Greene  
Hymn, "When we walk with the Lord"  
Ordination Prayer, Pres. B. C. Davis  
Address to the Church and Pastor, Rev. I. L. Cottrell  
Address of Welcome, Rev. M. Hotaling, of Wellsville

A motion to recommend Ira S. Goff to the General Conference for appointment as a regularly ordained minister was carried

Hymn, "He will hold me fast"  
Benediction, Pastor Goff

PAUL BURDICK, Secretary.

## Annual Meeting

The annual meeting of the members of the American Sabbath Tract Society, for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Herbert G. Whipple, 220 Broadway, New York City, N. Y., on Wednesday, September 8, 1915, at 4 o'clock p. m.

CORLISS F. RANDOLPH,  
President.

ARTHUR L. TITSWORTH,  
Recording Secretary.

Next Board meeting September 12, 1915.

A smile: the lighting system of the face and the heating system of the heart.—  
*Woman's Home Companion.*

have him give, and neither rob God, nor impoverish himself, but win promise of richer, even heavenly, blessings.

Our Conference motto, "Keep Rank, Make Jesus King," while not in word, has, in fact, been one of our aims. This we can also commend for our conduct in the future. Unity and loyalty plus intensity will in time prove as effective as the German big guns in battering down the mightiest strongholds of Satan. Brethren, let us keep rank, and let us ever be intensely loyal to Christ our King.

I need not add more, except to appeal to one and all for a larger, higher, broader vision. "Where there is no vision, the people perish," the wise man said. The leaders, at least, must have broad vision, large plans. Some of the rank and file may have to dig in the trenches, but the "sky pilots," like the aeroplanes and dirigibles in Europe's war, must sweep the entire field, then marshal their forces accordingly.

"Pray larger prayers. Alone for thine and thee,  
God does not keep his treasure-troves of good.  
For others ask, and let the whole world be  
Thy Father's house, home of thy brotherhood.

"Give larger gifts. However poor thou art,  
Thou hast some wealth to keep or give away.  
Hope larger hopes, thy heart-life to expand;  
The Father's heart is large, and takes all in.

"Live larger life. Stay not in narrow places;  
Take a broad outlook over men and days.  
O little soul, be great, show sweeter graces;  
Live, love, labor in God's largest ways."

## Ordination of Ira S. Goff

The ordination services of Ira S. Goff were held at Alfred Station, August 21, 1915.

At 10:30 a. m. the meeting was called to order by Prof. William C. Whitford in the absence of Dean A. E. Main. Professor Whitford was elected chairman, and Paul Burdick, secretary.

The following is the list of delegates from the several churches: *First Alfred*, Dea. T. T. Burdick, Pres. B. C. Davis, Prof. William C. Whitford; *Second Alfred*, Deacons Langworthy, Orson Witter, Fred Palmiter, Ernest Brague, Fred Pierce; *Hartsville*, Deacons Lester Burdick and Silas Whitford, Pastor Paul Burdick; *Independence*, Pastor Walter L. Greene; *Friendship*, Pastor William Simpson; *East Portville*, I. D. Place; *Andover*, Edson Langworthy, Dea. Henry Livermore; *Rockville*, Pastor Ira L. Cottrell (who was received by vote of the council).

Professor Whitford explained that the method procedure of the examination would be a paper read by the candidate, followed by questions to be asked by the council or others present.

## WOMAN'S WORK

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

Teach me, Father, how to go  
Softly as the grasses grow;  
Hush my soul to meet the shock  
Of the wild world as a rock;  
But my spirit, prompt with power,  
Make as simple as a flower.  
Let the dry heart fill its cup,  
Like a poppy looking up;  
Let life lightly wear her crown,  
Like a poppy looking down,  
When its heart is filled with dew,  
And its life begins anew.

—Edwin Markham.

We are having a very good Conference, at least that is the way I feel about it. You will no doubt be glad to read the many papers and addresses that have been given, and will be published from week to week in the RECORDER. Just now I want to tell you a little about the women's sectional meetings—we had three and would have been glad to have had more. Wednesday morning there was a symposium on the work of the local societies, when representatives from different societies told of the methods of work that had been successfully introduced in their societies. Miss Phoebe Coon, of Walworth, Wis., had charge of this meeting and called upon Mrs. T. J. Van Horn to open the meeting with prayer. Mrs. Saunders, of Alfred, told of the work of the women of that church, speaking of their success in raising the money for the parish house, starting the building when they had raised \$2,500; and as the building cost, when completed, \$8,500, we were much interested in hearing of the various ways in which the women went about raising the rest of the money.

Mrs. Shaw, of Plainfield, spoke of the work of that society, which is divided among different committees. One thing in Mrs. Shaw's report I want especially to mention. Among other committees they have a Tract Committee, under whose direction several things are done: special programs are sometimes arranged, tracts are sent out, and RECORDER subscriptions are solicited.

Mrs. Stillman, from Lost Creek, W. Va.,

told us that her society meets every week, and I should judge by the amount of work accomplished that they are very busy. They are fortunate in having absent members who contribute to their treasury. The sum of \$60 has been received from these members.

Mrs. T. J. Van Horn said that the women of Dodge Center are supposed to meet monthly, but that the Executive Committee is often in session to plan the work. The Dodge Center women plan to pay their pledges to the board twice a year, and have a definite time for those payments. This year, when the time came for the June payment, they did not have quite enough money in the treasury, but they knew in two or three weeks they would have enough to send. Do you suppose those women waited until July before they sent the money? Not much, they went to the bank and borrowed enough to make up the sum so that they might send their apportionment in on time. We were glad to hear of such businesslike methods. You know there are some people who say that women can not conduct business along business lines; that when women—especially aid societies—enter the realms of business, they always fall down.

Mrs. Nettie West, of Salem, brought a good report from her society of sixty members. They have been busy raising money for various lines of work—all the lines that the rest of us have been working for and in addition they have been helping pay for the fine new pipe organ. Mrs. West also told us of the successful concert that was given by the "kitchen band" of the Salem women. She said that the concert was repeated with profit. In answer to some inquiries we learned that the instruments were selected from the kitchen. If you have never heard such a band and want to investigate its possibilities, I feel sure that Mrs. West or any of the Salem women would be glad to tell you how to organize one. I heard such a band a few years ago when the girls of our college gave an entertainment, and I can testify to its novelty, if not to its musical charm. A hearty laugh is good for us—I was going to say once in a while, but I like to laugh oftener than once in a while, and one who hears such a concert has many a laugh.

The Milton "Circles" were also called

## Report of the Woman's Board

*The Woman's Executive Board, to the Seventh Day Baptist General Conference:*

We have many reasons for thanking to God for his mercy, and guidance during the past year.

The greater part of our societies have reported, but some have not; hence this report must be incomplete.

The death of our missionary, Rev. D. H. Davis, of Shanghai, China, came to our Board with the sense of personal loss. We would express our heartfelt appreciation of the valuable work Dr. Davis has done for our cause of missions in China. Another must now take up his work, for the tired body was not as strong as the invincible spirit. One of our secretaries, Mrs. E. A. Wells, of the Western Association, has been called to mourn the loss of her husband. Although very lonely she still has much interest in our work, and is trying to do well the duties that come to her, knowing that somehow God in his wisdom knows what is best for her. He calls the dear ones home, but the richness of lives of usefulness remains to enrich and strengthen, and many precious memories will continue to encourage and bless the bereft hearts; for "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow with them."

"God calls our loved ones, but we lose not wholly what he hath given; They live on earth, in thought and deed, as truly as in his heaven."

Early in the year the Annual Letter was sent to the societies outlining the work of the year as voted, by items, by the women at Conference. In addition to the regular budget for home and foreign missionary work, which the Treasurer's report will specify, the additional sum of \$2,000 was asked for to be used toward the erection of a hospital at Lieu-oo, China. We are glad to be able to say that this amount has been raised by a canvass of churches and societies, and without interference with other, and regular, interests. We appreciate the loyal support of our women in this work.

The Southeastern Association has 2 societies with a resident membership of 74, non-resident 2; the Eastern has 8 societies,

upon, Mrs. O. U. Whitford, or "Mother Whitford," as Pastor Randolph likes to call her, told of the work of the first circle of the Benevolent Society. These women are famous for their beautiful quilting. This is their work and they are kept busy the year around. Many of them give two afternoons a week to this work, and often they work more; if so they are paid for their time. They have just finished a quilt for which they are to receive \$30. Much of their work has been done for people in Minneapolis, Indianapolis, and other cities. The quilts are sent to them all ready to quilt. They finished one just before Conference and the board asked them to keep it until after Conference so that we might show it to the women who came.

Mrs. Siedhoff, of Circle No. 2, and Mrs. F. T. Coon, of Circle No. 3, spoke of the work of those circles. Mrs. Siedhoff said they had used the Sabbath Rally program with good effect. Mrs. Coon told of the placing of thank-offering boxes in the homes of all the members of her circle. This is the circle to which I have the pleasure of belonging. And do you know what the first thank offering that I put in was for—I am quite sure that you could never guess, so I am going to tell you. When the president brought the box to me she said that we were going to try it, and referred me to an article that appeared some months ago in this department of the RECORDER. Now when I sent that article in I breathed a prayer that some society would read it and try that plan. I had not been at the meeting when the matter was brought up so I was surprised and immediately looked up my purse to find some money for the box.

Now I started to tell about the sectional meetings, and I have rambled off my subject so much that I have told you only of the first morning. I came home from the meeting this morning especially to write them up. I think I'll have to let the other meetings and the Woman's Hour on the Conference program as well as the reception by our board to the women of Conference, when Mrs. B. F. Langworthy, of Chicago, president of the Illinois Mothers Congress, gave us a short address on the work of that organization—I say, I think I'll have to let these go, and tell you about them next week.

with a resident membership of 271, non-resident 36; the Central has 6 societies, resident membership 126, non-resident 18; the Western has 7 societies, resident membership 174, non-resident 22; the Northwestern has 13 societies reporting—resident membership 380, non-resident 67; the Southwestern has 3 societies, only two reporting, membership 35, non-resident 5; the Pacific Coast has one society, the Dorcas Aid, at Riverside, Cal., with a membership of 25. Total number of societies 39; total resident membership 1,085; total non-resident membership 150. A society was organized at Exeland, Wis., during the year and is doing good work, but has not yet become auxiliary to the Board. There are no regular organized societies at Los Angeles, and Long Beach, Cal. The women of the Los Angeles Church have donated something toward the Lieu-oo Hospital Fund through the church. The women of Long Beach Church have contributed funds through the Board.

In addition to the support of the annual pledges, and the canvass for the Lieu-oo Hospital Fund, our women have raised, and expended for local, and benevolent work, \$3,047.49.

The thought has been suggested that in our efforts to make our finances come up to the standard we may have lost sight of the great thing that makes the consecration of our means fruitful for the greatest good. We trust this is not the case; but that to better fit ourselves for more efficient labor in missionary and evangelistic work in our own denomination—mainly, of course, in our homes and with those with whom we come in personal contact—has been our daily purpose and prayer. As we come to know our women better, and as we read between the lines of letters and reports we believe they are coming into a deeper consecration of time, strength, and means, and are following more closely the Lord Jesus in his campaign to win the world by a service of love.

In behalf of the Board,

METTA P. BABCOCK,  
Corresponding Secretary.

"Ducks are good watchdogs for the poultry yard. No matter what time of night the chief may come, the ducks will quack."

### Brotherly Love Supreme

Some years ago I supplied for a few months the pulpit of a Presbyterian church in Chicago. One bright, beautiful Sunday morning every seat in the house of worship was filled. A goodly number of strangers were in the pews. At the close of the service one of them, a man of dignified bearing, joined me at the door, and, without any formal introduction, began to converse with me pleasantly and suggestively, continuing as we walked along the street. He quite naturally took me for a Presbyterian minister. At first I ignored his mistake, but, in replying to a question that he had asked, it became necessary to tell him that I was a Baptist. At once an expression of surprise flashed across his face, then the tears started as he fervidly exclaimed, "We know that we have passed from death unto life because we love the brethren." We instinctively clasped hands; denominationalism was forgotten as we rejoiced together in that higher, purer union that all believers of whatever name have in Christ Jesus.

I now learned from him that he was a Judge of a Circuit Court in Wisconsin. He had been detained over Sunday in Chicago by business that he could not finish till Monday and he had sought out a congregation of his Presbyterian brethren, that he might with them worship God. In so doing he had unwittingly, to his great joy, found even a larger fellowship.

The incident is engraved on my heart in letters of gold. It lingers like sunlight in my soul. Now and then, as we go on our way, the good Lord refreshes us with an experience like this. It is just a foretaste of heaven, where there will be "one flock, one Shepherd."—*Galusha Anderson, LL. D., in Watchman-Examiner.*

### No Northwestern Association This Year

The editor has been notified that the Northwestern Association will hold no session this year and that Jackson Center hopes to have it there in 1916.

### A Correction

The article, "Rev. Abel Noble," in last RECORDER, page 276, was written by Charles H. Greene, Battle Creek, Mich.

## YOUNG PEOPLE'S WORK

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

### Young People at Conference

Weeks before Conference met it was predicted that it was to be distinctively a Young People's Conference. The prediction was not warranted. From the very first, large numbers of bright, happy, enthusiastic young people were in evidence. It was said by those who have regularly attended Conference for years that not in their memory has any Conference been made up of so large a proportion of young people—and that, too, of the brightest and best; full of life and enthusiasm, and yet withal serious and reverent as a whole.

The Conference program, as a whole, was noticeable for the number of young men and women that had been given a place on it. All the activities planned for the young people were most fittingly adapted to their needs. For weeks, the Young Peoples' Board had been planning to provide, in the right proportions, for the things that all normal young people enjoy and demand in the way of recreational, social and religious activities. No need was left unprovided for, and no one was disappointed.

#### YOUNG PEOPLE'S HEADQUARTERS

The young people's headquarters room was one of the rooms in the Whitford Memorial Hall. The room had been attractively decorated with Christian Endeavor and college banners, etc.; there were chairs and writings tables with an abundance of writing material always at hand, with some one always present to give information and render service in every way possible. In this same room was also a missionary collection which had been gathered by the Walworth Christian Endeavor Society and loaned by them for exhibition. Those who had charge of the room were always most courteously obliging, and made all visiting young people feel that they were at home and welcome to enjoy every privilege.

#### RECREATIONAL ACTIVITIES

On the campus had been provided varied recreational features, according as one might choose. If one chose to play inside baseball, pitch horseshoe, or join in volley

ball, one had only to "get busy." Even the welfare of the younger young people and children had not been forgotten, for there was a high swing and several "see saws" for their amusement. The latter were noticeably popular with the children and at almost any hour of the day groups of them could be seen enjoying themselves in this way.

Perhaps the one most enjoyable social feature for the largest number was the picnic that was arranged for on Thursday afternoon after the close of the session at 4 o'clock. At the close of the session, some more than thirty automobile loads of young people were taken to Clear Lake some two miles west of Milton, where for three hours they had a huge, jolly time. The party went in two sections, the first starting at a little after 4 o'clock, and the second section following in about a half hour. The only unpleasant feature was the coolness of the weather, but Rev. H. Eugene Davis soon had something going in the way of games that required enough of action to start the blood and perspiration both running. After the games an appetizing lunch, which had been provided, was served to two hundred and fifty-one laughing, joking, happy young people. After lunch bonfires were built, Professor Stringer entertained with speaking, and just at dusk the party returned to Milton, each one declaring it to have been a most successful and enjoyable social occasion. How the editor of *Young People's Work* wishes that it were possible to pass on, in print, the enthusiasm and exuberance of life that was exhibited by that splendid lot of our young people. But it is not possible. Who dare say there is no future for our denomination?

More will follow, from week to week, concerning the activities of young people at Conference. Watch for it.

### World Ideals

FRED P. BABCOCK

*Christian Endeavor Topic for Sabbath Day,*  
September 18, 1915.

#### Daily Readings.

Sunday—World peace (Isa. 65: 17-25)  
Monday—World unity (Isa. 66: 18-24)  
Tuesday—World brotherhood (Rom. 14: 7-13)  
Wednesday—World religion (Mal. 1: 11)  
Thursday—World law (Isa. 42: 1-4)  
Friday—A world king (Rev. 19: 11-21)  
Sabbath Day—World ideals and how foreign missions will promote them (Dan. 2: 36-45).



One of the world ideals is universal peace. There has been a great deal done during the past fifty years to encourage nations to settle their disputes by arbitration rather than by war. In spite of all this we are today in the midst of the world's greatest war. Why is it that the work of so many years has failed to keep peace? It is simply because the nations who are engaged in this war are not followers of Jesus. If a majority of the people, in the countries now fighting, had been real Christians this war would have been an impossibility. We talk of bringing about peace by disarmament or by arbitration but I feel fully justified in saying that these things will fail as long as hatred exists in the hearts of men. There is only one thing which can change hatred into love and that is the religion of Jesus Christ. When the peace which passeth understanding fills the hearts of men there will be no trouble in settling disputes peaceably. In view of this how important it is that every effort should be made to bring the gospel of love to those who know it not.

Another world ideal is prohibition. Christian Endeavorers at their recent convention in Chicago adopted as their slogan, "A Saloonless World in 1930." It is the Christian people of this nation who have struck the great blows at the liquor traffic, and if the world is to be dry in 1930 it must be the Christian people who make it so. In order that this may be brought about, all Christians must work together. We must forget our differences of belief and unite under the same banner, or we will fail; because the forces of evil are united, and present an unbroken front. The third world ideal which we should work for, then, is Christian unity. Christian Endeavor is doing a good work in this direction.

The fourth and last world ideal of which I wish to speak is Sabbath-keeping. There is such a need in the world today of the Sabbath; not simply a rest day every week but a Sabbath during whose sacred hours men may commune with their heavenly Father. Seventh Day Baptists have a great work before them in bringing this ideal into all the world. It is a sacred trust committed to us as a people. Are we to be true to this trust?

O Father, haste the promised hour,  
When at His feet shall lie  
All rule, authority and power  
Beneath the ample sky;  
When He shall reign from pole to pole,  
The Lord of every human soul;  
When all shall heed the words He said  
Amid their daily cares,  
And by the loving life He led  
Shall seek to pattern theirs.  
And He who conquered death shall win  
The nobler conquest over sin.  
—William Cullen Bryant.

#### TOPICS FOR DISCUSSION

Why are the nations of South America at war more often than other nations?

Can there be a high class of civilization without Christianity?

How do Christian nations rank among the nations of the world?

What has Christianity already accomplished toward making the world one brotherhood?

What would probably be the effect upon Christianity if all the Christian world kept the Sabbath?

Should the fact that we are a small denomination discourage us or make us doubt the success of our cause?

Why are Christian people more temperate than non-Christians?

Can we unite with other people in Christian work and not give up our principles?

#### Notice of Annual Meeting

The Annual Corporate Meeting of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Theological Seminary Building at Alfred, N. Y., Wednesday, September 8, 1915, at eight o'clock, p. m.

A. L. BURDICK,  
Secretary Sabbath School Board.  
Aug. 23, 1915. Janesville Wis.,

#### Annual Meeting

The annual meeting of the Seventh Day Baptist Missionary Society, for the election of officers and the transaction of any other proper business, will be held in the vestry of the Pawcatuck Seventh Day Baptist church in Westerly, R. I., on Wednesday, September 15, 1915, at 9.30 a. m.

WM. L. CLARKE,  
President.

A. S. BABCOCK,  
Recording Secretary.

## CHILDREN'S PAGE

### "What She Hath"

"What is it, Ruth?" inquired Mrs. Gray of her ten-year-old daughter, who stood gazing intently out of the window, a little wrinkle between her eyebrows.

"I was thinking of what the minister said in his sermon yesterday, mother. He said we ought to give what we have to the service of God, no matter what it is. But we are so poor we haven't anything to give, have we, mother?"

"We are poor, my dear, but there are other families worse off than we are. Perhaps you can think of something we can give if you think hard."

Ruth did "think hard," for her heart had been touched by this sermon of their kind pastor.

Next day she came to her mother with a bright face. "I know what it is, mother—it's Brownie."

Her mother looked puzzled for a moment; then, remembering their conversation the day before, she said: "Are you going to give Brownie away?"

Now, Brownie, the horse and the old battered phaeton were the only things left them from better days and these were a source of constant delight to the children, who spent most of their vacation time driving about the shady, quiet streets of the village.

"Oh, no, not give him away," was Ruth's rather indignant answer; "but use him. There is old Mrs. Smith, and she's all alone and sick some of the time. Couldn't I go and take her out riding with Brownie?"

"You could indeed; and you may go any day. I am glad my little daughter is taking thought for others," kissing her tenderly.

When Ruth made her errand known to Mrs. Smith she was put through a catechism of questions by the querulous old lady as to the reliability of her horse and her ability to manage him.

Ruth protested inwardly, for "who ever heard of Brownie doing anything bad!" she thought.

Having satisfied the old lady's doubts and fears, they set out for the drive. Down the long, familiar street, past the homes of

old friends, at whose doors they made an occasional call, over the river bridge, every foot of the way as the face of a friend to her, the frail, lonely woman drank it all in greedily. It was food to her soul.

When alighting at her own door, she said: "God bless you, my child, you have given me new life." Ruth felt that she had received the best kind of pay.

This was the beginning of many similar drives during the long delightful summer. It was surprising the number of old and feeble persons there were in the village, when she began to think about them—men as well as women. And many had lived there all their lives and knew every spot. Now, as she took them about, and they recalled the scenes of their youthful days, many were the interesting tales they told of those far away days. Ruth was such an interested listener. The pleasure was equally great to both. But, best of all, she loved to take Dorothy, a little crippled girl, of her own age. Then the dollies could go, too, and occasionally Ted, if he promised to be good. And such good times as they had. This was fairyland; they were princesses, the shabby old phaeton a rose, and Brownie a butterfly. Dollies could talk and Ted was their prince.

The happy days sped away, and cold and snow came instead, when Brownie must spend much of his time in his warm stall, munching hay; but the seeds of love and thoughtfulness of others had taken root in Ruth's heart, and were to bear the fruit of kind deeds unto others all through her life.—*The Herald and Presbyter.*

### Sabbath School

#### Lesson XII.—September 18, 1915

DEFEAT THROUGH DRUNKENNESS.—1 Kings 20: 1-21

*Golden Text.*—"Wine and new wine take away the understanding." Hosea 4: 11

#### DAILY READINGS

Sept. 12—1 Kings 20: 10-21. Defeat Through Drunkenness

Sept. 13—Isa. 2: 5-22. Helpless Through Wrong-Doing

Sept. 14—Amos 6: 1-8. Revelry with Wine

Sept. 15—Isa. 5: 11-24. Greed and Drunkenness

Sept. 16—1 Pet. 4: 1-11. Sobriety and Watchfulness

Sept. 17—Rom. 14: 13-23. Not Eating and Drinking

Sept. 18—1 Cor. 13: 1-13. Mutual Helpfulness

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

## 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 spending the Sabbath in Long Beach are invited to attend church services at the home of Mrs. Frank Muncy, 837 Linden Ave. Sermon at 10 o'clock; Sabbath school at 11 o'clock; Y. P. S. C. E. and Junior C. E. at the home of G. E. Osborn, 2077 American Ave., at 4 o'clock.

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.

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.

## Seventh Day Baptist Education Society

The annual meeting of the Seventh Day Baptist Education Society will be held at the Theological Seminary Building, Alfred, N. Y., on the third First-day in September at half-past four o'clock in the afternoon, September 19, 1915.

WILLIAM C. WHITFORD,  
President.

Alfred, N. Y.

## The Sabbath Recorder

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

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## Good Advice

A contributor to the current issue of *Farm and Fireside* tells as follows how to avoid lawsuits:

"Talk about no one.

"Make friends with people who hate you.

"Give no one cause to hate you.

"Do not injure trespassing stock.

"If the line fence needs mending, get together; and get it done at any cost, and don't quarrel over a foot or two of land.

"Help any living thing in need, especially a sick or poor neighbor.

"Don't sign any papers unless you are sure of their contents.

"Don't brag about your bank account.

"Don't go on any person's note, even to save his home; for, while your sympathy may be all right, doing so may send your own wife to the poorhouse.

"Don't make threats, harbor rough cases, or go in debt."

Of all the myriad moods of mind

That through the soul come thronging,

Which one was e'er so dear, so kind,

So beautiful as longing?

The thing we long for, that we are

For one transcendent moment,

Before the Present, poor and bare,

Can make its sneering comment.—Lowell.

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Stated meetings are held on the third First-day of the week in September, December and March, and the first First-day of the week in June, in the Whitford Memorial Hall, of Milton College, Milton, Wisconsin.

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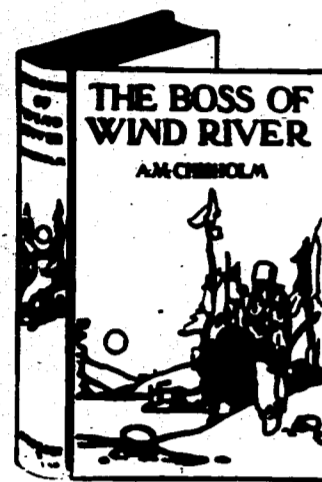
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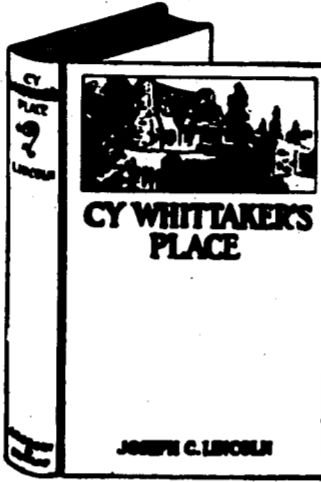
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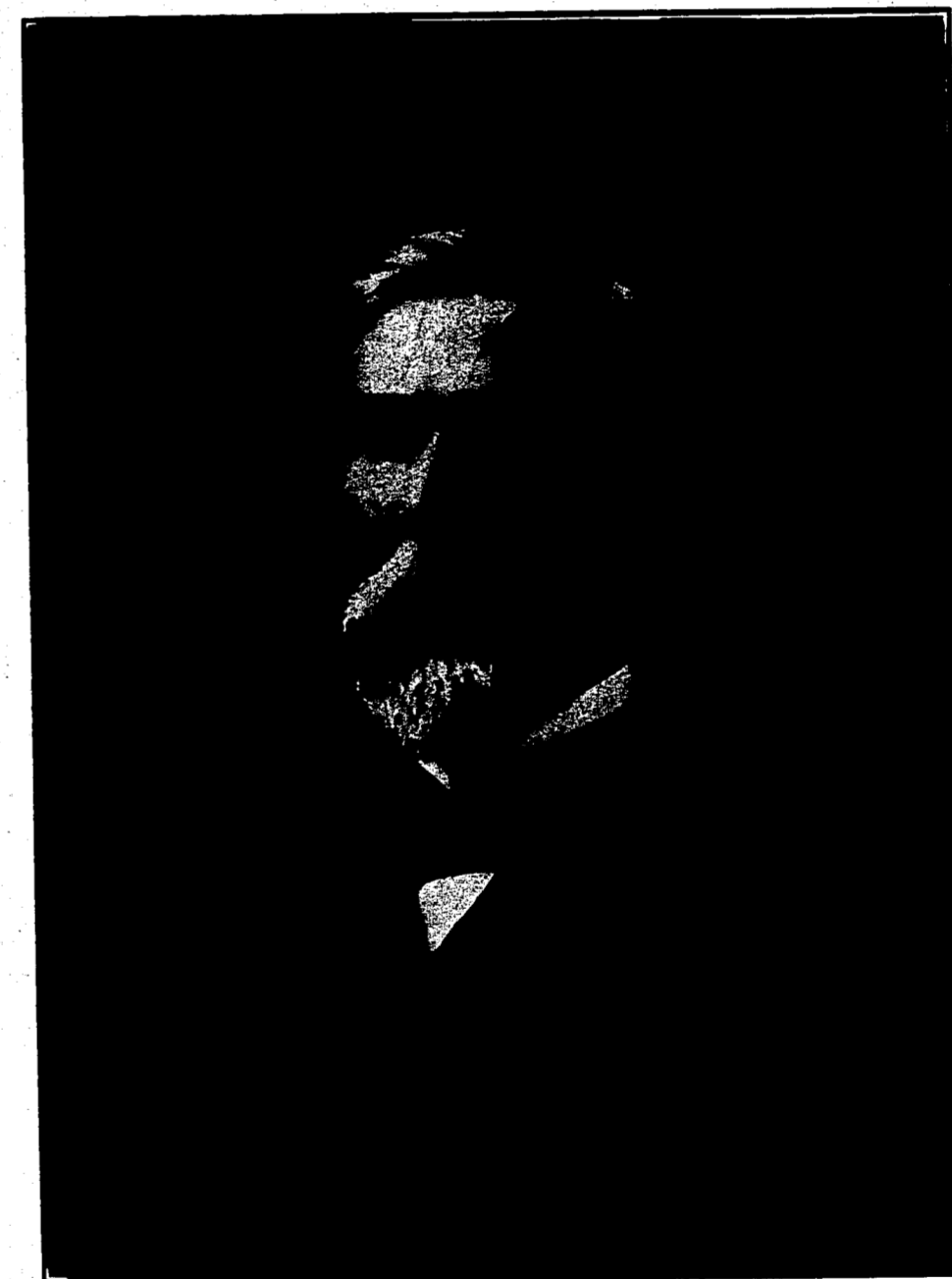


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