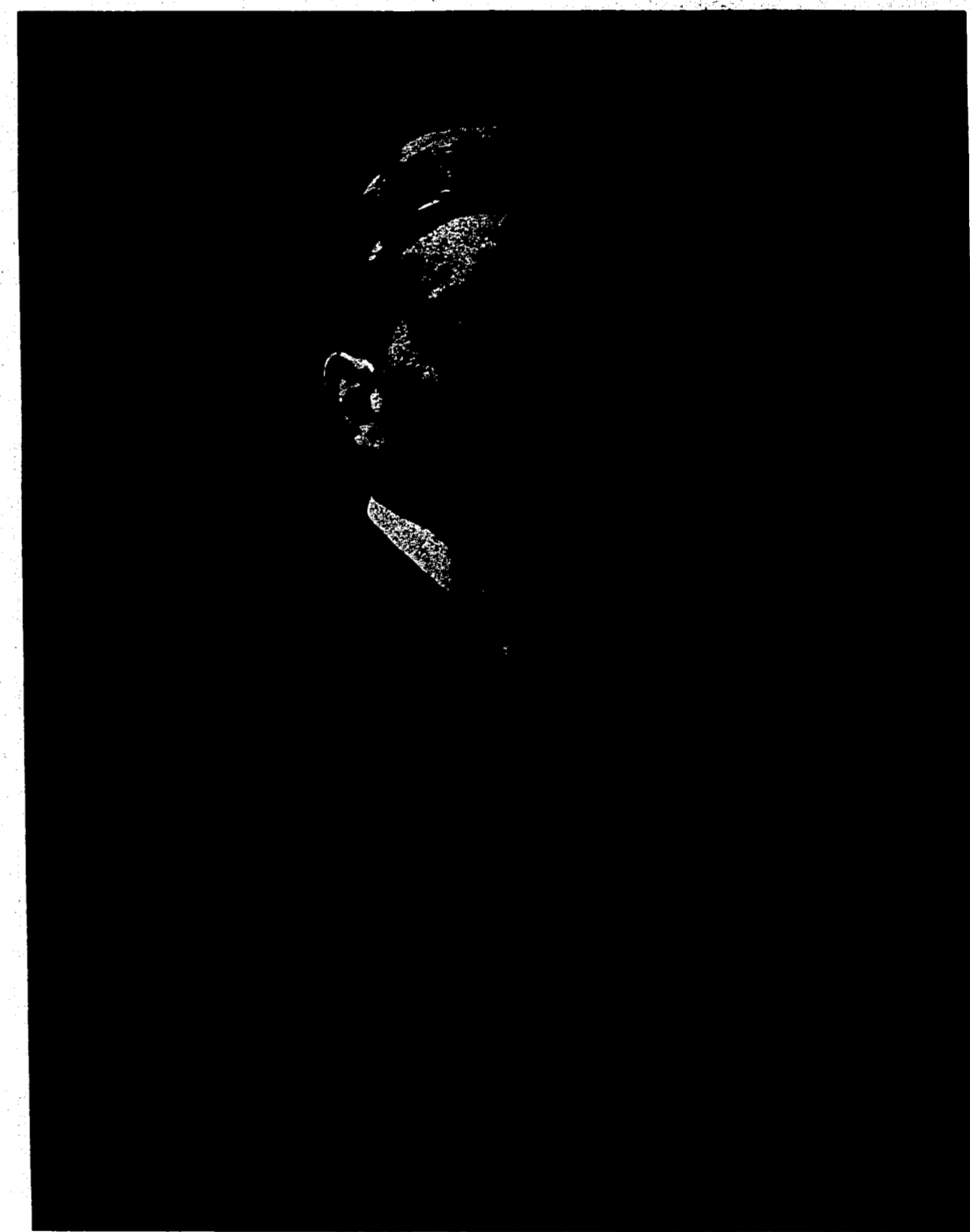


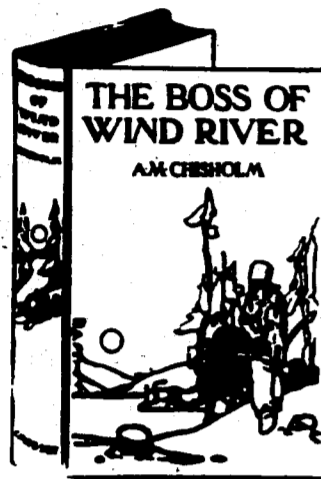
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REV. WILLIAM C. WHITFORD, D. D.
President of the Education Society

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PLAINFIELD, N. J., SEPTEMBER 27, 1915

WHOLE NO. 3,682

The Education Society The Seventh Day Baptist Education Society

is a chartered institution of the Seventh Day Baptist Denomination. It was organized in 1858. The constitution states that the object of the society is to promote education, in such a manner as shall tend to the ultimate founding and full endowment of a denominational college and theological seminary. It looks toward the support of all institutions under the control of the denomination, the founding of new institutions, and the advancement of the interests of education generally in the denomination.

The presidents and principals of these schools must always be Seventh Day Baptists, and a majority of the professors and teachers must also be of that faith. Three fourths of the trustees of each institution shall at all times be Seventh Day Baptists. To this society each one of our colleges and the seminary are bound to make annual reports.

Membership

All who were life members when the constitution was adopted are members of the Education Society. Only Seventh Day Baptists are eligible to membership. By the payment of \$25, in not more than two payments, one can become a life member, and \$1 a year makes one a member for that year. All our churches are entitled to representation in the annual and special meetings, and delegates appointed by the churches, if not already members of the society, are, by virtue of their appointment, members until the next annual meeting.

Those who give \$100 or more toward endowments, or who secure the future payment of such sums and pay yearly interest thereon, are not only permanent members, but also have the privilege of receiving perpetually ten per cent per annum on the amount paid, toward the education of a student for the actual time of his attendance.

All tuitions in the theological department are free.

Officers and Executive Board

The president, vice presidents, recording secretary, corresponding secretary, treasurer, and ten directors constitute the Executive Board for the transaction of business for the society. Five members constitute a quorum.

The president is Rev. William C. Whitford; corresponding secretary, Rev. Arthur E. Main; recording secretary, Frank L. Greene; treasurer, Prof. Paul E. Titsworth,—all of Alfred, N. Y.

The directors are Dean Alpheus B. Kenyon, Prof. J. Nelson Norwood, Linton B. Crandall, Curtis F. Randolph, Vernon A. Baggs, Waldo A. Titsworth, Mrs. William C. Whitford, Mrs. Belle G. Titsworth, Mrs. Boothe C. Davis.

There are twenty-three vice presidents, including the presidents of all the colleges and several leading teachers and educators of the denomination. The regular meetings of this board are held once in three months.

Education Day At Conference

The interests of the Education Society were presented on Friday afternoon at the General Conference. President William C. Whitford, of Alfred, had charge of this meeting. The substance of his address appears on another page. Dean Arthur E. Main presented the annual report of the Executive Board. This we give in full, and also the treasurer's report, by Treasurer Paul E. Titsworth.

The annual report shows the needs and conditions of the three colleges in a nutshell, and tells something of the year's work.

We were sorry that President Daland was too ill to attend any of the meetings. He was fortunate, however, in having an excellent substitute in his pastor, Rev. Lester C. Randolph, who spoke good words for Milton College.

President Charles B. Clark, of Salem College, was also unable to be present on account of the serious illness of his mother, to whose bedside he had gone. Prof.

Samuel B. Bond, of Salem, consented to take his place and gave an interesting extemporaneous account of the work in Salem College. These two addresses will be found elsewhere in this RECORDER.

When the time came for President Davis, of Alfred University, to deliver the address he had intended to give, only ten or fifteen minutes were left before the closing hour. He therefore declined to give the address, and filled the time as full as it could be—first, with kind words of sympathy for President Daland, urging that he be relieved of his heavy burdens for a time and allowed to seek complete rest; and, second, with the expressed hope that the comforts of God may be given to President Clark in his ministry of love at the sick-bed of his mother.

President Davis could speak only a word about Alfred's work and ideals. He said that these were well known and that an excellent work is being done, but he would let some one else tell the story. Had the meeting the other night at Milton been held in Alfred, and had the same call for decisions been given, young people there would have responded gladly. Alfred needs a gymnasium, but will not ask the churches or Conference for the money, as she hopes to secure the necessary help without making such an appeal. Brother Davis felt that, if this afternoon's meeting should result in securing relief for President Daland, he would be well satisfied. The people were sorry that President Davis could not have had time to deliver his address, but they were pleased with the spirit that prompted the president of Alfred to speak loving words in behalf of the presidents and prospects of Milton and Salem.

Other Addresses On Education

Some items on the Conference program for other sessions were upon educational matters, and appropriate for this number of the RECORDER. One of these was, "Four Years Above the Mists," by Robert West, on Sabbath afternoon. Another was by Rev. G. H. F. Randolph, on the school work at Fouke, Ark., given on the afternoon of missionary day. The stenographer's reports of these two addresses are given elsewhere in this paper.

Sectional Meetings Education Society

There were three sectional meetings on educational matters during Conference week: one on the question of endowments, one on the question of more students for our schools, and one on the ministry and the seminary. Each had a different chairman. W. H. Ingham presided over the first, President Davis over the second, and Rev. A. J. C. Bond had charge of the third.

The results of these three meetings, given here, will show our readers something of the important subjects that occupied the minds of the workers at Conference. They indicate the lines of work to be pursued for our schools during the year. Study them carefully and be ready to do your part.

The Education Society was urged to conduct a publicity campaign during the year, setting forth the needs of the schools and the good that can be done by bequests for endowments. The annuity plan for endowments was especially commended.

Conference commended parents and young people for the patronage given our schools, and the schools for the heroic efforts they are making to merit that patronage.

Pastors and other leaders were urged to emphasize the importance of seeking education in our own schools, within the environment of our own denominational life.

The imperative need of adequate equipment that shall not only bring our schools up to the required national standard, but give them also a variety and thoroughness of instruction that will appeal to students of all professions, was strongly urged.

The organization of local college and educational clubs in the localities where Seventh Day Baptists live was recommended for the purpose of stimulating an interest in education and of keeping alive the college spirit.

The resolutions in full will appear in the *Year Book*. We hope our young people will give this year's book a careful and systematic study.

The Ministry and The Seminary

In one of his talks, President Davis spoke of the excellent work of the seminary, and the splendid record being made by the younger pastors who have been graduated from its classes. Not one of all those who completed their work

there under Dean Main has fallen down. These men are pastors of many of our churches.

The third sectional meeting urged upon our people a serious consideration of the great need of leadership in many of our smaller churches. Some of these churches have furnished a number of our active pastors, though they now have none of their own. We should consider carefully the opportunities offered us by these needy fields, where persons with scholarly and practical training could do a great work. In these days of complex social and religious conditions, trained and practical leaders are a necessity.

The unifying force of our own seminary is of inestimable value to our denominational life. Our leaders must be well grounded in our faith, large in their sympathies one with another, and our theological seminary is the one school where these results can be best secured.

Pastors and other advisers were urged to do all in their power to aid their young people in choosing a life work. If proper care and wise interest were taken in these matters, there would be fewer misfits when the young people go out into life's fields of labor. There should be given more opportunities for self-help to those unable to secure an education, and as many as are able to do so should offer material aid and so share with the young people the burdens of preparing for useful lives.

Seventh Day Baptist Memorial Fund

You have all heard of the Memorial Board and the Memorial Fund, but it may be that some of our readers among the young people and the lone Sabbath-keepers do not fully understand just what the business of this board is or what is meant by the fund. The Education Society's number is an appropriate place for a word as to this important board and its work.

In 1869, a plan was set on foot at the General Conference to celebrate the two-hundredth anniversary of the Seventh Day Baptists in America by some memorial service. This plan was completed in the Conference of 1871. Soon thereafter President William C. Whitford, of Milton College, and President Jonathan Allen, of Alfred, began to plead, through the SABBATH RECORDER, for our people to

raise a fund of \$100,000 for the endowment of our schools and for the support of our denominational societies. It was to be a memorial fund to commemorate the rounding out of two hundred years of denominational life. The two college presidents, aided by Rev. Thomas R. Williams, secured during the summer of 1872 gifts and pledges for more than half the amount named; and at Conference that year strong resolutions were adopted urging all the people to respond with thank-offerings to this memorial fund.

While every one could have liberty to say as to what object his gift should be devoted, still all were urged to make the educational interests most prominent, as these were more clearly *monumental* and enduring. Whatever was given for the benevolent societies was to be handed over to them; but gifts for the Centenary Educational Fund, and for other objects when so directed by the donors, should all go into the hands of a chartered board of trustees, to be kept invested, the income to be used for the purposes indicated. This was the origin of the Memorial Board. The nine persons composing the first board have gone to their reward, Dr. Lewis A. Platts being the last one to go.

The first meeting of this board was held in the parsonage of the Seventh Day Baptist Church of Plainfield, N. J., October 27, 1872. Charles Potter was president, Dr. Platts was secretary, and Elias R. Pope, treasurer. On the following June (1873) the board was incorporated and a charter granted under the laws of the State of New Jersey.

For forty-two years the Memorial Fund has been guarded and safely invested by careful men. Our schools and publishing interests have been greatly aided by the income from this fund, and by it two of our colleges have been kept alive. Thus the moneys given by those who have passed from earth are to go on through all time, helping and blessing the generations to come. What better memorial could be provided than such a fund set apart by us to do our work after we are gone?

The Board's Report An interesting feature for the Year Just Closed of the General Conference each year is the report of the Memorial Board. By this report we find that the trust funds have

grown, in the forty-two years since the board was chartered, to the handsome sum of \$480,392.95. During the year ending June 30, 1915, \$1,557.61 has been added to the fund. The earnings of this fund for the year amounted to \$27,770.29.

Mr. William C. Hubbard, secretary of the board, tells us in his report that all the funds are invested in first bond and mortgage securities on real estate. The detailed report of these funds and their present condition will cover sixty-two pages in the coming *Year Book*. There Mr. Joseph A. Hubbard, treasurer, shows where every gift is invested. No one can study this report and note the thousands of dollars paid to our schools, our churches, our Missionary and Tract boards, to our young men studying for the ministry, and to our aged and feeble ministers, without a deep sense of gratitude that our fathers, looking to the future, placed their gifts in the Seventh Day Baptist Memorial Fund.

Education in Regard to War and Christianity

REV. WILLIAM C. WHITFORD

Substance of President's Address, Education Society, Conference, 1915

What I am about to say is not really a sermon; but a text suggests itself as a point of departure for me and a memory hint for you. The wise man says, "For every thing there is a season, and a time for every purpose under heaven" (Eccles. 3: 1).

In the realm of education *the present* is the most fitting opportunity to study concerning war and peace. College students who have the opportunity of election will be very naturally choosing courses in international law, or in the history of modern Europe. Every one is studying the newspapers and magazines, and is thrilled by this or that specific detail and gaining a knowledge of what the greatest of all physical struggles is adding to the history of warfare.

This is however pre-eminently the time to study concerning the causes of war,—not only the causes that have their source in commercial expansion and the destiny of nations, but also the causes that have their origin in the aspirations for conquest that arise in human hearts,—if indeed there is any difference between these two classes

of causes. We might study concerning the many interesting topics which war suggests: how submersible ships of the sea and super-terrestrial ships of the air have materially altered the contests of the warring nations. We would find profit in studying the terrible cost of war. It is estimated that England has in one year spent six billions of dollars. A guess that is probably not very far out of the way is that Germany in the year just closed has spent two million men, killed, disabled or captured. The financial loss to legitimate industry is hard to reckon. While the warring nations have directly spent fourteen billions of dollars in a year, the indirect loss, capitalizing the financial value of the human lives lost, is probably not far short of forty billions of dollars more. This enormous financial loss is not all; for there is the suffering and misery and sorrow, that is incalculable. But then the greatest of all loss is the moral loss,—the loss of character. Men are learning to hate more deeply, and to resort to violence to obtain the ends that they desire. They are learning to believe that might makes right, and that all means are fair, and that the weak have no rights that the strong are bound to respect. If the war should cease today it would take a generation for Europe to get back to the same situation morally that it had before.

It is therefore very necessary that thinking Christians should now be studying to find out if there is in the religion which we profess a remedy for this crying evil. And having faith that Christianity is really adequate for this crisis we must study to see just how the principles that we have learned from our Master are to be applied.

I. An international court of arbitration has been proposed by certain American statesmen, with the understanding that its decisions would be enforced by the armies of all civilized nations. This has been called a chimera. But it is certainly possible to make refractory nations to listen to the judgment of public opinion just as it is possible to make two farmers keep the peace when they are disposed to quarrel about the boundary line between their farms. They would perhaps both desire to go out to the line fence and defend their respective rights with shot guns; but the community will not tolerate this border

warfare. If injustice has been done the courts are open, and the matter may be adjusted in an orderly way. If one farmer undertakes to shoot the other, even if that other is clearly in the wrong about the line, the man of violence must be punished by due process of law. The time is coming when the law-abiding nations of the world will not tolerate violence between quarreling nations. No nation really has the right to take vengeance into its own hands, and invade the territory of another any more than the private citizen of this commonwealth has the right to avenge his own wrongs. Murder is murder whether simply in the case of one robber killing a policeman, or in the case of one nation killing a million citizens of another.

Today it is practically inconceivable that the citizens of Wisconsin should go to war against Illinois. There is certainly no real reason why Germany should go to war against France. There used to be wars on a small scale between the American colonies, as for example between Rhode Island and Connecticut in regard to the boundary in the vicinity of Westerly.

When in 1900 the soldiers of four or five nations marched together for the relief of the legations at Peking there was a very good illustration of what might be accomplished in the direction of maintaining peace by mutual agreement.

Some students of the present situation find a considerable comfort in the fact that this war is so great. The feeling of solidarity in the human race has certainly had a marked development in the last few years. How can one remain neutral when his friend is attacked? Is it not possible that we should realize some day that any one who needs our aid is our neighbor?

II. A world congress at the Hague, and a world court of justice, and even an international army and navy will not be sufficient of themselves to maintain peace.

I remember of reading of a certain city which growing in wealth and industry developed on the opposite side of the river from the business district and the best residences an exceedingly disreputable suburb. In this section deeds of violence were common and vice flourished. The city authorities attempted to cope with this condition by an increase in the number of policemen and a rigid enforcement of pen-

alties for disorder; but the forces of law and order made little headway till the moral sentiment of the community was aroused to the conviction that the people of this section were not dumb beasts to be controlled by force, but men and brethren to be taught the better way of life. Schools and hospitals and charitable institutions, social settlements and missions can do more toward keeping in check the baser elements than police and courts and prison. These charitable institutions of which we are so justly proud, the external marks of brotherliness, are the concrete embodiment of the teaching of our Master.

III. It is plain therefore if we would meet the overwhelming tendency of the world to go to war we must bring the teaching of the Bible to the hearts and consciences of men with an increasing clearness and vigor.

It is however easy to argue in defense of war from the Bible. The chosen people of God, the Israelites, fought not only defensive but offensive wars with the manifest approval and help of their God. Much of the imagery of the Christian life is concerned with warfare. The blessings of peace as set forth by holy men of old are concerning a peace that comes from conquest of all opposers. The apostles regarded war as a matter of course. Christian heroes in every century have gone forth to slay their fellow-men thinking that did God service. A great many wars have been waged explicitly in the name of Christ. For example the Crusades, and the conquest of America by the Spanish. Even today the various nations at war are declaring that they are fighting for truth and right, and are asking for the blessing of God upon their arms.

In spite of all this the Bible when rightly understood is to be reckoned as on the side of peace rather than of war. We ought to study the Bible again with care, especially with this object in view, to see what are the principles that apply to peace.

Although slavery has been defended from the Bible, and our Lord said nothing in particular against it, and the apostle Paul sent back a runaway slave to his master because he could not conscientiously ignore that master's claim, still we do find the principles set forth in the words of Jesus and others which ultimately overthrew

slavery, and made it an absurdity in Christian lands.

People who have not yet adopted the practice of total abstinence sometimes defend their position from Holy Scriptures. But more and more are men coming to realize that while we may be very lenient in our judgment of others, our religion prescribes for us those principles which call for the most rigid temperance in our practice.

When we are led to see that the Bible is against slavery and intemperance, it will be easy to realize that, in spite of surface indications, it is just as surely against war.

As we study the fundamental principles that stand forth so clearly in condemnation of war since they indicate the world-wide brotherhood of man we should look for applications not only for the men who are on the battlefields of Europe, but also for our own hearts. Are we really any better than the Russians, the Germans, the French and the English? They are at war, striving to take life and to destroy property to the best of their ability. The underlying principle of aggressive warfare is selfishness. Is it only an accident that America is not at war also? We as well as they need to study the fundamental principles that apply to our relations with fellow-men, and to remember that all sin is of the heart. It is bad business to be looking for fundamental principles simply to use them to condemn the conduct of others.

Just because all sin is of the heart we can not say that all war belongs to the same category. When our Savior said, "Resist not him that is evil," he was speaking in general and had in mind the man who has an exaggerated idea of the importance of his own rights. There may be occasions when it is right to go to war in defense of the weak and to resist oppression. The war which has no excuse is the war of aggression, and the war that is not preceded by a sincere offer of arbitration.

What is especially fitting today is that we should study anew the oracles of God that we may have a right estimate of the value of our fellow-men in the sight of God, and especially that we may realize that war is not ennobling, and that war is not needed in every generation to cultivate patriotism, and the spirit of bravery and of self-sacrifice.

The Seventh Day Baptist Education Society—Annual Report

The sixtieth annual statement of the Executive Board of the Education Society, presented to the General Conference, Milton, Wis., August 7, 1915, consisted of five parts:

1. Report of the Treasurer.
2. Report from Alfred University.
3. Report from Milton College.
4. Report from Salem College.
5. Conclusion.

The report of the treasurer is a summary statement of the society's finances. The reports from the schools contain such particulars as the following:

The names of the trustees, of standing committees, of officers of administration, and of teachers; the registration of students; names of graduates; the degrees conferred; an account of the various departments of school activities; financial statements; the needs of the schools in the way of an increase of endowments, buildings, books, and of the teaching force; and the hopefulness of faithful trustees and loyal faculties.

ABSTRACT OF ANNUAL REPORT

Paul E. Titsworth, Treasurer,
In account with
The Seventh Day Baptist Education Society.
60th Year—August 1, 1914, to July 31, 1915.

Dr.	
1. Revenue and Expenditure	
Balance, August 1, 1914:	
Alfred University Fund ..	\$577 69
Alfred Theological Seminary Fund ..	554 68
Alfred University, Natural History Fund ..	6 70
Young Men Preparing for Ministry Fund ..	10 99
Salem College Fund ..	5 68
20th Century Endowment Fund ..	5 26
Special Betterment Fund for Alfred University ..	2 92
General Fund ..	01
Interest ..	1,163 93
Contributions to Theological Seminary ..	1,740 62
Mortgage Tax ..	975 23
	4 00
	<u>\$ 3,883 78</u>

Cr.	
Alfred University ..	\$ 1,066 68
Alfred Theological Seminary ..	1,708 69
Alfred University, Natural History Department ..	11 28
Young Men Preparing for the Ministry ..	10 99
Salem College ..	9 54
20th Century Endowment Fund ..	5 26
Special Betterment Fund for Alfred University ..	5 33
Seventh Day Baptist Year Book, apportionment for 1914 ..	134 50
Salary of Treasurer ..	100 00
Sundry Expenses ..	64 62
Balance on hand, August 1, 1915:	
Alfred University ..	\$255 51
Alfred Theological Seminary ..	496 22

ALFRED UNIVERSITY

About 50 teachers. - A registration of 421. This does not include the summer school of about 50. Alfred Academy no longer exists, having passed into the Alfred High School.

The maintenance appropriations for the State Schools of Clay Working and Ceramics and of Agriculture have been increased to \$66,525.

The endowment of Alfred University has been increased by some \$20,000, about one-half of this coming to the theological seminary.

Alfred continues to need a larger endowment, a gymnasium, and a suitable auditorium. The twentieth anniversary of President Davis' successful administration was celebrated, among other ways, by generous gifts from friends, and by subscriptions toward building the "Davis Gymnasium."

The total endowment is \$411,963.64, the income from which is \$21,386.96. The value of property used by the university is \$206,000.00. The value of the property of the School of Clay Working and Ceramics is \$54,626.17; and of the School of Agriculture, \$155,148.22. State appropriation for the former, \$17,600.00; for the latter, \$43,375.00. Grand total of endowment and property, \$827,738.03.

MILTON COLLEGE

Sixteen teachers. A registration of 133. Evangelistic quartet work as the expression of the religious life of the college.

A short course in agriculture by instructors from the University of Wisconsin.

The Milton Forward Movement represents enthusiastic student activities devoted to the advancement of the interests of the college.

The earnest friends of Milton College hope to celebrate its Jubilee in 1917 by being able to report an enrolment of one hundred in the college department, and a greatly needed increase of the endowment to \$250,000.00.

Expenses, \$15,543.72, with a deficit of \$1,135.08.

(The corresponding secretary regrets that the report does not contain an account of the endowment, property, etc., of the college.)

Alfred University, Natural History Fund ..	2 76
Salem College ..	3 48
Young Men Preparing for the Ministry ..	4 15
20th Century Endowment Fund ..	3 30
Special Betterment Fund for Alfred University ..	1 47
	<u>766 89</u>
	<u>\$ 3,883 78</u>

II. Principal Account	
Dr.	
Payments on mortgages and real estate contract ..	\$ 200 00
Payments on theological endowment notes ..	66 00
Bequest of Rhoda T. Greene, late of Berlin, N. Y.	1,500 00
Borrowed on notes and loan association stock ..	650 00
Loan Association Stock matured ..	200 00
Washington Trust Company ..	425 00
Special Betterment Fund for Alfred University transferred from Revenue account ..	5 33
	<u>\$ 3,046 33</u>

Cr.	
Overdraft on Revenue Account ..	\$ 12 90
Re-invested in mortgages, stocks and savings bank ..	2,035 00
Note and stock loan repaid ..	650 00
Interest on loan association stock transferred to Revenue Account ..	30 00
H. G. Whipple, legal services in re Rhoda T. Greene estate ..	300 00
Balance on hand, August 1, 1915 ..	18 43
	<u>\$ 3,046 33</u>

III. Endowment Funds	
A—Condition	
General Fund ..	\$ 110 00
Alfred University Fund ..	23,373 64
Alfred Theological Seminary Fund ..	23,770 79
Alfred University, Natural History Fund ..	200 00
Young Men Preparing for Ministry Fund ..	100 00
Salem College Fund ..	200 00
20th Century Endowment Fund ..	90 00
Special Betterment Fund for Alfred University ..	108 35
	<u>\$47,952 78</u>

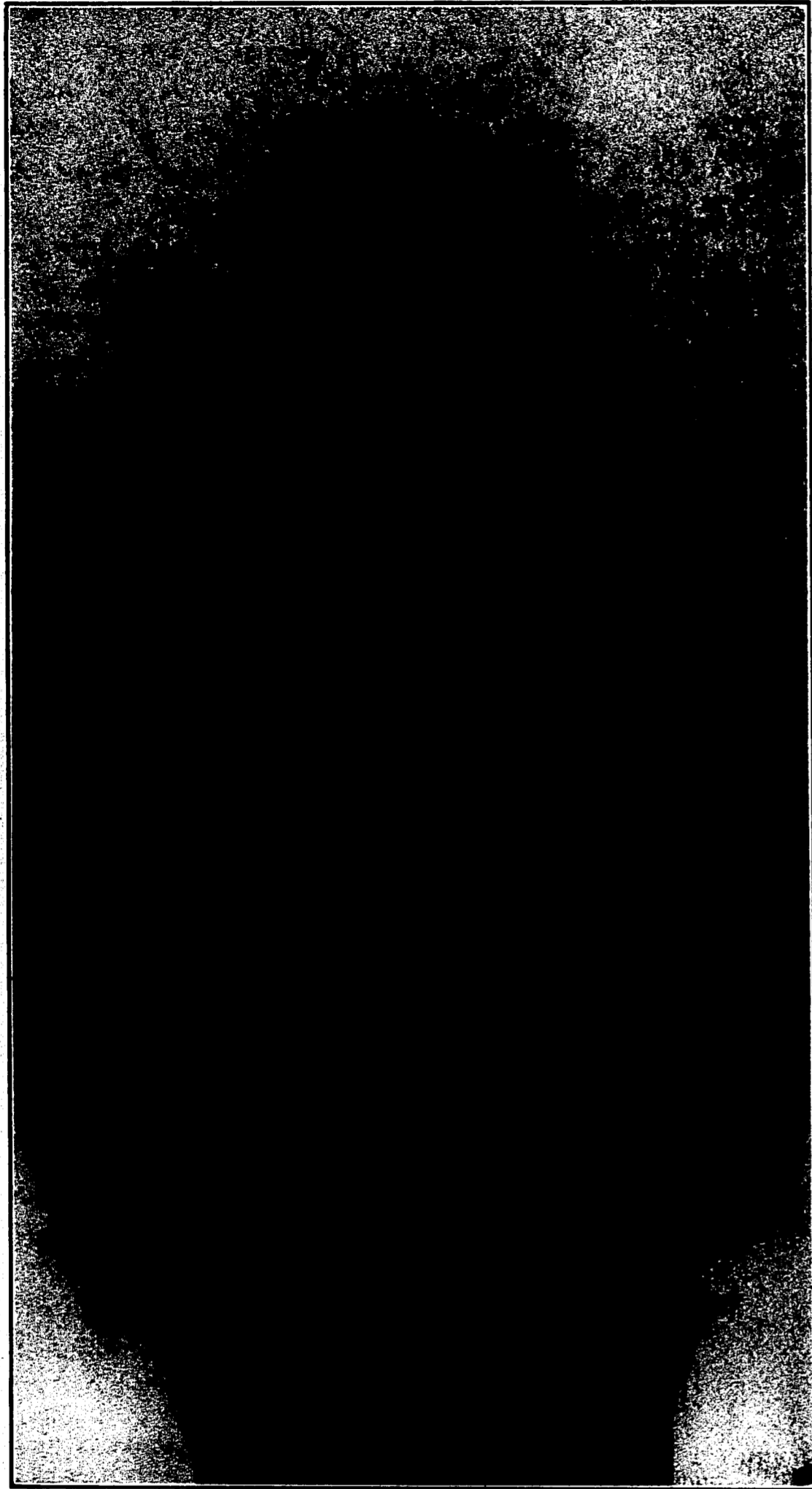
B—How Invested	
Bonds and Mortgages ..	\$42,502 35
Other securities ..	5,432 00
Cash on hand ..	18 43
	<u>\$47,952 78</u>

IV. Increase of Endowment	
Seminary Fund from Rhoda T. Greene Estate ..	\$ 1,500 00
Special Betterment Fund for Alfred University transferred from Revenue Account ..	5 33
	<u>\$1,505 33</u>
Decrease of endowment, attorney's fees for collection of bequest of Rhoda T. Greene ..	300 00
Net increase ..	<u>\$ 1,205 33</u>

Respectfully submitted,
Paul E. Titsworth,
Treasurer.

Alfred, N. Y., August 1, 1915.

Examined, compared with vouchers and securities and found correct.
Curtis F. Randolph,
Waldo A. Titsworth,
Auditors.



REV. ARTHUR E. MAIN, L. H. D.,
Dean of the Theological Seminary

SALEM COLLEGE

Seventeen teachers. Registration, 326. Salem needs to separate its college and academic work from each other; to increase its teaching force; and to pay more nearly adequate salaries, in order that it may be recognized as meeting the standards of college efficiency. Its friends should not cease to lay this matter deeply to heart.

Since the burning of the old college building the trustees, with heroic faith and courage, have set themselves to the task of erecting a new building and a gymnasium; and a generous support ought not to be lacking.

There has been a great increase in receipts from tuition; but these are absolutely unequal to proper maintenance, and especially to the bringing up of the school

to twentieth-century standards of college excellence. The need of endowment is most urgent.

A wise field-worker canvassing for students and for funds could be of great service to the college. A good substitute would be interested alumni, students, and friends.

A special feature of the summer school was a series of lectures on rural betterment by means of rural schools and churches.

Expenses, if the report is correctly understood, about \$12,575.00.

Permanent funds: endowment, \$5,057.81; scholarships, \$6,393.55; total, \$11,451.36.

In the judgment of the corresponding secretary those who have the privilege of disbursing large funds for purposes of education greatly err in supposing that their aid should be almost entirely limited to large centers of population. Rural sections are promising fields for such investments in human wealth.

CONCLUSION

We commend to your appreciative attention the good work of our schools; and all the more because some of this work, at least, has been done at the cost of self-sacrifice, and with inadequate facilities, to a degree that ought not to be necessary. The only way to remove this necessity is to provide greatly needed endowments, and funds for new buildings and other equipments.

The Education Society would be glad to co-operate with our schools, more and more, especially in these three ways: (1) In the earnest endeavor that all must make to increase their endowment and enlarge their equipment. (2) In adding to the Twentieth Century Endowment Fund by bequests and contributions. And (3) in seeking to win a large measure of moral support from our churches, and to increase the attendance of our young people by inspiring them with hunger for higher education.

Alfred University, the Board of Trustees of the Seventh Day Baptist Memorial Fund, and the Seventh Day Baptist Education Society, hold in trust the funds that constitute the endowment of Alfred Theological Seminary. The income from these funds is not enough to enable the school to do what it would like to do for our own cause, and for all who may come under its

influence. Professor Paul E. Titsworth, treasurer of the Education Society; Mr. Curtis F. Randolph, treasurer of Alfred University; and Professor J. Nelson Norwood, of the university, are a special committee of the Executive Board of increase of endowment for the seminary. Until their efforts shall meet with a fair degree of success, the seminary appeals to our churches for an annual contribution of about \$1,500.00.

We believe, for every reason, in maintaining highest standards of excellence in scholarship, in our schools; but we join with educators everywhere in advocating, also, highest standards of excellence in character and conduct, as essential to truly cultured manhood and womanhood.

A. E. MAIN,

Corresponding Secretary.

Alfred, N. Y.

The Work at Salem

SAMUEL B. BOND, M. S.

(Stenographic Report)

I know that you are all very sorry indeed that President Clark could not be here and I suppose you know the reason why. I did not expect to attend the Conference, however, and as I had understood the President had made some other arrangement by which his place would be filled, made no preparations for the address. Since coming here I have been asked to substitute. I feel that what I have to say would be hardly in any sense regarded as even a substitute for what President Clark would have given you.

I am glad that we as a denomination are, as has been said sometimes, like a large family, and that we have sympathy with each other, and that what is representative of the interest of part of the denomination represents in a sense all the denomination, and in these times we come together and learn something of our difficulties and trials and something of what we are accomplishing in the various lines, and they are all matters of interest.

I am glad there is no antagonism of interest and feeling among the schools even. I believe that it is to the best interest of all the schools that each one shall prosper, and that none of the schools will benefit from the downfall of any other school or any-

thing that would not be of interest and to the best concern of the other schools. I am glad we can work together in harmony this way. We have a common interest, a common feeling. I myself have a very warm place in my heart for Alfred University, having graduated from that institution, and having learned to love many of the professors of that institution. Then, too, at Alfred, I formed the acquaintance of Dr. Crandall, of Milton College, and was with him perhaps more than any other person while at Alfred. The particular times that I received the most benefit, I think, in college work at Alfred were the times when I was out with him alone, when he and I had heart to heart talks together, and when I got close, so to speak, to that wonderful man; and now that Dr. Crandall is a member of the faculty of Milton College, I almost feel as though I had been a student here.

This is my first trip to Milton. This is the first opportunity I have had to look upon the buildings, the surroundings of Milton College, and I assure you it is a great pleasure indeed. There is still another tie that seems to bind us with Milton College and Alfred University. Salem College, especially at the present time, has teachers from both these institutions, and so I am glad to say that all the schools are bound together with a common feeling of love and friendship and fellowship, and we feel, I think, what is of common interest to one is the interest of all.

Now, in thinking what I should say to you that would be in any sense appropriate, I did not know what better to do than to simply tell you something of our difficulties and what we are trying to do, especially the present crisis which is ours.

On the seventeenth of last December we were awakened in the early morning by the fire alarm and the cry of fire, and we learned in a few moments that what is known as the old college building, the college chapel, was on fire, and a great many people, of course, rushed there as soon as possible. They got there too late, however. It was impossible to stop the flames. In a short time the whole building was in flames and nothing could be done. Only a small amount of material was taken out. Almost everything perished in the flames. We were fortunate, however, to have a pretty good insurance upon the building,

so as far as the financial loss is concerned, it is not very great, but it is a very great loss in the matter of convenience.

As some of you know, those who have attended Salem College, and particularly Dr. Gardiner, I think, can appreciate the fact that there were many memories which hung about that old building, and it meant more to us really than money.

Since the building of the new building it had been changed to meet the needs which were upon us. The old chapel hall had been converted into a basketball room and physical culture room. This, of course, met a very great need. The other part of the building was devoted, one portion of it, to the music department, and another to the training school, and still another to the biological department. When this building burned, you can see the kind of circumstances we were placed in. The music department had to go begging. We had to rent rooms in town. We had to get the largest rooms we could find for the music department. The training department was placed in the other building, utilizing space wherever we could find it, even the furnace room of the large building. The biological department went into one of the rooms formerly used as a lyceum room, and in this way we managed to get along during the latter part of the year. Of course, for a small amount of money we could have replaced this old building. It would have been a matter of but a few thousand dollars, but we did not think it was wise to do so. If we build again, we must, of course, build for the future. Plans were drafted for a gymnasium in connection with the other rooms, recitation rooms, space for the music department, and so on, but we abandoned it as not being feasible, because of the connection of the two; therefore, it was thought wise to undertake the building of a large building of brick which was to be devoted to the music department, and training school, and other recitation rooms, including the biological department; and aside from this brick and stone building, we have undertaken the building also of a gymnasium. This is a very great need also. The other schools about us with which we must compete have opportunities for physical culture. We can not expect the young men, or the young women even, to patronize our school unless we give them equal advantages, and we have undertaken

this also. Dr. Gardiner used to say in the past, "It has been a walk by faith." We have launched this enterprise. The people of the denomination have always stood by us. We believe they will continue to do so; and with this faith, we have undertaken this line of work.

You have been told of the nature of our endowments. We are especially confronted with this right at the present time. Just within the past year, the legislature of West Virginia has enacted a law creating a board which shall endeavor within the next few years to in some measure at least standardize colleges. This means there must be some standard endowment as well as the number of the faculty, and various other things.

This brings before us also the need of money for the enterprise in which we are engaged.

Now, we feel that the people are ready to help. They have always been ready and willing to help, as I have said, and we think they will continue to be willing to help.

Since coming here I have met a few friends, who have been very kind indeed. One good friend, who formerly lived in West Virginia, has given me a subscription for \$500. If we can carry back a good many of this sort, I am sure it would be a very great encouragement. I am not coming, however, to Milton College for the purpose of taking away from Milton College anything that would otherwise go here. I know their labors. I know what confronts them. I am not here for that particular purpose. We have, however, people in our community who are friends of Salem College who are also friends of every other good cause, and they never turn down a proposition that appeals to them as being a good thing. I take it that there are many others elsewhere who are this way. I am sure that if those working in the interest of Milton College or Alfred University would go to Salem, they would receive some help along the lines of their special work.

Since I have spoken of what we are asking of the people, what our needs are, I want to tell you just a word about what we are doing, turning out from the institution. The past year we graduated from the college,—not all in college work; I am including academic, normal and college

work,—more than sixty young people. Of these, twenty-four were normal graduates. Every one of these persons has received a certificate to teach, and has a position at the present time, and will teach the coming year. Not one of these has failed to get a certificate, and to get a school.

Aside from these, we graduated four from the regular college courses, who completed one of the regular college courses. Three of these four have positions as high school principals. The other one is a first assistant to the high school principal, so that our graduates in these various lines are recognized over the State, and they did not fail in this instance,—at least they have all succeeded in being recognized by the teaching profession.

About four years ago, when the law was passed making arrangements for certifying teachers completing the normal course, it was necessary for all the schools to make application. Salem College, with the rest of the church schools of the State, made application to this board. There were only two church schools which were recognized, at the first meeting of the board, and those were Salem College and one other. We have been repeatedly congratulated by the state officials for the kind of work which was done in the normal department, and this is a very essential part of our work at the present time. I thought you would be interested possibly in knowing something about what we are doing and what kind of people or what kind of graduates we were turning out, and how they were succeeding in life, and I am glad to appear before you just a few minutes to tell you something about this. I thank you for your attention.

Milton College

REV. LESTER C. RANDOLPH, D. D.

(Stenographic Report by Paul H. Burdick)

When I was a pastor in Alfred, a young man in the theological seminary, who had been a graduate of Milton College, came to visit me one day, as he often did. We had a chummy talk. That day, as he stood in the hall, he spoke to me confidentially, as a blush came over his cheek, and he said he had become engaged to a graduate of Milton. I congratulated him, and then I said to him, "There is another young fellow who, I think, was interested in this

young lady in the olden days. How about that?" "Well," he said, "I guess he was"; and he added, "I don't know but that he would like to have her." "Well," he said, "she would have made him a good wife." I said that impartial spirit was something very beautiful to see. That is the spirit of Milton College, and I wish this afternoon to say that, if any of you have decided to go to Salem or to Alfred, you will find a good school.

For ten and one-half years I worked beside President Davis, to help build up that institution, and this afternoon I am wearing a Salem tag for Conference next year.

Milton needs first of all an endowment and while there must be gifts by a large number of people in a small way, there must be gifts in large amounts; and is it not a noble thing to so plan that, when you go from this earth, you shall leave behind you a memorial that shall go on for generations and centuries doing good in the world, building up Christian character, when your voice is no longer heard here? I think, too, there is something thrilling to the heart in the thought of being able to take a thing like money and make it live in human life in this way.

We want students, and I want to appeal to you who are here now, with regard to yourself, and your children, to send them, and to come to Milton, not primarily in order to be loyal to them, but primarily because this is the best school in which they can gain their education. Of course, you understand, you can read between the lines always. What I say for Milton I am saying for the other schools, too, but Milton is my subject this afternoon.

An old definition of a college is that a college is for the evolution of the faculties, and the formation of noble habits. That is, the college is to train young men or young women to think, and to give them power to do and achieve, and it is also for the forming of noble habits and ideals of life.

Milton is a place of democracy. I read in the catalogue of a large university that the average amount spent for dress by the young ladies of that institution was \$167 a year. They thought it was reasonable; but there are students going to Milton College whose total expenses will not be over \$160 a year, and the spirit of democracy, the spirit of working one's way, is in the

air, and any young man or young woman can have an education if he desires. It is a school of a virile spirit. That is illustrated, for instance, in our athletics. Our baseball team has lost only one game in four years upon the home grounds; once this year Milton College lost, and I wouldn't like to tell you the score, because she came back with an indomitable spirit and defeated the team and held the record they had gained.

We have our lyceums—four of them. Instead of the secret societies which they have in the big universities, and which were so severely criticized in the state legislature in Madison, we have lyceums. Every boy and girl has an equal chance, and everything is in the open, nothing to hide. Out of the last four debates that Milton College held with the strong sister colleges of the State, she won three.

But last of all, I want to appeal to you for Milton College because of her ideals of life. They mean something higher than making money. You know that our ideals are what make life, and we are all the time forming these ideals. How important it is that the moral atmosphere of a college shall be pure.

When I was in the evangelistic work, I went with a young pastor at one time to sing with him at the bedside of a sick woman, and I took with me my guitar. We sang in the main room with the sick woman in the adjoining room. Several neighbors dropped in. Among them was an old lady who hadn't very much education. After we had sung a song with the accompaniment of the guitar, she said: "Well, I always liked to hear an organ." This pastor, knowing how sensitive I was, tried to smooth it over by saying he thought a guitar had a sweet tone. "Well," she said, "I suppose I could get used to it."

There is a great deal in getting used to things. There is a great deal in forming ideals from the atmosphere of life. Some time ago I was speaking at one of the state normal schools of a great western State, and I was told something about the condition which existed among the young men in the institution, which I could scarcely tell before a mixed audience here this afternoon. But the president of the normal school said to me: "I have a son in the state university of our State. He does not use tobacco, but the last time he

was home on a vacation he said to me, 'Papa, I wish I could use tobacco; the fellows at the university think I am a sissy because I do not.' I said, 'Son, if you feel like that about it, why don't you do it?' He said, 'Father, one day when I was about ten years old, I took a piece of paper and drew up a little pledge which I made for mother, promising her I would never drink, smoke, swear nor gamble, and I can not go back on that.' 'Well,' I said, 'son, perhaps if your mother was here, she would relieve you from that promise.' 'Well,' he said, but she is not here.' And I was touched with the influence of that mother, but back of it all there was something else that wrung my heart and that was that the influence of the school life of a great university was such that it was so hard for a young man to stand against it, and that a young man who was going to school at the university had the influences pulling him down when they ought to have been lifting him up.

I want to say that, when Milton College was giving one of her splendid concerts, the thing that impressed me most was not the splendid music, but the character of the young men back of the songs.

I want you to know, while you are talking about the religious life and not knowing whether the atmosphere at Milton is religious or not, that Milton College sent more students to the Y. M. C. A. convention at Lake Geneva this summer than any other college in the State outside of Madison. I want you to know that, when they had their interstate baseball contest and Illinois defeated all except Wisconsin, Wisconsin came on the field and defeated Illinois and was the champion, and that five out of the nine on the Wisconsin team were Milton College students, including the battery.

I want you to know that, at the Wisconsin Christian Endeavor convention, the Seventh Day Baptist young people from Milton and some from Alfred were strong factors, and our quartet produced a great spiritual impression on the convention. I want you to know that among the thirty-nine young people who came forward here the other night to pledge their life in work for Jesus Christ, a large number of them were from Milton College. Students are looking forward to being students here in

the future, and our school is the heart and center of that kind of religious life.

And now I want to take the last five minutes in calling for tributes for Milton College from the audience, and I want a large number of you who have been students here or know something about the influence of the school to stand up, and in just one or two or three sentences, not to exceed a minute all together, for you to pay your tribute to Milton College. Will you stand up?

(Here followed several testimonials from old Milton College students.)

Address

PRESIDENT BOOTHE C. DAVIS

At Meeting of the Education Society at Conference, Milton, Wis., August 27, 1915

It seems hardly necessary or wise for the president of Alfred to add anything after the beautiful tribute that has been paid to Milton College; to say anything at all seems like an anti-climax.

I am exceedingly sorry, my dear friends, Dr. Daland and Dr. Clark are not able to be here this afternoon. My heart goes out to them in sympathy and prayer, for God's comfort and his blessing upon them.

While I sat a little while, day before yesterday, and talked with Dr. Daland, he told me something of the work he carries, aside from the anxieties and the afflictions he is bearing; he told me something of the labor he is doing as a professor in the college aside from his administrative duties as president.

I felt that I would have to see some of the members of the board of trustees and say to them, "You will bury President Daland one of these days, all too soon, unless he can be relieved from the strain which no man can carry permanently."

Milton College with its splendid boys and girls needs to keep the heroic Spirit that is putting his whole soul into this work, and unless you can relieve him from some of the twenty hours of teaching work and the long hours of reading papers in English, and a thousand and one other things, you will soon have no dear Dr. Daland. This is from my heart, and I know President Clark's labors and anxieties are almost as severe, as I can

imagine him today by the bedside of his dying mother. Not many years since I passed through a similar experience. God give him comfort and strength.

A week ago yesterday afternoon I gave an address in a Chautauqua assembly in Pennsylvania on the subject of the Mission of Education. I had thought to give you some of that lecture today, including the fundamental principles of education and the ideals which are to be gained in it. I can hardly enter upon that theme which I discussed before a great audience on that day for the hour and quarter. I need hardly try to tell you anything about Alfred today. It would scarcely be appropriate after this Milton demonstration. Besides that, I think it is sometimes better for others than the college president to tell the story of the college, and its life. I must congratulate my colleagues on the splendid representatives they have had today—Professor Bond for Salem, and Pastor Randolph for Milton.

I heard President Butler of Columbia University, a little while ago, in an address, tell the trials and tribulations of college presidents. He was telling President Eliot of Harvard, he said, that he had been accused in the papers of falsehood. President Eliot replied, "That is not as bad as it might be. They have not only said that I lied, but they proved it."

I sometimes think that the college presidents might very well let their colleagues tell the story so that there will be no assumption on the part of our friends that we have dishonestly misrepresented the facts.

I was glad to learn that there were so many people present from Milton College at the Y. M. C. A. Convention. Last year, at the Student Volunteer Convention of New York, 21 members were present as the delegation of Alfred. It was the second largest delegation in the State of New York. You could well enough have had the majority of these volunteer young people, Milton people, at this great meeting, but were the Conference held in Alfred, there would have been representatives from our splendid group of young people at Alfred. I hope you will believe that to be true. There are Christian, consecrated, clean young men and young women in our college life and work, people who are so by choice. They are not all such, to be sure. I have never yet in twenty years, I

think, seen a college group of young men and women who were all free from vices, which any of us deplore, but even so, the good may help to build up the less perfect into a better life. Again and again that is happening at Alfred.

I may tell you that we are not here at this Conference to ask people for funds for Alfred. I hope you will believe that also.

As far as standardization is concerned, I think Alfred is safe, with possibly one exception. I think the standard salaries for college professors in the United States, when finally standardized, will be no less than \$1,500 a year. Alfred averages at present only \$1,200, and we must have an additional endowment in the future to raise the salaries to at least \$1,500 for full college professors. But at present, having increased salaries from \$1,150 to \$1,200, on the average, we still have a balance of \$1,000 in our budget to meet unexpected expenses in the departments. We have run within our income for five years. We have borrowed not a dollar in that time, and hope to continue that policy, so we are not asking subscriptions and collections. We need a gymnasium. We are not asking individuals outside of the alumni of the college, and special friends of the college whom the alumni may reach to contribute to that fund. We are not asking churches or communities for any contributions either to build the gymnasium or to meet the expenses of the college. I was told the day before leaving home that there were 46 applications for admission to the Freshman Class in the college, whose applications have been approved by the registrar of the college, and who are admitted to the class. We hope to have 50 members and possibly more by the time the term opens on the fifteenth of September.

We have been struggling to meet conditions which we have seen coming, and although the numbers may be smaller because there is no preparatory school, yet the summer school is growing so rapidly that it will soon more than replace any losses in numbers from the discontinuance of the academy. These are some of the things which I mention in passing, for what they are worth.

When we stop to think that 25 per cent of the population of this country is in our schools—22,000,000 people, by the statistics of the United States Commissioner of

Education, in 1914, that 10 per cent of that 22,000,000 or about 2,000,000 only were in the high schools of the country, and that one per cent or one-hundredth part out of a school population of 22,000,000, approximately—only 200,000 were in the colleges of the country, we see what a great field there is for the enlargement of college education. Think of it, one per cent, or one out of a hundred of the people actually in school, are going on to our colleges! It seems time that the American people should rise to an appreciation of their duties and responsibilities of educating their children in the higher schools and in the colleges. Only ten out of a hundred people going to the public schools the country over are going to the high schools and getting ready for college and only one out of that ten is actually going on to college. What does it mean? I would like to tell you what I think it means, but it is out of place now. If you who are in the community of Milton College, looking upon its work and its needs, and upon its overworked president, and the need which positively exists, for relief in the strain he carries, can take hold of the matter and help to bear the burden, this Conference will not have been in vain.

Fouke School

REV. G. H. F. RANDOLPH

Practically I am without a subject, and yet you give me my subject as I look upon you, because I realize your interest in the school work that Brother Saunders has referred to. Almost every society represented in this congregation today has given us financial assistance in our school work. It has been quite ample for us. We have never been without money enough to carry on this work according to our plan of carrying it on, and you are the ones who have given us the money. So I wish simply to say today, with regard to the Fouke School, that it is needed very much in the section of the country where it is located. First, for our Seventh-day people. We have a church of forty resident and forty non-resident members. We have a group of young people varying, at different times, from 25 to 60; and then the community about us is large, and better opportunities for an education are needed. They are

poor, and in fact, the opportunities for almost any education are poor.

We felt the necessity of the school for our own children. We worked for it. It has been ours, and today we praise God for it,—for what it has been to our people and to those about us. It has given to us noble young men and young women that are capable. It has given to the community about us noble young men and women that have gone out to do good work, to do good work in educational lines. They are taking first positions in all the country round about us, finishing up their work, of course, in the colleges and institutions of the State, but beginning their work and getting the inspiration from our school at Fouke.

The plan of the school is different from anything else we have. We hear from the *Pulpit*; we hear from almost every Christian source the necessity of service, the acceptableness of service to the Lord, and we think we are giving service when we turn our pocketbooks inside out, and turn the money over to hire somebody to do the work. A conception came to us that it were better for service without turning the pocketbook inside out, especially with us poor creatures having nothing to turn out. So we who were interested in the work and in the advancement of the Seventh Day Baptist cause in the South, and also in the upbuilding of better society around us, thought we would volunteer service. For twelve years and more this work has gone on with all the volunteer service we practically needed. I thank God for it, for the noble young men and women who have given from one to six years of the best part of their lives to this work, simply having their expenses borne, and devoting their one, two, three or more years, but still praising the Lord for the experience of the work,—of the service. Let me put it that way. They praise the Lord for the experience coming through service, and we rejoice in the results.

It has given us a church and society of excellent spirit. I am not bragging of it because I am one of the church; I would not brag of it because it is the church I am the pastor of; but I say it because it has come through the spirit awakened by the contribution of service from these young people, young men and young women serving the Lord there. It has given us a good

spiritual church, one ready for all good work.

The board of education, which is elected by our church from its members, helped the church to bear my expenses to this Conference to see if we could not arrange for teachers again this year. We have not yet had a sign of any one wanting to teach. This is the first time such a thing has happened. It may be we are just waiting for a surprise. It may be it will come this evening or tomorrow before I leave here. It may be it is on its way to Fouke now, but I do not know.

We want three teachers, one for the primary department, one for the intermediate department, and one for the high school department; and we are not particular. Some one asked me today, "Do you want men or women?" Either one, we do not care which. We want the ability and the qualifications. Otherwise we do not care. One is as good as the other if they have the accomplishments. The ability is what we are after. We want those capable of teaching, willing to give their service. We have never been fooled in believing in such and getting practical results from our belief. Those devoting themselves to this work get very much good out of it, and they do good work, when they give their service thus to the Lord.

If there is any one at Conference thinking seriously of going down and giving a year's service to the school, I would be glad to see you and talk with you and explain anything I can with regard to the matter. If there are others interested who want to ask a particular question with regard to the country and the work there, I would be glad to talk with you. I can not at this time, of course, say much; and will not attempt to say more in the way of explaining these things now.

Training for Life Work—Four Years Above the Mists

ROBERT WEST

Sabbath Afternoon at Conference

I have been asked to take this subject, "Training for Life Work," and to make as strong an appeal as I can for the cause of education. Now, as an editor, I am quite accustomed to this method of procedure; I am quite used to having people

come into my office and thrust their personal opinions upon me and ask me to "please mention that in the paper this week."

But it happens in this case that I am more than willing to emphasize, with what feeble strength I can muster, the extreme importance of an education as a training for life's work; and it is with peculiar pleasure that I stand here in this auditorium, in the school, where, for three years I strove for a preparation for life's work, and lend my influence in the cause of education.

If I chose, I could quote for you this afternoon convincing statistics, showing the value of an education in dollars and cents, in social standing, or in political power. I could show you that the educated man draws the biggest check, moves in the highest society—in the popular sense of the terms—or is the one most usually selected as a recipient for public honor and authority. But we are not discussing training that shall make a man money, or shall place him in a gilded cage, or shall make all men bow the knee in homage before him; but we are discussing training for life's work, for a life of service, be it one of public honor or of humble obscurity.

Let me borrow a figure from that splendid address of welcome delivered by a member of the Milton Junction Church at the opening session of this Conference. Let me say that the world of civilization is a mighty ship sailing on the ocean of reality, guided by human lives and freighted with human souls. The world is now plunging through an awful night, befogged. The guiding stars are obscured by the enveloping mists of prejudice, hate, and war. The mariner is confused. He has lost the Pole Star. He is guiding the ship by blind conjecture.

His direction is uncertain; but his speed is terrific. The world is plunging onward through the fog and through the night. If yonder be the true north, the ship with all its human souls will sail proudly into the haven at the rising of the sun. But, if the Pole Star be obscured, the morning will never break for us, but the rising sun will look down on a hideous wreck upon the shoals.

To be of service to the world one must realize a need; and what the world needs now is that the coming generations, the

future pilots, be trained to pierce with their younger eyes the mists around us. The world lacks no impetus; it is moving and moving swiftly, but "whither?" is the question that the world demands young life to answer. It is not enough to know at what star past generations have been aiming, but the future generations must know what star shall lead us safely through the night.

The man upon the street can tell you what the world in the past has felt and thought, can give you the former bearings, but only the thinking man can train you to feel and think aright, can train you to find and fix your eyes upon bearings that are cardinal and eternal. The street trains one to follow example, precedent, and custom; the street speaks in dogmas. But the college trains one to think for himself; the college offers reason for its method, and for its motive an inspiration.

To be of service one must realize a need, must rise above the dogmas of the street, must verify and rectify the sailing chart of his fathers; and it is in the college that one can best attain unto this clearer vision, this realization of a definite need, this vision of a truer guiding star.

Young people, let us join this afternoon in a solemn pledge. Some of us have been in doubt whether to go out into the world now, or wait four more years and to go with a college education. Some of us are undecided. Let us decide now. Let us repeat together down in our hearts these words.

We will not limit our service by an unnecessary lack of preparation. We consider our lives of too much importance in this world to let four short years stand in the way of fulness of life. We will secure a college education. For four years we will lift ourselves above the fog of things, above the din of things, above the whirl of things, above the weight of things, and above the dust of things; for "eyes blinded by the fog of things can not see truth; ears deafened by the din of things can not hear truth; brains bewildered by the whirl of things can not think truth; hearts deadened by the weight of things can not feel truth; and throats choked by the dust of things can not speak truth."

Then, having realized the need, having spent four years upon Sinai, four years above the mists, we will come down from the mount and go forth into the world on our journey to the promised land through a life of humble service.

Notice to Subscribers

No receipts will hereafter be sent to those subscribers who remit by check, express or money order, unless a receipt is specially requested, as the date to which a subscription is paid is indicated in due course on the wrapper.

L. A. WORDEN.

Outline Program of Southeastern Association

To be held at Berea, W. Va., October 21-24, 1915
Fifth Day Morning

10.30 Praise Service
10.40 Report of Executive Committee
10.50 Introductory Sermon—Rev. Wilburt Davis
11.30 Report of Delegate to Sister Associations
11.50 Appointment of Standing Committees

Afternoon

1.30 Devotional Service
1.45 Messages from Sister Associations
2.15 Report of Rev. Wilburt Davis, Association
2.30 Reports from Conference

Evening

7.30 Sermon—Rev. M. G. Stillman
Sixth Day Morning
9.30 Praise Service
9.45 Missionary Hour
10.45 Sermon—Delegate from Central and Western Associations
11.30 Business

Afternoon

1.30 Tract Society Hour
2.30 Reports from Conference
3.30 Business

Evening

7.30 Sermon—Delegate from Northwestern Association

Sabbath Day Morning

10.00 Sabbath School Board Hour
11.00 Sermon—Delegate from the Eastern Association

Afternoon

2.00 Education Hour
3.00 Sermon—Representative of the Missionary Society

Evening

7.30 Young People's Hour
First Day Morning
9.30 Praise Service
9.45 Business
10.15 Woman's Hour
11.15 Sermon—Representative of Tract Society
Roy F. Randolph,
Moderator.
M. G. Stillman,
Clerk.

At the end of life's brief day we shall be rewarded, not according to the work we have done, but to the faithfulness with which we have endeavored to do our duty in whatever sphere.—F. B. Meyer.

WOMAN'S WORK

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

The Next Thing

"They might not need me, but they might, I'll let my heart be just in sight;
A smile so small as mine might be
Precisely their necessity."

Mrs. A. E. Whitford, our treasurer, wishes to call attention to the fund that is being raised to help in purchasing the outfit that Mr. and Mrs. Davis will need when they return to China.

Those societies that have not already paid their apportionment will, no doubt, be glad to send their money at once, so that it may reach the treasurer in time to help complete this fund before Mr. and Mrs. Davis leave the homeland. This money was not included in the annual budget, because there seemed need of haste in raising it; so when you receive your lists of apportionments from the Board of Finance, please add the sum you contribute for this fund to the apportionment for the Woman's Board made out by the Board of Finance. This apportionment is based on our budget for the coming years, and the budget *did not* contain the \$150 that we want to raise for Mr. and Mrs. Davis. I hope I have made this clear. We want your money for Mr. and Mrs. Davis and then, too, we want the regular apportionment.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. A. R. Crandall on September 13, 1915.

Those present were Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. Lamphere, Mrs. Maxson.

Mrs. West read from Ephesians 4, and offered prayer.

The minutes of August 16 were read.

The Treasurer's report for August was read and adopted. Receipts, \$121.12; disbursements, \$50.00.

The Corresponding Secretary reported

having notified the new Associational Secretaries of their appointment, and also of notifying all the Associational Secretaries of the apportionment for each Association of the fund which it was decided at Conference should be raised by the women to purchase personal furnishings for our outgoing China missionaries.

The young lady to whom the Woman's Board Milton College Scholarship was assigned not being able to enter school this year, it was voted that Mrs. Whitford be a committee to confer with Professor Whitford concerning the assignment of the scholarship to some other person.

Mrs. Babcock outlined the substance of the annual letter which she had been unable to fully prepare as yet, and she read the resolution adopted by the Woman's Board in the last sectional meeting of Conference and which was afterward adopted by the General Conference.

By vote the outline of the annual letter was adopted by the Board.

It was voted that we authorize the Treasurer to make the usual apportionments for the Secretaries and the work of the Board.

On motion it was voted that the Treasurer be instructed to pay for the flowers which were sent by the Woman's Board for the funeral of our dear Doctor Platts, thus expressing to Mrs. Platts and Mrs. Babcock the loving sympathy of the denomination.

After the minutes were read and approved the Board adjourned to meet with Mrs. Maxson in October.

DOLLIE B. MAXSON,
Recording Secretary.

What Wernigerode Took From Me and Gave to Me

(This bit of spiritual autobiography is from the life of one of the most devout and most God-used of the younger leaders of present-day German religious life. Wernigerode is a place of evangelical conference similar to Northfield.)

In July, 1901, I received a letter from my brother, who at that time was a theological student. He was thinking of attending a Students' Christian Conference at Wernigerode. "Would I go? We would have a chance to visit with each other and I would perhaps have opportuni-

ties to strengthen myself in the new course." He knew that some years previously the glory of God's Sonship had appeared to me. . . .

For more than twelve years I had been an actor. Enthusiasm for the lofty creations of dramatic literature had drawn me to the stage. Nevertheless, although my love for art was still unbroken, my calling led me ever deeper into conflicts of conscience. Years before—it was Christmas eve and we were sitting in earnest conversation together—I had said to my brother: "The day will come when I must leave my profession and that frightens me." This fear was comprehensible enough. I was not far from forty, and had had no training for any other profession and had a wife and child. This anxiety moved me ever to seek new ways of reconciling my conscience to remaining on the stage. Yet it went from worse to worse. The necessary presupposition for artistic creation—an unhindered delight in one's art—seemed gone for good.

I went to Wernigerode.

It would be a vain task to attempt to pick out the especial moment in these conference days to which could be attributed the preparation for the decision that was coming. Not even in the notes which were written down immediately after my return, and which now lie before me, can I detect them. I well remember that the address of the venerable Professor Kähler deeply moved me, and that I was filled with joyful gratitude at the kindly answers to the many questions I addressed to General von Viebahn and to Karl Heim, the secretary of the Y. M. C. A. But neither single addresses nor individual conversations brought in the great change; rather, the hourly deepening impression that those two hundred German students were the possession of Christ Jesus. Different in origin and manner, naive and speculative heads, some almost boys, the others almost men—yet they all, as far as I could see, were determined to dedicate their lives to him to whom they owed their life.

Nietzsche uttered once a rebuke which is bitter because of its justification: "These redeemed ones must appear more redeemed if I am to believe in their Redeemer." In fact, there is no more powerful witness for the Savior than that certainty of salvation which is mirrored in the features of one

enjoying God's grace. At Wernigerode it beamed from all eyes and suffused in light even the fire of youth and the bold hopes with which the band faced life in all its boundless opportunities. Here Jesus reigned and here I discovered that strong, happy youth recognized him as King,—not with fanaticism but in complete clearness of will and thought, not with high-sounding words but with that decision which expresses itself in one's whole being. Here it was clear to me that the will of God is the common denominator, and to bring under this will every function of life is the highest and noblest aim in life. Here fell the scales from my eyes. "So must it be," I said, "because it can be."

After the close of the conference I wandered for hours with my new friends through the forest of Blankenberg, and the substance of all my conversation was the relation of the soul to God. Confessions of the most intimate sort were made. But the one thing which burned in me as fire I held back. On the return journey home I dared not confess it to myself. Only when I met my wife did the fetters burst and the words leap to my lips, shaking me to the center, "I must give up my profession; God wills it." And thank God, I was understood! . . .

"What will you begin on now?" asked every one who heard of my decision. I did not know. What wonder I was scolded, yes, often set down as demented? I could oppose nothing to all their well-meant persuasions save my inmost certainty, "God requires it." Most gave me up as lost. They saw alone the leap into complete darkness and could not perceive the Father's hands stretched out to catch and hold me.

And as on stretched-out wings was I, with mine, borne through depths and over heights. . . .

That it was which Wernigerode took from me and gave to me. Fear vanished and the confidence which took its place has not deceived me.—*P. Eduard Le Seur, Record of Christian Work.*

WANTED

A Seventh Day man with family for general farm work; must be a good milker. Apply before October 15th.
GEORGE WHITFORD, Adams, N. Y.

A Great Conference

REV. G. M. COTTRELL

(Secretary Lone Sabbath Keepers)

We had a great Conference. It began great, and increased in momentum to the end. The crisp welcome and reply were followed by a splendid address by the president, and an exquisite anthem by the choir, with violin and orchestral accompaniment.

Tuesday evening a gospel sermon by Rev. D. B. Coon, and the music led by Professor Schmidt. Wednesday evening the missionary play was certainly an attraction. Yes, a play at Conference *sounds* strange, but it did not look so. It was very impressive, and in the following meeting 18 young people went forward and took a stand in life decisions, ready for a call in Christian service. Twenty-one more came in answer to the call for those who would be ready to do the Master's bidding, making 39, and later another wished to be counted, 40 in all, "to go where you want me to go, dear Lord," to be and do what the Lord shall require.

Thursday night a rousing prohibition meeting, "The Nation's Fight for a Stainless Flag," furnished fire for unbounded enthusiasm. State speeches, state songs, college calls, messages from Governor Capper, and Rev. C. M. Sheldon, of Kansas, all combined to make a memorable meeting.

Friday evening a dozen young people came forward, offering themselves for baptism. Others coming later made 18 that were baptized Sunday afternoon in the church by Pastor Randolph.

Evening after the Sabbath Dr. Sadler's inimitable lecture on "The Psychology of Faith and Fear." Fear is a disease-producer, while faith is a health-producer. Many of our seeming ills are more imaginary than real. Faith, in the sense of confidence, optimism, courage, bravery, has a wholesome effect on our bodies, and is a health-producer; and any man that can convince you that you are all right, or going to be, will go a good ways toward making you so, by whatever name he may be called. At first one might have thought that the Doctor leaned strong toward Christian Science doctrines; but before he was through, he had most effectually knocked out their props, and made the strongest

kind of plea for Christianity and the faith of our fathers.

Sunday night closed the meetings with more pledges by the Christians in the audience. So many had, or would, practice tithing; so many would observe the quiet hour, fifteen minutes a day in communion with God, preferably in the morning; so many would make Christ King, and live for others, rather than self. And the close found us loath to tear ourselves away from a place of such holy and blessed communion.

A Conference of results. A spirit of harmony—if there were differences, they were held sweetly, and personal preferences kept in subjection to unity and harmony. Baptisms, consecrations, resolutions, and a budget of high plans for the coming year; 500 net additions to our churches the coming year; so many for the C. E.'s; so many for the Tenth Legion; so many for the quiet hour, etc. What blessings may we not expect to be ours, with such purposes before us? Rev. Eugene Davis goes to China. Miss Sinclair goes to India, under three years' contract with the Salvation Army, and hopes by that time Seventh Day Baptists can have a mission there.

Just a word for the L. S. K's. We had a quarter-hour Sunday. Mrs. Fred Whitford, Depew, N. Y. (an L. S. K.), sang a beautiful recitative, Ruth and Naomi, and our reports show nearly \$13,000 raised; nearly a thousand L. S. K's; 300 that read the RECORDER; 54 Home Department S. S. members. I rather hoped to get out of my job the coming year, but didn't succeed. There must have been 70 L. S. K's present, as I gave out that many badges that I had prepared. A great year is before us. Let us *all* "keep rank and make Jesus King." We shall need some more volunteers.

Sessions held in the new gymnasium; Professor Paul Schmidt, a fine leader of the music; 4,500 people fed in the tent, and \$1,085 taken in for same. Nearly 475 delegates registered. Conference next year at Salem, W. Va., Professor Bond, president. Finis.

"Papa," said little Minnie, "won't you please to pat that doggie for me, and see if he will bite?"

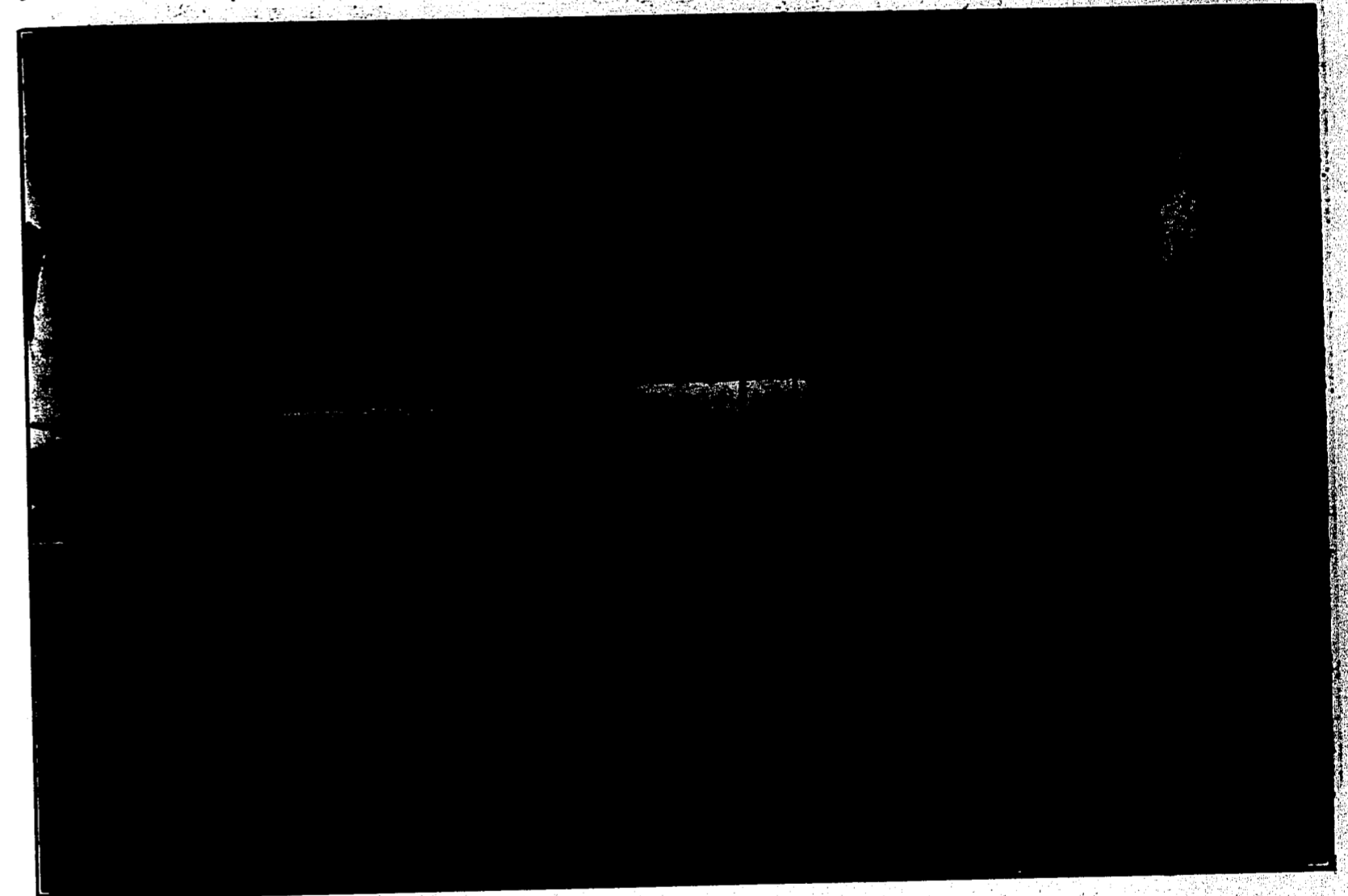
YOUNG PEOPLE'S WORK

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

Young People's Night

It might be said, with all propriety, that every night was young people's night at Conference, because of the large number of young people who were present at each evening session. But Wednesday evening was of especial interest to them, because it was given over to the program prepared by the Young People's Board.

Following the musical part of the program, which was duly appreciated, came an impressive demonstration of the Quiet Hour. It was most fitting at this time. The Quiet Hour in Christian Endeavor stands for quietness, meditation, devotion in the life of its members. This part of the program was in charge of Miss Emma Rogers, the Quiet Hour superintendent. With a few fitting remarks by Miss Rogers, the large audience was asked to place itself in a spirit of worship and reverence in silent prayer, while Professor Stringer, in a worshipful and uplifting spirit, sang "Open Mine Eyes That I May See."



YOUNG PEOPLE'S HEADQUARTERS, CONFERENCE

Interest in this particular part of the Conference program was indicated by the fact that the large gymnasium auditorium was filled to its utmost capacity by a company of people, who listened with marked attention to a most excellent program.

Rev. H. Eugene Davis, the efficient president of the Young People's Board for the past two years, presided. On the platform with him were Miss Emma Rogers, George Thorngate, William D. Burdick, and Courtland Davis, who were the speakers.

The portion of Scripture read was the paragraph from the fifth chapter of Matthew, "Ye are the salt of the earth," etc. Brief thoughts from the paragraph read were given by William D. Burdick. Following this, the audience was asked to stand and take part in a sentence prayer service. Many sentence prayers were offered. Remaining in the attitude of prayer, the large audience in a soul-felt and a touching spirit sang, "All for Jesus." It was a beautiful demonstration of the refining and uplifting influence of

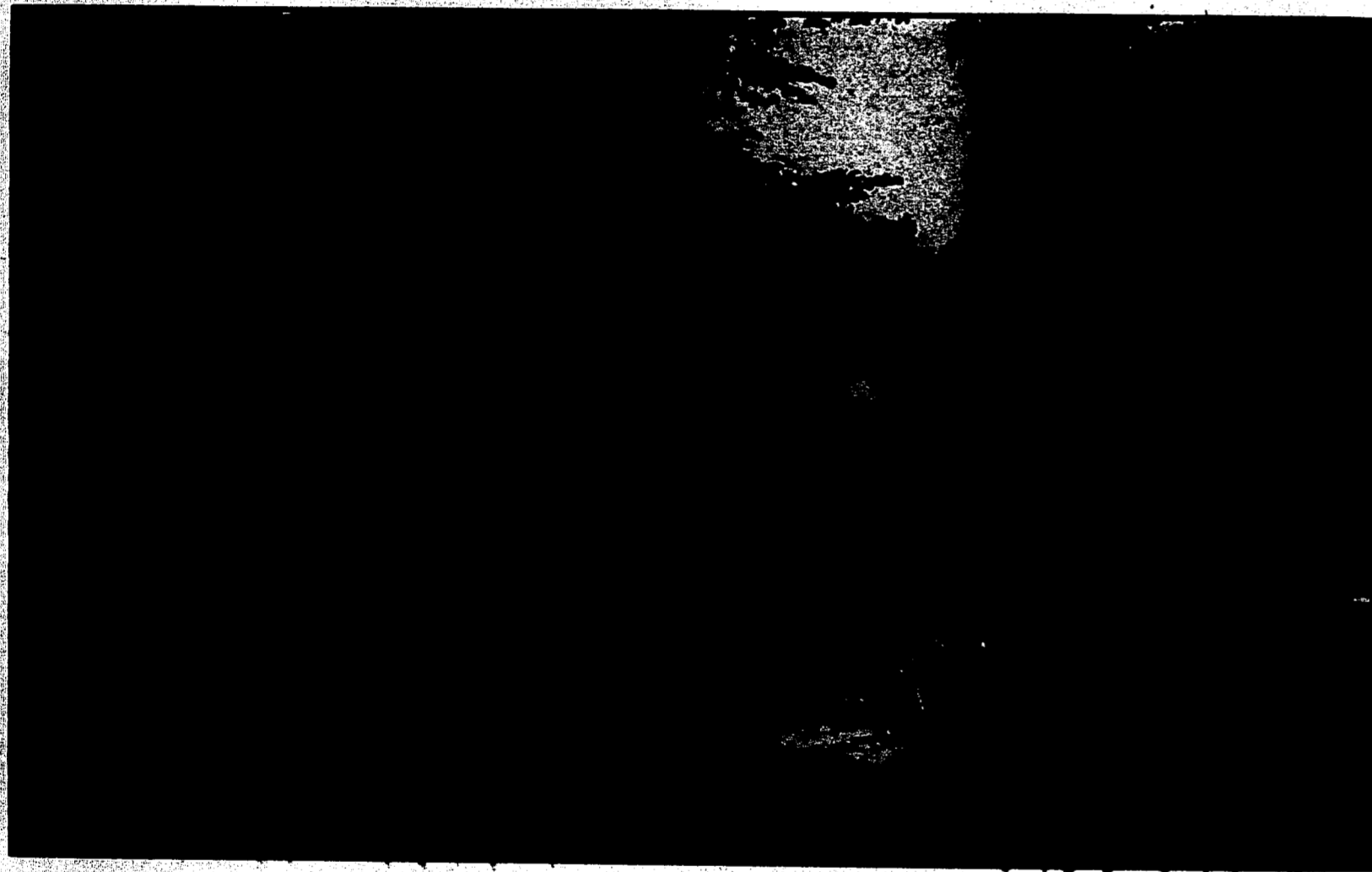
music and worship upon the human heart.

Life Work Recruits was the subject of George Thorngate's talk. This work simply means the recruiting—the enlisting—of young men and women for life in the work of God's kingdom. The need for such recruiting was emphasized by the speaker by pointing out the great need of workers on both the home and foreign fields—Farnam, Exeland, Stone Fort, in the homeland; China, Java, Africa, the far-away fields. His appeal was to young people to seriously consider the many calls and the great needs in making their life work decisions. As the closing part of his talk he pre-

work in which I can become of the largest use to the kingdom of God.

As I find it I will follow it under the leadership of Jesus Christ, wheresoever it takes me, cost what it may.

Following this, Rev. H. Eugene Davis spoke briefly of the increased need of efficiency training for young people, if the church is to come up to the standard of efficiency of other organizations. He said in part: "If we are to have good workers in the future we must train the boys and girls. Efficiency teaches us how to fit in together; how to develop a devotional spirit; how to decide our life work. If we



CHILDREN'S PLAYGROUND AT CONFERENCE

sented for their consideration the life work decision pledge, called "A Christian Man's Fundamental Life Work Decision." This pledge has already been referred to, and printed in these columns, but it is here given again, that we, as young people, may become familiar with it. The pledge:

A CHRISTIAN MAN'S FUNDAMENTAL LIFE WORK DECISION

I will live my life under God for others rather than for myself, for the achievement of the kingdom of God rather than my personal success.

I will not drift into my life work but I will do my utmost by prayer, investigation and meditation to discover that form and place of life

are to give, the boys and girls must be trained to give. We must practice what we believe. Impression without expression is lost. We must have definite work to do, then do it. Christian Endeavor introduces every boy and girl to Christ, then asks them to introduce him to others."

Courtland Davis, of the Salem (W. Va.) society, spoke of the Tenth Legion and Giving. Those who are not thoroughly conversant with Christian Endeavor and its organization, may not know that the Tenth Legion is a department of Christian Endeavor, the members of which pledge themselves to give at least one tenth of their

income to the support of Christian work. Mr. Davis dealt with the problem of giving from a denominational standpoint. He gave some figures, which, though startling, were convincing as to what might be accomplished in denominational work if each member were willing to pledge one tenth of his or her income. It is safe to say, very likely, that this was the most practical and concrete presentation of the matter of tithing that has ever been placed before us as a people. Watch for this paper and others in the RECORDER.

A unique and most pleasing feature of the evening's program was the splendid missionary play given under the direction of Prof. L. H. Stringer. It was a missionary drama, entitled "Sunlight or Candlelight." Perhaps it may be interesting to others, as it was to the editor of Young People's Work, to know that this play is one of several that is published by the Missionary Education Movement of the United States and Canada. The special object of these plays, while designed to be entertaining, is to serve the purposes of religious education. It is entirely safe to say that both these demands were completely met in a most pleasing and praiseworthy manner in the giving of this drama. Throughout the entire play the large audience watched and listened with intense interest. Not only was the play remarkably well presented from the point of good acting, but the prime purpose for which it was calculated—missionary education—was fully met.

But the high-water mark of the evening—perhaps of Conference as a whole—came when, under the influence of all these good things, thirty-eight clean, bright, young people came forward from all over that large, sympathetic audience and offered themselves for definite, Christian service for life, under the leading of God. The appeal was made by Rev. H. Eugene Davis in an earnest, inspiring spirit, but there was nothing of the emotional and sensational element. It was all the natural outcome of the yielding of these splendid young lives to service for God under the quiet and gracious influence of the hour. It was a most fitting finale of an evening that had been full of uplift, and one that those who were permitted to witness it will not soon forget.

Meeting of the Young People's Board

The Young People's Board met September 7, 1915, at 7:45 o'clock, at the home of Prof. L. H. Stringer. Rev. H. N. Jordan, George Thorngate, Zea Zinn, C. B. West, L. H. Stringer and A. L. Burdick were present.

George Thorngate led in prayer with all others following.

Owing to the prolonged absence of Miss Carver, it was voted that Miss Beulah Greenman, of Milton Junction, be temporarily elected to take her place. A. L. Burdick was appointed secretary, pro tem.

The program for the coming year as approved by the General Conference was read by L. H. Stringer.

Voted that the Corresponding Secretary communicate with Miss Emma Rogers, detailing the item concerning the quiet hour comrades entirely to her charge.

Voted that the part of our program referring to the new converts, members and life recruits be turned over to the Corresponding Secretary, who shall write to the pastor, president, or corresponding secretary of the Christian Endeavor society of each church, getting their co-operation.

Voted that Courtland V. Davis be appointed to act as superintendent in procuring members of the peace union.

Voted that C. B. West be elected as superintendent of the Tenth Legion work.

Voted that Miss Carrie Nelson be superintendent of the Efficiency and Christian Endeavor Expert work.

Voted that the following constitute a Finance Committee: L. H. Stringer (chairman), Miss Beulah Greenman, A. L. Burdick.

Voted that we approve of the plan to buy a multigraph, with the other boards located here, subject to Prof. A. E. Whitford's report if it is financially feasible.

Voted that the board allow the bill of \$10 for the expenses of R. R. Thorngate and an order be drawn on the Treasurer.

Voted that George Thorngate be appointed as a committee of one to procure stationery, 1,000 letter heads and envelopes.

Voted that we approve of the plan for approaching the Lone Sabbath-keepers for financial aid in the budget, and that power be given to the Finance Committee to do so.

Voted to adjourn until September 19, 1:30 p. m., at C. B. West's, Milton Junction.

A. L. BURDICK,
Secretary (pro tem.)

Be a Leader! Be a Follower!

REV. WILLIAM M. SIMPSON

Christian Endeavor Topic for Sabbath Day,
October 9, 1915

Daily Readings

Sunday—Called to leadership (Exod. 3: 7-12)
Monday—Called to follow (1 Pet. 2: 21-25)
Tuesday—Christ's nominations (Matt. 10: 1-8)
Wednesday—A far-off follower (Matt. 26: 57-64)
Thursday—Deserving leadership (Matt. 23: 1-12)
Friday—Helping the leaders (Num. 14: 1-10)
Sabbath Day—Be a leader! Be a follower!
(1 Sam. 14: 1-16; 18: 1-4)

WHAT CONSTITUTES A CALL TO LEADERSHIP

While Moses was keeping the sheep of his father-in-law he was impressed by three facts—the presence of Jehovah God, the affliction of his people, and the possibility of leading those people to a happy promised land. (Compare Exod. 3: 1-12 and Isa. 6: 1-5.) Whenever you see young people discovering such relations, tread softly; you are on holy ground. And may the flame of holy zeal to be of service under God always burn but never be consumed. "Who am I that I should go?" "Certainly I will be with thee. I am he that ever was, and is, and ever shall be."

We should carefully test what seems to us to be a divine call to leadership. I was at a neighbor's house on All Fool's day, and called up Mrs. Simpson by telephone. Disguising my voice, I asked for Mr. Simpson. She thought that some one else was calling her. The first time that I called up my little daughter by telephone, when I said, "Hello, Alberta," she quickly exclaimed, "Papa!" Do you feel so familiar with the heavenly Father's voice that you would never mistake another for it? Satan would gladly fool you into thinking that the thing which you like to do is always the thing which you ought to do. Test the call to leadership by the good judgment which God has entrusted to you, by the opinion of trustworthy friends (1 Sam. 3: 7-8), by earnest prayer, and by experience. When you are convinced that the call is of God, say, "Speak, Lord, for thy servant heareth." "Here am I, send me." "Lord, what will thou have me to

do?" "I will follow thee, whithersoever thou goest."

CALLED TO FOLLOW

How many times in the Gospels do we find the words of Jesus, "Follow me." We can not be good *leaders* in Christian work until we are good *followers* of Christ. Some young men were being drilled in military tactics. A raw recruit was number one, in the front rank in the third squad. When the company was marching in a column of fours, the captain commanded, "Column right. March." But the raw recruit marched straight forward; and as he was leader of his squad, the third squad was separated from the company. The *leader* of the squad had not learned to *follow* the captain of the company.

CHRIST'S NOMINATIONS

Christ called humble fishermen, and made of them fishers of men. He called doubters who, when convinced of the truth, became strongest in faith and were able to convince others. He called despised publicans to carry to those who despised them the truth that Christ despised no one. He called faithful devout Jews and uncircumcised heathen to work side by side in promulgating the spread of the gospel. He called the scholarly Saul of Tarsus to the mighty task of carrying the gospel to the seats of commerce, and culture, and government. The chief characteristics of those whom he called to leadership were preparedness, consecration, and Christlike humility.

DESERVING LEADERSHIP

An old story only half believed is Matthew 23: 1-12. But it is true; the greatest is the one that serves. We seek to be called great, to wear badges of honor, to be called by long titles, to be appointed to high positions, or to be seen in the society of nobles; but the Father's penetrating eye sees us just as we are—puny, shriveled little souls. The brightest badge of greatness is the expression of weariness mingled with joy on the face of one who has served to the limit of his ability. How they grow who thus serve!

HELPING THE LEADERS

"Every Christian, if he is faithful to his duties, is at some time a leader and at an-

other time a follower." If, when he is a leader, he longs for co-operation, encouragement, and sympathy of his followers, let him remember the same lesson when he follows another leader. Good followers are as essential as good leaders. What can a pastor, Sabbath-school superintendent, Christian Endeavor president, or leader of a meeting do without loyal assistance of others? Be true to your task wherever it is. H. E. Manning has said, "We need not to be prophets or apostles; the commonest life may be full of perfection." But if God calls us to be prophets or apostles, we should not be content with less. If we are loyal now to those who are our leaders, we shall be better prepared for leadership when we shall be promoted. Many a cause has failed from poor leadership, and many another, from the failure of people to support their leaders.

TO THINK ABOUT

What opportunities for leadership does our society furnish?

Have we learned to trust our younger members to have positions of some responsibility?

How does our society train us to follow leaders?

How are we training our successors?

Where is the need of leadership in the world today most urgent?

What constitutes a call to service?

How much damage is done by the sometimes false modesty which says, "Others can take this place of leadership better than I."

Who will be to blame if this is not a good meeting—the leader or the rest of the society?

The Christian Teaching

PRINCIPAL W. R. ROOD

Paper read at Young People's Hillside Life
Decision Meeting, Conference

"The latest gospel in this world," says Carlyle, "is to know thy work, and do it."

Choosing a life work is, undoubtedly, one of the most difficult and important tasks of life. Possibly that is the reason why so many men do not venture to make a choice, but drift along, hoping, somehow, to stumble on success, and complaining when others seem to be more fortunate.

Those who early in life decide upon a calling for which they are fitted by nature, who prepare for it, and hold themselves to it, may reasonably expect a useful and successful career. Many, however, do not begin to think of this problem of a life work till they leave school and the time for training and preparation is past, and they are compelled by necessity to take up whatever presents itself—to embark upon life's sea, as it were, without chart or compass, and without giving serious thought to the direction in which they are going. It is true that some learn to adapt themselves to circumstances, stick to one line, and by force of character attain success. But on the other hand, there is convincing evidence all about us that a large proportion of men are simply drifters—boys who drifted through school as far as they went, young men who drifted into the first occupation that seemed to promise immediate returns, men who are drifting about till some fortune, good or bad, fixes them in some occupation for the remainder of their lives.

What a great loss of time and energy there has been in the lives of most people to find their place in the world's work! When we see young people grow up and go out into the world to make their own way, some to accomplish results, and others to accomplish little, if anything, and try to analyze the cause for this difference, we are compelled to recognize one great determining factor—the possession of, or lack of, a *definite life purpose*.

I think we can not overestimate the importance of a "life purpose" as a determining factor in success or failure. I am becoming more and more convinced that the possibilities in the lives of young people depend not so much upon geographical location, upon their inheritances, or even upon the amount of education which they may possess (although these are important factors) but more upon the possession of a consuming life purpose, before which all obstacles give way. (Emerson's quotation.)

The tragedy of life is to see boys and girls go through the period of decision and training without being securely anchored to a purpose. Pleasure-sailing upon life's sea may seem inviting when the sea is calm and the elements are in their kindest

moods, and many who have the means may attempt a life pleasure cruise, a course which produces a Harry K. Thaw. But, fortunately, most of us must turn our efforts to some occupation for a living, and we who have seen a little more of life know that storms and adverse winds are a part of life's experience, and that an anchor is a necessary equipment for a safe journey.

Perhaps many of you young people are still undecided, and are wondering what is to be your life calling. Personally, I do not feel that it makes much difference what occupation one follows, if it is what nature has fitted him for, if it gives him an opportunity to develop his full powers, and it is his purpose to benefit society through his work.

"Tis not so much the thing that's done
That counts for a man, in the winning,
But how much more of a man is the man
In the end than in the beginning."

I do not believe that one should attempt to settle too soon, or at one stroke, such a momentous question as life work. The misfits are almost as numerous as the drifters, and their predicament is even worse. Overzealous parents many times choose occupations for their children without due study of the individual aptitude of the child's mind, forcing him into some work for which nature has not endowed him, and delaying the time when he shall find his right work, if he does at all. It would be easy to compile a list of the world's great men and show how many of them had been forced into some other occupation before they finally found their right calling. Both the boy's failure to choose wisely, if at all, and the parent's wrong choice, may lead to those misfit occupations which bring discouragement, loss of spirit, and disappointment in life, and which stamp the pitiless mark of dead hopes upon every line of the face.

How, then, can a young person choose, and be helped in a choice of a life work?

The motto engraved on the Delphic temple and used by Socrates as fundamental in his teaching of youth was, "Know thyself." There are no two beings born exactly alike—with the same gifts and powers and aptitudes. Each has some special work which he can best do, if he can discover it. One will not be happy and

accomplish the greatest amount of good in the world till he does the work which God intended he should do. A call may come to the young man to enter the business or professional world as well as the ministry, and to the young woman to become a home-maker as well as a missionary. A young man in choosing a vocation rarely takes *himself* into consideration; he thinks of a vocation as an abstract thing—a means of gaining wealth, or position, or honor. If "knowledge is power," then self-knowledge should be first of all. There is usually a God-given message that speaks in the blood. "One's natural inclination, developed by encouragement and education, and controlled by conscience and reason," says Marden, "is the surest guide to an employment most likely to be rewarded by success." On the part of the young person, then, self-knowledge and determination, and consecration of his powers to advance the welfare of society, and on the part of parents and teachers the cultivation and development of the natural endowment of the child and the strengthening of his purpose, will do much to help one to find his right place in the world's work.

In considering the vocations for which one may feel fitted, he should first think of the amount of service he will be able to render through each, for real happiness is measured by the amount of service rendered. To one who is looking for a field where there is opportunity of accomplishing great and lasting good by his work and influence, the calling of a teacher offers, outside of parenthood itself, perhaps the greatest opportunity in the line of human endeavor. The teacher comes into close touch with that period of life when a boy or girl is passing from childhood into manhood or womanhood, when everything that is put into that period is put into all of life, and the teacher's work may become an important factor in shaping the life and career of the man or woman.

Every teacher knows the transition or hobbled-hoy period between boyhood and manhood, when the youth is no longer a boy, nor yet a man, when the interrogation point assumes colossal proportions, and every faculty of his being is asking questions and he is wondering what the future has in store for him. Great changes, the meaning of which he does not understand,

take place; his tastes change and he blindly tries to decide upon what profession he is to follow. He hears an attorney make a fine plea, and notes his fee, and decides he will be a lawyer. The next day he changes his mind and wants to be a doctor, but after spending a few minutes in a garage, he finally decides he will become a chauffeur. Perhaps it may do no harm to try different things for a while in finding his bent, but there is a large risk of his getting into some misfit occupation without proper guidance. The youth has *not* had sufficient experience to guide him. He can not see the difficulties and discouragements of the different occupations, but only the pleasant side of them. They do need some guidance by those who can see latent powers and who know something of the ups and downs of the various callings. And it is right here that parents and teachers need to exercise a great deal of patience—not the kind that says, "Oh, he will come out all right, some time; I felt that way, myself, when a boy, and I got along all right." These are the words of a father spoken to me in the hearing of his son a few years ago. That father was then getting \$12 a day and spoke with authority. He has since died of a disease brought on by excessive drinking, and his son is fast following his course.

Does a teacher have a potent influence in molding the plastic and impressionable child for his future work? I think all of us can testify to the influence of the day and Sabbath school teachers as a factor in shaping, more or less, the course of our own lives. The possibilities are there and the extent to which they are used depends upon the personality and insight of the teacher.

If one thinks of a teacher as a machine to discharge the routine duties of hearing recitations and looking over papers, and thinks of her long hours and small pay, this work will not appeal to her. But if she can realize the possibilities for individual service, and know also that she is a part of the great educational force of the country, she will look upon the work as worthy of her efforts. No one will argue against the proposition that, in general, the educated person is an asset to a community and the ignorant one a liability.

I know that teaching has many discouraging features, almost too numerous to men-

tion. Every calling has. The work that gives great opportunities carries grave responsibilities. The encouragements to a teacher overbalance the discouragements. Her work is not always confined to the children themselves, but her influence may extend to the parents and the homes, and she may become a factor in the welfare of the whole community. I have seen country districts swept by a change which brightened the faces of the children, fired them with ambition, which extended to the parents and awakened a new interest in the home and living conditions, in the farm and crops and buildings, in the neighborhood and its civic and political affairs, which substituted discourse on things of moment and worth for petty gossip—all brought about by the influence and personality of some young woman who entered that district as a teacher and who saw the possibilities, and by an enthusiastic determination to better conditions aroused the better natures of the people who only needed some such stimulus. And these are not isolated cases. Go over this splendid State of Wisconsin and witness the awakening spirit in all our countrysides, and give due credit to the little girl giving priceless service in the little district schoolhouse.

The old ideal in education that aimed at mental discipline as a goal is giving place to one which aims at usefulness. "The end of education," says Paul Hanus, "is to prepare to live completely. To live completely means to be as useful as possible, and to be happy. By usefulness is meant service, i. e., the activities which promote the material as well as the spiritual interests of mankind." While the education of a few decades ago was concerned only with the mental life, we have come to realize that a well-developed physical body adds to one's powers, and physical training is now a part of our education. And I believe the time is at hand when the development of the moral nature will be a part of the work of the school, for an education that does not train the heart as well as the head and hand is incomplete.

We are now doing *with* children what we have been doing *for* them—learning to do by doing. How often have we held up an education to the boy as an opportunity to develop his own powers so that in the competition of life he will be better fitted

to advance his individual interests, to attain a better position, and to enjoy the comforts that come with an education. Now we are becoming less concerned with the development of his powers for his individual advantage, and more for the advantage of society. Competition should give place to co-operation, and powers should be used to advance the welfare of society rather than one's own interest. How often does education fail to instill into the mind which it trains a purpose to serve. Perhaps the most brilliant student ever graduated from the California University, who received highest honors as a finished product of that great institution, was Abe Reuff, on whom the State of California, after training his mind, spent \$250,000 to put him in prison where he could not use these powers to injure the interests of society.

The life of a teacher who seeks to do Christian service is full of opportunity. The profession needs more teachers who are inspired by Christian principles. There is probably no other occupation that offers better opportunities to Seventh Day Baptists than the teaching profession. I note from the directories of our colleges that a large percentage of the graduates enter the profession for careers of usefulness. I believe our colleges can follow no better policy than to give greater importance to the training for Christian service in the ranks of teaching. Of course, there are some drawbacks, as in any other line of work, for one who observes the Sabbath. I presume that there is no Seventh Day Baptist teacher who has not had the question of the day stand between him and advancement in the profession.

While discouragements sometimes come on account of the day, any teacher's worth is soon recognized and rewarded, and no matter where she works she will find great opportunities for Christian service. For "The true teacher," says some one, "finds his crowning opportunity in revealing to the students some appealing career and compelling purpose which shall be to them what teaching is to him."

And when we have decided in what way we can best render Christian service, may our ambition be that expressed by Mr. Barston, in his "Noble Ambitions for a True Life.":

"To face each day of life
Nor flinch from any task;
To front the moment's strife
And only courage ask.
To be a man, unawed,
By aught but heaven's command;
Though men revile or plaud,
To take a stand—and stand.

"To fill my life with toil,
With God's free air and light;
To shun the things that spoil,
That hasten age and night;
To sweat beneath my hod,
Nor ask a better gift
From self, or man, or God,
Than will and strength to lift.

"To keep my spirit sweet
Though head and hand be tired;
Each brother man to greet,
Nor leave him uninspired.
To keep my spirit fed
On God unceasingly,
That none may lack his bread
Who walk this way with me."

Combining Forces

STELLA CROSLY

The Christian Endeavor society of Farina has for some time been rather small, particularly in winter, when many are away from home teaching and attending school and filling other positions. We felt the need of more members to help in committee work and in the prayer meetings. The Intermediate society consisted of about a dozen members, between fifteen and twenty years of age; and as most of the committee work could be accomplished as well by one committee as by two, we decided to invite them to join the Senior society.

As a preliminary step, a social was held on the church lawn, to which the Intermediates were invited. The Social Committee arranged a very interesting program of athletic and other stunts, which every one seemed to enjoy, and served cake and ice cream.

At their next meeting the invitation was given to the younger society and they voted to disband and join the Seniors, who, two weeks later, gave over their meeting hour to a welcome to the Intermediates.

After Scripture reading and prayer, a quartet sang an appropriate welcome song, written by Mrs. A. B. Howard; then the president, Norman Clark, in a few words, gave them a hearty greeting. Miss Zea

Zinn spoke of the work of the Efficiency Campaign, Miss Emma Rogers gave a short talk on the Pledge, and Miss Susie Seager told of the committee work and our pleasure at the prospect of assistance along that line. During the meeting several songs were sung, among them the Illinois Christian Endeavor song. Then the secretary, Mrs. Blanche Burdick, read the constitution of the society, and Ruth Schlagenhaut, Laura Bond, Edith Crosley, Josephine Whitford, Arlouine Persels, Oma Wells, Glenn Wells, Frank Allen, Floyd Ferrill, Bernard Seager, and Milton Clark signed it and the pledge, and the meeting was ended by a welcoming handshake to the new members.

Farina, Ill.

The Tenth Legion

It's coming from all sides, this tithing movement for the Lord. The young people are working for it; the Conference president advocated it; we L. S. K's are going for it; and I think you would have been surprised to see how many at Conference voted that they were practicing it.

We need not regard it as a rigid law still enforced with penalties, but as a very moderate measure of what the Christian delights to do for Him who has done so much for us. I never heard but one argument, at all logical, against tithing as a Christian duty. That was by a good elder in my second parish, whose argument was that the ancient Jew was under a Theocracy, where God took the place of king, or the civil government, and his tithe to the Lord settled both his civil and religious bill. Now we have to support our civil government by direct taxation, and for that reason are not under the same obligation to give a tenth of our income to religion.

That sounded quite plausible; but when we think again, we note how much greater are our religious blessings under Christ, and how abundant our civil blessings for the taxes we pay the government. Jacob, when he vowed to give his tenth to the Lord, didn't have paved street to travel on over the hills and valleys of Palestine, and the long way to Mesopotamia, as we do in our cities and across many of our States today. Jacob didn't have a state university, a city sewer, or a city water supply. We know that he had to dig in the good

old-fashioned way for his water, the proof of which we have in "Jacob's well." So we can well afford to pay our taxes for the vast improvements and benefits we derive, and our tithe to the Lord for his wondrous gifts to the children of men, and our rich heritage under Jesus Christ.

I trust that all our churches will fall into line this year for tithing; anyway we want the thousand members of the Church of the L. S. K's to set the example. What a harvest it would be for our finances. And we are going to need them. The next two great calls for our help are going to be from Milton and Salem colleges. Let us get ready. The \$11,000 from the L. S. K's last year was a fine showing. We probably can not expect so much in "bequests" this year as last, but if we all commence tithing at once, we'll come out all right anyway. Many questions will arise when we attempt to practice tithing. But let us be honest and conscientious in seeing that the Lord gets his full share. Many profess to practice it who fail to really do so. Let us really prove the Lord in this thing, and see if he will not open the windows of heaven and pour us out such a blessing as we have not before received.

The Finance Committee has assessed the L. S. K's for the coming year as follows: \$100 for the Missionary Society; \$100 for Tract Society; \$100 for the Woman's Board; \$50 for the Young People's Board; \$50 for Sabbath School Board; and \$50 for Conference expenses (no mention of Education Society?). Let us see that we give enough to each of these to meet the requirements, \$450 in all, and only a small part of our total contributions.

The treasurers of the different societies are as follows: Missionary Society, S. H. Davis, Westerly, R. I.; Tract Society, Frank J. Hubbard, Plainfield, N. J.; Education Society, Paul E. Titsworth, Alfred, N. Y.; Woman's Board, Mrs. A. E. Whitford, Milton, Wis.; Conference Treasurer, Wm. C. Whitford, Alfred, N. Y.; Sabbath School Board, W. H. Greenman, Milton Junction, Wis.; Young People's Board, Leman H. Stringer, Milton, Wis.

When sending money to any of these treasurers, please sign "L. S. K." to your name so that our department get full credit for all our contributions.

G. M. COTTRELL,

Overseer of the Church of the L. S. K's.

CHILDREN'S PAGE

The Birds and the Rock

One day Little Boy had been very rude and saucy to everybody. He had struck his little sister, had tormented his kitty, had whipped his faithful dog. He had ordered the servants around with great rudeness, and when he wanted to ride to the field with Nat, one of the plowmen, he said, in a loud and angry tone, "Nat, you'd better take me to the field with you, or you'll be sorry for it."

Now, mamma wanted her little boy to be kind and polite to every one, so she said, "Son, Nat shall not take you with him until you ask him kindly."

Little Boy was not in a frame of mind for a scolding, so he looked ugly. Mamma had found that to punish him most severely was to leave him alone, and so she went away. She called the other children and told them to take no notice of their brother for several hours. He was a very lonely little child all that morning, but at dinner he was in his place with a very clean and shining face, and his hair bore the marks of a hairdresser not much accustomed to his task.

He was very quiet and submissive, though, and said, "No, I thank you," and "Yes, if you please," to all offers of food. He ate in silence, and as soon as the meal was finished, he slipped from his chair with an, "Excuse me, mamma."

Then he stole into the nursery, and going to his own bureau drawer, took a small brown paper package. Getting his jaunty little cap from its nail, he hurried down his favorite path through the orchard.

The catbirds and thrushes were gaily singing amid the fruit trees now beautiful with the blossoms of springtime. A soft pink cloud overspread the peach trees, the apple trees were full of tight little pink buds, closed fast like a sleeping baby's fists, and the pear trees were milk white with their snowy flowers.

The child's heart, already softened by his lonely hours of reflection, was filled with the joy of the bursting life and gladness round him, so before he reached Big Mammy's cabin the dimpled face was wreathed in

smiles. Before he caught sight of the old woman he heard the tremulous voice singing:

"When de stars in de elements are falling,
An' de moon dips away into blood,
When de sea 'gins to roll, an' de rocks to melt,
Oh, Sinner, whar will you stand?
Sinner, oh, Sinner, whar will you stand?"

But when Little Boy appeared, the song was changed into a joyous greeting: "Bless my soul, ef heah ain't my putty chile done come to see Big Mammy! Honey, I is glad to see you, shore!"

"Here, Big Mammy, is some peppermint candy and a little scalloped cake I brought you. I saved it for you yesterday."

"Lord, bless de chile, he's des like his maw and his paw—always so good to de ole woman. Thankee, L'le Boy, thankee! Don't you want some bread and milk?"

"No, thank you, mammy, I've just had dinner. I wanted to see you so much. I am so lonesome at home."

"Wal, I'm proud to hev you. Git a cheer an' hold Fido so he won't bark, and I'll tell you 'bout de birds and de big rock."

One time, all de birds had been eatin' some mighty salty meat, and dey was powerful thirsty. All de springs, and de branches, and de creeks, and de ribbers was dried up, fur it was hot summer-time, and so dey couldn't git no water to drink.

Dere was a great big rock on de side of a mountain, and it was said it was full of water, des lak de one Moses got water out of, when he was leadin' de chillen of Israel to de promised land.

All de birds flew to dat rock, and dey was goin' to try to break it open wid dey bills. Fust come de big eagle, and knock loud and mad:

"Plump, plump, patter, roller, pump, pump, patter roller!"

He broke his bill and flew up in de tree. Den heah come de buzzard. He try to knock louder and harder dan de eagle:

"Pump, pump, patter, roller, pump, pump, patter roller."

But he broke his bill and flew up in de tree, long side of de eagle.

Next de crow, he tried to peck open de rock wid his bill:

"Pump, pump, patter, roller, pump, pump, patter roller."

He happened to de same exident as de yuthers and flew up in de tree to rest.

De hawk, de owl, de rain crow, de woodpecker, de yellow-hammer, de kildee, jay bird, de thrasher, de mockingbird, de red-bird, de catbird, de robin, de bluebird and all de birds of all sizes and ages tried loud and hard, and dey was mad as mad could be. Dey all broke dey bills and flew up in de trees to rest till dey feel able to fly off.

Bimeby here come de little wren. He went to de rock, and touched it des es soft, lak he was a-lovin it:

"Pump, pump, patter, roller, pump, pump, patter roller."

De ole rock was so pleased it fairly opened and de water gushed out and de birds drank till dey squenched dey thirst.

"Big Mammy, the wren was kind and gentle. Kindness and gentleness and love will make people do what you want them to do, I think."

"'Course hit will, Li'le Boy. You des try once and all de time."—*Primary Plans.*

Rev. William H. Ernst

William Hull Ernst was born July 11, 1843, at Farmington, Ill., was graduated from Milton College in the classical course in 1874, and from Alfred University in the theological course in 1877. In 1872 he was married to Miss Hannah L. Stillman. To this union two sons were born, Nathan C., of Gentry, and James F., who died in early childhood.

Mr. Ernst gave his life to the ministry of the gospel, in the Seventh Day Baptist Church, and served the following churches as pastor: Alden, Trenton and Dodge Center, Minn.; West Hallock and Farina, Ill.; Scott, Portville and West Genesee, in New York state; and Albion, Wis.

During the war, Mr. Ernst was a member of Company M, First Volunteer Heavy Artillery. He is survived by his wife and son, Nathan, and Fanny Bertrand, whom he has raised since she was three years of age; also by a brother, H. M. Ernst, of Dodge Center, and a sister, Mrs. I. J. Booth, of Cresco, Iowa. The brother was present at the funeral.

After a three weeks' sickness he died at his home in Gentry, Ark., September 2, 1915, aged 72 years, 1 month and 22

days. The funeral services were held in the Seventh Day Baptist church, Sabbath morning, September 4, and were conducted by Elder J. H. Biggs, a close personal friend of Brother Ernst, assisted by Rev. L. A. Turner, pastor of the Congregational Church of Gentry.

The writer has known Mr. Ernst seven years, and has known him only as a Christian gentleman. He was always prompt and faithful in his attendance on the services of his church, where he was active in the work of teaching a class in the Sabbath school and supplied the pulpit a while. He always seemed to enjoy the Lord's work and never missed Sabbath services when it was possible to be there. The last time he spoke in public was to preach the funeral sermon a few weeks ago of Mr. Williams, brother of Mrs. Henderson, at the home of the latter.

The floral offerings were very beautiful, covering the casket, and the music, given by a special quartet, was fine. He was laid to rest in the cemetery at Gentry, Ark.

J. H. B.

Crowded Out

We have succeeded in getting into this issue several articles and statements that were crowded out of the last two issues, but find ourselves obliged to leave out of this number of the RECORDER all the death notices and one or two articles we desired to put in.

Our readers must be patient with us. All will find a place as soon as possible.

Milton College and Academy opened last week with a total enrolment of a few over eighty, about sixty of whom are in the college proper. New students are pleasantly numerous; the town is full of them and the Freshman class of thirty is the largest since the class of 1916 entered three years ago. The work, while somewhat hampered by the absence of President Daland, is progressing encouragingly.

Character is not cut in marble; it is not something solid and unalterable. It is something living and changing, and may become diseased as our bodies do.—*George Eliot.*

SABBATH SCHOOL

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

Under the Mistletoe

MRS. G. E. OSBORN

That sounds romantic, doesn't it? Well, it was, rather, but not in the usual sense of the word. It happened this way. A few of us had "gone apart to rest awhile," away from work and cares and from the hustle and bustle of the valley below, to the beautiful, secluded quietness of Lytle Creek Canyon in the Cucamonga Mountains.

It was Sabbath morning and we knew that, the evening before, our beloved Pastor Randolph, from dear old Milton, had come to see his son Victor who lies ill at "The Wren's Nest," Dr. Wells' cottage, two miles farther up the Canyon. How could we steal a march on Riverside, Los Angeles and Long Beach, and get his first message in California?

Some one proposed that we have Sabbath school and invite him to address us. So, at three o'clock, we gathered under the trees in "Mistletoe Lodge," on a pretty bank between two branches of the creek which rushes and dashes over the rocks and around the corners on its refreshing mission to thousands below, with our Bibles in hand, ready to hear the thoughts on "Elijah under the juniper tree." It was, indeed, a fitting subject to those of us who were hoping to get fresh glimpses of God's greatness and love from the majestic peaks that rose on all sides of us and "Lester" was just the one to bring out the practical thoughts. They were just what we needed to help us to realize more fully God's care for his own and to listen for the still, small voice which tells of work he has for us to do.

After several songs and prayers we had a short report of Conference.

Do you want to know who the favored ones were? Mrs. N. O. Moore and son, Neil; Mrs. Cora Anderson and little Margaret; Edith Sweet; Mr. and Mrs. Glen E. Osborn and daughter, Maleta.

The bad part was that Pastor Randolph

had not forgotten about the Sabbath School page of the RECORDER, and wanted some one to "write it up" for him.

"Mistletoe Lodge,"
Lytle Creek Canyon, Cal.

Lesson II.—October 9, 1915

ELIJAH TAKEN UP INTO HEAVEN.—2 Kings 2: 1-12a

Golden Text.—"In thy presence is fulness of joy; in thy right hand there are pleasures for evermore." Ps. 16: 11

DAILY READINGS

- Oct. 3—2 Kings 2: 1-12a. Elijah Taken Up Into Heaven
- Oct. 4—2 Kings 2: 12b-18. The Successor of Elijah
- Oct. 5—1 Kings 19: 15-21. Elisha Chosen
- Oct. 6—2 Kings 4: 1-7. A Widow Aided
- Oct. 7—Mark 9: 2-13. The True Elijah
- Oct. 8—Matt. 11: 2-14. Testimony of the Master
- Oct. 9—Luke 24: 44-53. Parting Words
(For Lesson Notes, see *Helping Hand.*)

The Sabbath Recorder

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

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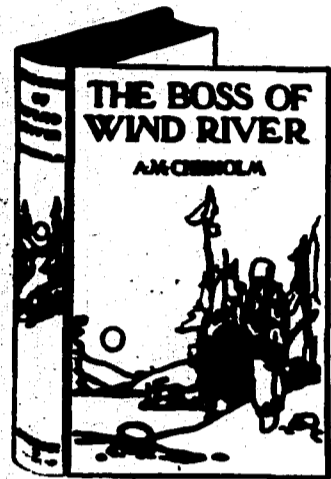
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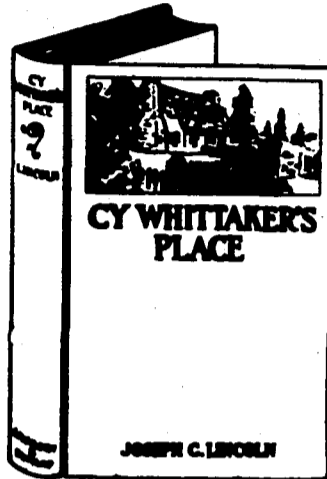
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The Sabbath Recorder

"NO MORE STRANGERS AND FOREIGNERS"

Ephesians 2:19

They are coming to us from over the sea,
To this land untried and new,
And our hearts are glad, yet our hearts are sad,
As these faces strange we view,
For many a heartache and many a tear
Is the price these pilgrims paid;
Shall we say them nay, as they come today?
Or give them a nation's aid?

We can give them bread where they sought but a stone,
We can give them the bread of life,
We can water bring from that living spring,
And peace in the place of strife.
Oh, the Master will never us guiltless hold
If these perish at our door.
As we did not go, he has loved us so
He gives us a chance once more.
Do you think we could look in the Master's face
In that blessed day to come,
If we failed to bring our heavenly King
His wandering children home?
They are coming to us from over the sea,
To this land untried and new.
Let us lead this band to that Golden Land
That was purchased for all these too.

—Mrs. Gena H. Osborne.

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