

# The Sabbath Recorder

## THE GREAT GUEST COMES

While the cobbler mused, there passed his pane  
 A beggar drenched by the driving rain.  
 He called him in from the stony street  
 And gave him shoes for his bruised feet.  
 The beggar went, and there came a crone,  
 Her face with wrinkles of sorrow sown;  
 A bundle of fagots bowed her back,  
 And she was spent with the wretch and rack.  
 He gave her his loaf and steadied her load;  
 Then to his door came a little child,  
 Lost and afraid in the world so wild,  
 In the big, dark world. Catching it up,  
 He gave milk in the waiting cup,  
 And led it home to its mother's arms  
 Out of the reach of the world's alarms.  
 The day went down in the crimson west,  
 And with it the hope of the blessed Guest;  
 And Conrad sighed as the world turned gray  
 "Why is it, Lord, that your feet delay?  
 Did you forget that this was the day?"  
 Then, soft, in the silence a voice was heard:  
 "Lift up your heart, for I kept my word.  
 Three times, I came to your friendly door;  
 I was a beggar with bruised feet—  
 I was the woman you gave to eat—  
 I was the child on the homeless street."

—Edwin Markham.

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# The Sabbath Recorder

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

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PLAINFIELD, N. J., SEPTEMBER 11, 1916

WHOLE NO. 3732

### My Creed

My creed is work; to follow duty's call  
However far it leads across the plains—  
Through trackless woods, or ringing on the hills;  
To seek for pleasure in the realms of toil—  
Still ever striving for a larger self  
With which to do a service for the rest.

To lay a new path through the unknown way,  
And leave some heritage e'en though so small  
No other hand would love or care to leave.  
Rejoicing ever in my brother's craft,  
To follow system and the perfect law—  
Be what I am, and do my very best  
To lead a life which towers above the hills,  
And points the way across the plains to God.  
—R. H. Wilson, in "Journal of Education."

## Education Society Number

**The Education Society At Conference**  
The prominent place in this RECORDER is given to the reports and papers of the Education Society, so far as we have room for them without crowding out the regular departments, and so far as they have come to hand.

The society's program at Conference came on Wednesday afternoon. After the president's address, treasurer's report, and the report of the corresponding secretary, the main address of the afternoon, "Some Forward Movements in Education," was given by President Boothe C. Davis. The evening session was given to the subject of Religious Education. The speakers were President Daland and Orestes Bond, and a paper was read from Rev. Herman D. Clarke.

**A Good Conference Paper**  
The paper by Professor Paul E. Titworth was the first paper on "The Efficient Church" program for the first day at Conference. It could not well be in hand for the Conference Number, so we give it place here. Several papers belonging to Conference proper will have to be distributed through

the numbers devoted to the various societies as we can find space for them. Don't fail to read this one. It is full of suggestions well worth careful study. Indeed all the papers on "The Efficient Church" and "The Rural Church" were excellent and should not be lost sight of. Let us all study them, and may the churches profit by their suggestions.

**Needs of the Colleges**  
Each one of our colleges is preparing for a special canvass to raise funds for its pressing needs. Milton College, in order to meet the demands for standardization now made necessary by a forward movement among the great schools of America, is compelled to raise \$105,000 or be counted out as a first-class college. In order to do this, Milton Church has released its pastor, Rev. Lester C. Randolph, for one year, and the college has employed him to canvass for the money.

Alfred University has endowment enough to give it a place among standard colleges, but lacks \$50,000 of having enough to pay standard salaries to her teachers and to build a much-needed gymnasium, and she is preparing to raise that amount among her alumni.

And poor struggling Salem, after the fire that destroyed her old building and the erection of Huffman Hall and the gymnasium, now has a debt of some \$35,000, which must be raised soon or interest and deficits on running expenses will swamp her. It is a hard outlook for a school with an endowment of less than \$7,000 but Salem is bravely facing the problem and hopes to raise the greater portion of this debt at home.

The Committee on Denominational Activities commended all these movements, expressing the conviction, that, after all has been raised that can be in West Virginia, President Clark, of Salem, should be accorded the right and privilege of canvassing anywhere among our churches he may see fit.

**Lest We Forget** We hope our readers will weigh well the words of the Committee on Finance, as well as those of the Budget Committee, to the effect that if each church will be sure to raise its assigned amounts for all denominational work, there will be no deficit. One of the best forward movements we can think of now would be a prompt and early response by every church to meet its apportionment and so make sure that the boards shall have no debts this year.

Lest we forget, it would be well to note in some conspicuous place the fact that our boards are likely to have a scarcity of funds soon after Conference, and so act in the matter that an early deficit may be avoided. Only today the treasurer of the Tract Board said: "In your editorial notes, please let the people know that our treasury is bankrupt." We feel sure that the remedy will be forthcoming if our people know the facts.

**Forward for 1917** The Committee on Denominational Activities commended the proposed Forward Movement in the various departments of our work, and Conference adopted the report. The Sabbath schools are urged to strive for 500 new members. The Young People's Society of Christian Endeavor is asked to raise \$1,200 for denominational work; to win, if possible, 125 converts and 250 new members; to organize 10 new societies; and to strive for the following: 1,000 new members of the Quiet Hour, 500 new members of the Tenth Legion, 250 new Christian Endeavor Experts, and 60 new Life Work Recruits. The boards are expected to push this movement.

**The Editor's Vacation** During the next four weeks the editor and his wife will be enjoying a much needed rest somewhere in the State of Maine. The general editorial work for the SABBATH RECORDER will be done in the publishing house, but the editorials themselves will be written "on the wing." The program for Conference numbers has had to be changed a little, owing to the difficulty of securing copy for the Missionary Number on time for the issue of September 11. This has made it necessary to place the Education Society Number for this date and the Missionary Society Number for September 25.

We hope the writers who have received their manuscripts from the stenographer for correction will be prompt in forwarding them to the SABBATH RECORDER.

**Conference Prayer Meeting** The meeting on Sabbath eve at Conference was in charge of Dean Arthur E. Main, and was in every sense a prayer meeting. No testimonies were given. The leader had arranged with some one in advance to respond in prayer for each one of thirty-five topics, or subjects for prayer, as he should name them. He called attention in few words to each separate object and said, "For this let us all pray." Then, after a moment of silent prayer, the one assigned to this topic arose and prayed for that one thing. In this way prayers were offered for the following: this meeting, the absent ones, the family and friends of Secretary Saunders, missions, the Tract Society, our schools, Woman's Board, Sabbath School Board, Young People's Board, Memorial Board, Board of Finance, Conference officers, denominational unity, the Federal Council, the Faith and Order Movement, being separate from the world, under grace, the Holy Spirit, eternity, trustfulness, obedience, use of the world, lone Sabbath-keepers, our country, international friendship, our Salem friends, individual needs, social life, living the Golden Rule, service, evangelism, the body, the inner self, more laborers, the Seventh Day Baptist cause.

This was a solemn and impressive meeting. The topics were introduced in a way to fix attention upon their importance, and the prayers were fervent and to the point.

### Some Forward Movements in Education

PRESIDENT BOOTHE C. DAVIS

In 1914-15, there were enrolled in all the educational institutions of the United States, elementary schools, high schools, colleges, universities and technical and professional schools about 22,000,000 persons. This is about one-fourth of the total population of the country.

This educational work was done by an army of 700,000 teachers and at an annual cost of \$750,000,000, or three-quarters of a billion of dollars.

So great a national activity as this de-

serves a careful analysis, merely from its economic interest, though the total cost is \$300,000,000 less than the annual national governmental budget, and one-third only of the national drink bill.

But this national educational activity has proven of vaster importance than its annual cost. The social, moral and spiritual significance is of fundamental importance. Because of this fact, education is of vital concern the Christian Church and the Christian community.

This vital concern is the reason for my selection of the theme—"Some Forward Movements in Education"—for this address.

#### I. RECONSTRUCTION OF ELEMENTARY AND SECONDARY SCHOOL COURSES

Of the 22,000,000 persons enrolled in schools last year, approximately ninety per cent were in the elementary schools; ten per cent in the high schools, and one per cent in the colleges. Notwithstanding the vast expenditure and general interest in high school and college education, only one child in ten goes to the high school, and one in a hundred goes to college.

It is not my purpose to discuss today, in this college town, and in this college hall, the advantages of high school or college education. It would be like "carrying coal to New Castle" to do that. But I do wish to set forth some of the present trends in education and their bearing on the higher spiritual values of life.

If, from 90,000,000 of population only 200,000 young men and women were sent to college last year, and less than 2,000,000 to the high schools, it means that at the present rate of educational progress, ninety per cent of the children of the nation will have no high school or college training.

In New York State, the percentage is larger. Last year the total school attendance of the State was 1,350,000 of which 1,116,000 were elementary pupils, 188,000 high school pupils, and 46,000 college students. Thus it will be seen that the percentage of those who do not go to high schools in New York is 84 per cent instead of 90 per cent as in the nation as a whole, and the percentage of those who do not go to college is 97 per cent instead of 99 per cent as in the whole country. I did not have the statistics of West Virginia at my command for comparison here.

This analysis of the total school attend-

ance makes it evident that by far too great a percentage of our population are not obtaining high school education notwithstanding the fact that high schools are free to all the people of the State, and practically of the nation.

Students of educational problems, under the excellent leadership of the United States commissioner of education, Dr. Claxton, are becoming thoroughly aroused to the gravity of the situation.

A study of the school statistics has shown that the greatest period of educational mortality among school children is near the time of the transition from the elementary school to the high school.

A search for the causes of this falling out of school at the seventh and eighth grades has convinced most students that there has not been a proper articulation of the curriculum at this time with the interest of the student.

The high school curriculum was originally planned from the top down. The college has long had a well defined classical program. The materials of higher education were until very recently, largely classical and remain in many colleges still predominantly the humanities. The colleges have required specific entrance courses which would prepare students for the higher classical studies of the college course. These requirements of the colleges have greatly influenced the curriculum of the high schools, and the high schools have in turn influenced the elementary school courses.

This dictation of the curriculum from the top down, has had of course many advantages, but it has had the one very important disadvantage, that it considered less the psychology of the pupil than the program of the college.

Pedagogy has been slowly coming to realize that discipline and power come more from an enkindled interest and joy in work and in the achievements of study, than merely from consecutive hours of drill, without this awakened interest or joy in the conscious mastery of agreeable tasks.

Our study of psychology and motivation has also emphasized the value of an articulation in the mind of the student, of his school work with his outlook on life. It almost never fails to interest a student to feel that his school work has some direct

bearing upon the tasks and problems of his life work.

The majority of boys and girls in the elementary schools can not look forward to careers in the professions. They must naturally look forward to some industrial, commercial or vocational occupation other than professional.

Furthermore self-expression is psychologically natural and enjoyable through the hands and eyes and ears. Boys and girls like to make things, to work with their hands, and to approach as nearly as possible the tasks of real life. For these and other reasons that might be given, it is felt that by twelve years of age greater differentiation of studies should be possible, and more avenues of approach toward vocational life should be provided.

This new movement will provide not only, and not most of all technical knowledge for vocational activity, but a motive for interest in school work, and an enrichment of character and of conscious power by the development of the new joy in work, and assurance and initiative born of achievement.

To accomplish this result a plan is advocated that would limit the work of the elementary schools to six years. At the beginning of the seventh year when the average pupil is twelve years old, it would let him go out of the grades into the junior high school, in which there shall be a three year school, and in which there shall be three or four diverging courses offered. One will follow, perhaps, similar lines to the present curriculum, and lead on to preparation for the regular college course. A second may introduce industrial and mechanical subjects. Into this course the pupils who show tendencies toward mechanical vocations, or who show deficiency or lack of application in more literary subjects will be directed; a third course may be commercial in its special features. In some localities the third diverging course may well be agricultural.

This new school with new possibilities and new courses, it is believed will greatly stimulate new interest and bridge over the years from twelve to fifteen, where the problem of sustained interest in school is now so great.

The senior high school, another three year school, will follow upon the junior high school, continuing the specialized

courses of the junior high school but making them more intense, specific and practical; thus carrying the student to 18 years of age, and through just the same number of years of elementary and high school as at present.

This program would require much care in the guidance of children toward vocations, and much elasticity, so that any new or changed tendencies or aptitudes could be conserved at any time in the course. It should be made easy for students to change courses where this is found advisable.

Such a scheme of elementary and secondary education would not of course keep all children in school through the high schools; some because defective, some for economic or other reasons will fall out, but certainly not 86 per cent or 90 per cent as at present.

Furthermore those who do stay in, and who do not go on to college will have a firmer grip on vocational ideals in life, and a much greater opportunity of efficiency.

This program will promote *economy* as well as efficiency in education. Many small village or rural high schools are now trying to maintain, beside the eight grades, the full four years of the high school course, when there are not pupils and resources and equipment enough to justify it.

A school of 150 pupils is likely to have 120 in the grades and 30 in the high school. It is likely to have three teachers trying to do the work of the eight grades with the 120 pupils, and doing it very poorly, while three are giving their time to the 30 high school students.

Furthermore in this high school of 30 pupils, there are likely to be 20 or 22 of the pupils in the first two years, while 8 or 10 make up the junior and senior year pupils. It not infrequently happens that a senior class in these small schools numbers one or two or three. As a result much of the time of these high school teachers is given to teaching classes of one, two or three pupils, a very great waste of time and money, while in the same school, the lower grades are overcrowded and poorly taught.

A program of six grades well taught, and a three year junior high school, strongly equipped and taught; leaving the senior high school work to be done by some neighboring high school where numbers and

wealth make such a senior high school practicable, will greatly enrich the educational facilities of the rural or small village school, and will do it at an economy to the tax payers.

Another result is likely to follow this program, namely, the broadening of college entrance requirements so that certain types of college education will be open to graduates of the senior high schools, who will be sought as college students, though their education may not be, to the traditional extent, in the line of the classics. This it is believed will promote the extension of college and technical school training to a much larger percentage than the one to three per cent now reached.

There has been a tremendous advance in recent years in the introduction of applied sciences into the college curricula of the country.

The New Movement which I have sketched in elementary and secondary education will without doubt tend to further extend college training into vocational and industrial lines; particularly for students whose preliminary training has fitted them for this work. At the same time the system will produce a group of classically trained students who elect this course in the high school, who can do better work in the humanities in college, than the indifferently trained students of the present high school which is now handicapped by one course; and *that* a compromise course which is neither classical nor vocational.

## II. COLLEGE STANDARDIZATION

A second movement in education which I wish to bring to your attention is in the standardization of colleges.

A few years ago the association of American universities was organized, and it now comprises 22 of the largest and wealthiest state and privately endowed universities. Only those universities which have well organized and standardized courses leading to the degree of doctor of philosophy, and which also have professional schools of law, medicine, etc., of the first rank, are admitted to this exclusive association which is sometimes characterized as the "Ph. D. Trust." This association has entered upon a program which proposes to limit those who are admitted to their graduate courses, to the graduates of certain standardized colleges. This procedure seemed to be made necessary by the fact that in many

parts of the country, poorly equipped and endowed schools have been operating under the names and characters of colleges or universities, but whose degrees do not represent a standard college course, or guarantee an adequate preparation for graduate courses in a high grade university. Many institutions, with practically no endowment and with very inadequate equipment and teaching force, constantly clamor for the admission of their graduates into the graduate courses of the big universities with rights and privileges the same as are accorded to the graduates of the best colleges.

It is not only not unreasonable, but it is necessary in order to protect graduate degrees and safeguard higher education, that some standardization be established.

As a matter of self-protection the majority of the better colleges of the country, with the smaller universities, have formed an organization known as the Association of American Colleges which proposes to take a hand in the standardization and definition of colleges which shall have degree conferring powers and whose students shall receive degrees, and shall be considered eligible for graduate studies and advanced degrees in the great universities.

The second meeting of this association was held in Chicago in January, 1916, at which time representatives were present from about 200 colleges, members of the association. At this meeting a preliminary report on standardization was considered but its adoption was postponed for one year. In the meantime the report may be slightly amended. But the main features of the standardization are undoubtedly contained in the report as then presented.

This preliminary report defines a *minimum* college as one which possesses buildings and equipment valued at least at \$200,000, and an endowment of at least \$300,000, or total assets of not less than \$500,000; which has a faculty of not fewer than seven professors, doing only college work, on salaries not less than \$1,500 each, besides a president whose salary is at least \$2,500; and which also has a student body of strictly college students of not less than 100.

The report defines an *efficient* college as one which has buildings and equipment aggregating \$1,000,000, an endowment of \$2,000,000, or total property of \$3,000,000,

a faculty of 20 professors at \$2,500 salary, 13 instructors and assistant professors, ranging in salary from \$1,500 to \$2,000 each, a president at \$5,000, and a student body of 400 college students. It was the use of the word *efficient* in connection only with colleges of \$3,000,000 assets and 400 students that provoked the most adverse criticism of the report.

The committee on standardization had sent out to colleges in 1915, blanks providing for the reporting of data by which such a standardization could be made up. Only 52 colleges responded supplying the data requested on the blanks. These 52 reports were classified on the basis of the amount of productive endowments owned by each college. Only one out of the 52 colleges reported endowments aggregating \$2,000,000 or more, the sum fixed for the efficient college. Eight reported \$1,000,000 or more; 24 reported \$400,000 or more; 29, \$300,000 or more, and 23 out of the 52 colleges reported endowments of less than \$300,000, the sum fixed for the minimum college.

From this analysis of the reports, it would appear that only one of the 52 colleges could take rank according to the proposed standardization as an efficient college, only 20 as minimum colleges, leaving 23 that fall below the standard of the minimum college.

It was the opinion of the majority of the delegates present, that adoption of the standardization as recommended, would produce the inference that all colleges are *inefficient* which do not have the requisite two millions of endowment. As only one of the 52 reporting has two millions, and as very few colleges or universities outside of the association of the big universities has so much wealth, it was argued that a different terminology should be adopted, particularly for the well equipped college.

Of the 580 colleges reporting to the United States Bureau of Education, about 250 have annual incomes of less than \$30,000 per year, and fall below the standard of the minimum college. Many of these have done and are still doing, in communities where there is but little wealth, a valuable and indispensable service. The problem, therefore, of the future of these small but very earnest and self-sacrificing institutions, is a very real and vital one.

It is vital to the schools themselves, vital

to the communities they serve, and vital to the generous philanthropic people who give to support these schools. Many of them are dependent upon the contributions of churches and denominations to meet their annual bills.

Many denominational educational boards are seriously questioning the wisdom of soliciting funds for struggling institutions which are ambitious to offer courses and confer degrees, but which can but poorly do their work, and sometimes are duplicating, and competing institutions that can never hope to have a real future or standard efficiency. Men of means are sometimes blinded from seeing the important points for placing large gifts, because of the indiscriminate and even unworthy demands that are made upon them. All these factors have emphasized the need for some standardization. But what shall be done with the *under* endowed and equipped colleges, making up more than a third of the whole number of colleges in the United States?

The solution advocated by Dr. Claxton, the United States commissioner of education, and favored by many thoughtful students of the problem, is that the majority of these small colleges, falling below the standardization requirements for the minimum college, be encouraged to announce themselves at once as *junior* colleges, doing only the freshman and sophomore years of the college work; and possibly in some cases also the junior and senior years of the high school course.

This last suggestion, however, would not be favored in most cases by Dr. Claxton, who believes that the modern high schools can now usually be depended upon for that work, and that the junior college can well confine itself to the first two years of the college course.

If in some special case, the under equipped college is remote from other colleges, and its services for the full college course are greatly needed, the matter should be brought to the attention of philanthropists, and funds raised at once to give it rank as a standardized college.

The most of these struggling colleges, however, are not far removed from larger ones, where the junior and senior years' work could be much better done, and with much greater economy, while if freshman and sophomore work only were done in the

small institutions, it could be well done, whereas now it is often poorly done, because of an effort to spread an inadequate teaching force over the whole of the college course, and sometimes over graduate work also.

All such junior colleges would forego their degree conferring power until they meet the conditions for full standardization, but they need not surrender their charters. By such a program they could reduce the size of their faculties somewhat, increase salaries, reduce the number of class periods per week for each instructor, and greatly increase the efficiency of the work done. It would make in most instances a more ideal environment for freshmen and sophomores, than in the congested classes of the great universities, which would be glad to have the junior colleges do the more elementary work, sending on their students to the larger colleges for junior, senior and graduate work. Better work and better standing of a junior college, would tend to increased attendance, and to stimulate larger financial support. In the State of Missouri nine such junior colleges are already definitely organized and their attendance is increased and their deficits reduced by the arrangement.

Such a program would also be a great guide and economy for church boards of education, and benevolent persons, who now are frequently solicited for the support of struggling, small and rival schools, all of which are trying to cover the entire educational field.

Such a standardization as I have outlined, would give us in our whole country 350 or more standard colleges, and 200 or more standardized junior colleges. It would guarantee a public recognition of all college work accomplished, and degrees received, as of standard excellence, and thus safeguard the interests and educational standing of our sons and daughters who seek college instruction. It would promote honesty on the part of the institutions and on the part of the graduates of all colleges. Such a program will not only promote economy and efficiency in education, but it will prove a real moral and spiritual enrichment to all the citizens of the country. All colleges in which Seventh Day Baptists have a sympathetic and sustaining interest, should be thoroughly equipped at once to rank as full standardized colleges or they must become junior colleges. Both

the self-defense and self-respect of our colleges demand this.

### III. THE RELIGIOUS ELEMENT IN EDUCATION

The third and last of the new movements in education which I wish to mention today is the awakening sense of the value of the religious element, particularly in higher education.

The Protestant Reformation, on the threshold of whose four hundredth anniversary we now stand, was as much an intellectual as a religious awakening. It produced great universities in Europe and set in motion the forces out of which all our American colleges sprang. The new intellectualism, concurrent with the Reformation, with its transformed religious impulse for liberty of conscience in the light of truth, was the inspiration of the great American movement for higher education. Until the period of the state universities, within the last half century, practically all higher institutions of learning in this country were on religious foundations, or had religious affiliations.

The Christian religion, with education as its watchword, has more profoundly influenced American civilization, its political and its social ideals, and has more definitely molded our American life, than all other forces combined.

But the last half of the nineteenth century saw a reaction against the religious element in education. Modern life has become secularized. The religious view of the world has become dimmed in the minds of the masses of men. The common religious consciousness has become weakened.

There have not been wanting educators who have asserted that religion is a diminishing force, no longer of any practical value in education.

Among many causes, science has played some part in this secularizing of education, or more correctly speaking, certain popular exponents of science, themselves defective in religious consciousness, or misled by a materialistic philosophy, have done so.

Scientific investigations of recent years, have given the world a vast body of data, intricate almost beyond conception, and bewildering in magnitude.

These facts compelled new adjustments in human thinking. Interpretation constantly became more difficult, and the problem of bringing the vast resources of science into a consistent harmony, and into

harmony with traditional conceptions of cosmology and theology staggered the intellect. Many views once believed to involve grave moral issues, and for which men contended heroically, have disappeared from the realm of controversy. Some have been buried in the debris of reconstructed issues; some have quietly slipped out of thought.

The post-Reformation period left the Bible to be viewed from the angle of verbal inspiration and Christian institutions from the angle of so minutely divine an origin, that it was sacrilege to question any detail of accuracy or authenticity. Doctrine was not regarded as a progressive science, nor the institution of religion as a developing organism. But the modern scientific spirit and data have challenged all this. Scepticism or reconstruction, one or the other must be the result of an honest and comprehensive grasp of the new facts. The line of least resistance always attracts hasty, scared or superficial minds. Scepticism, as the line of least resistance, was the snare in which the feet of the unwary pioneer in science was most naturally first entangled. Readjustment was left to follow a generation later.

The unhappy divisions among the churches of Christendom added complications to the problem of the religious element in education. Conflicting tenets have been accentuated by the psychology of sectarian prejudices, and the diversity of religious ideals, aims, methods, and agencies.

The broadening educational outlook has caused men of learning to grow weary of sectarian controversies which scholarship has enabled them to see were the result of a wrong view of biblical inspiration, and an imperfect method of biblical and literary interpretation. On one hand religious prejudice has often objected to the incorporation of scientific methods and theories in higher education, and on the other hand, religion has sometimes stood in the way of incorporating religious instruction into a modern educational program.

In the midst of petty jealousies and sectarian bickerings, the details of educational administration have been complicated and disorganized. Religion in education has often been advocated too exclusively in the form of denominational propaganda.

One other fact, growing largely out of the above mentioned conditions, has been

potent in the elimination of the religious element from education during the last fifty years. While education was formerly in the care of the church, it has, in our day, gained large legislative and public support.

The public schools are wholly under the support and control of the state; and because of sectarian prejudices, religious instruction, Bible study, and devotional services are practically eliminated. Following the lead of the public schools, many great state universities have sprung up, where the fear of sectarianism has operated not only to eliminate the religious element from education, but to encourage materialism and irreligion.

All these influences have combined to create a popular estimate of education which ignored the value of the religious element, if it did not openly antagonize its introduction. Such was the popular estimate which the opening days of the twentieth century found.

This popular sentiment had not been developed without protest on the part of many excellent people. But for the most part they were people without the scientific spirit and method. They were people who were as little capable of being sceptical, as they were of readjustment to the new science and philosophy. Naturally such a protest fell on deaf ears.

But the twentieth century was destined to see the readjustment which fifty years before seemed impossible. Devoutly religious men are adjusting their religious thinking and experience to the data of science. Great scholars are finding that after all, religion is, and must continue to be the mightiest single factor preserving the higher ideals of humanity, and guaranteeing to us a pure civilization with irreproachable standards of ethics and social and personal morality.

With this readjustment there is springing up a new awakening to the value of the religious element in education.

The Religious Education Association organized a few years ago by college and religious leaders of the nation, pointed the way to this awakening. Now leaders of education in state universities and in privately endowed colleges and universities are almost unanimous in their insistence upon a recognition of the fundamental importance of the religious element in education. Departments of religious education are now

common, not only in independent and denominational colleges, but in state universities as well.

But it is a *readjusted* form of religious instruction. It believes that if religion is to be preserved, and if the religious view of the world is to persist, it will be, not the result of dogmatic teachings or of external authority; but because of a reasoned confidence that they are consistent with human experience, and with the scientific element in education; because they are a normal part of man's constitutional development, and are capable of new confirmations with each new addition to the sum of human knowledge.

It holds that theology is a progressive science whose statements are reached by scientific method, and may be modified and restated as the body of knowledge increases.

It holds that the Holy Scriptures find their warrant of inspiration in the fact that they commend themselves to the instructed intelligence and conscience of humanity; because they exemplify all the cardinal qualities of righteousness; because they bring men into a conscious experience of relationship to God; rather than because of any verbal inspiration which is interpreted as freedom from any and every historical, scientific or literary inaccuracy.

This awakening sense of the value of the religious element in education has discovered that the backbone of American culture comes from the churches, and that if religion dies out, the best culture of our civilization perishes with it. Surveys are not infallible, but as investigators have secured for other elements in education, data of inestimable value by the most rigid and painstaking scrutiny; so by scientific criticism and study of existing facts and conditions, certain unquestionable conclusions are being reached in regard to this phase of education, which show the religious impulse and the religious inspiration, to be the most potent influence for culture and character known to exist.

By a study of one of the most typical States of the Middle West, it was found that 37 per cent of the population were communicants of Protestant churches. And in that same State an analysis of the college students showed that 75 per cent of all the students in all the colleges in that State were furnished by the 37 per cent of the

population which belong to Christian churches. In a single state university with more than 2,000 students, in a State where 42 per cent of the population were church members, 83 per cent of that student body came from the homes of the 42 per cent who were church members. It happened that one of the investigators was Dr. Nicholson, secretary of the Methodist Education Board. So the field was narrowed to the Methodist Denomination, for still further study. He found that in a State where 5 per cent of the total population were Methodist church communicants, 22 per cent of all the college students in the State were Methodist communicants.

In another State where 8 per cent of the total population were Methodist communicants, 29 per cent of all the college students in the State were Methodist communicants.

Dr. Nicholson adds: "In one of these States where we sought the facts, we found that Congregationalists had a still larger percentage in proportion to their numbers." From these figures it will be seen that in this survey it is found that these churches furnish between four and five times their proportion of college students.

Some months ago I made as careful an estimate as I could with the data at my command, regarding the percentage of Seventh Day Baptist students in college, and I came to the conclusion we are furnishing about five times our proportion of college students.

With 200,000 college students in the United States, last year, out of a population of 90,000,000, it is evident that, taking the country as a whole, we have one college student for each 450 of the population. Seventh Day Baptist families aggregate about 10,000 members. With that number we would be entitled to 22 college students on the average of the country, namely, one for each 450. But I have ascertained that instead of 22, there are this year, in the different colleges which they attend, considerably over 100 students, or five times the average percentage. I have no doubt that if we had the figures of all the principal denominations, each one would be found to be sending to college several times its proportion.

I have given these figures to show that the Christian Church is the nursery of educational ideals, even in a day when educa-

tion has been supposed no longer to cherish the religious element. But these facts also furnish the very suggestive inference, namely, that when the Christian religion wanes, the mission of the college will, in the same proportion, become restricted and ineffective.

It is for these reasons that a new evaluation is being put on the religious element in college education, and that departments of religious education are springing up in colleges, not merely for the purpose of training people to enjoy a devotional study of the Bible, but to equip them for Christian citizenship and for effective religious service in the communities to which they go after graduation from college. It has come, all too tardily, to be realized that training for leadership in the activities which center about religious ideals,—the Bible school, social service, civic righteousness, and personal ethics,—is the most fundamental of all character-building education. It has been discovered that there is as much culture in the study of the history of the Christian Church in Europe and America as there is in the history of the Greek or Latin civilizations, or the development of the unity of the German Empire. It has dawned upon educators that there is no more reason for excluding the literature of the Old and New Testaments from the subjects of study in our colleges and universities than there is for throwing out the works of Tennyson, Browning or Shakespeare.

But all this element, like most other elements in education, is viewed and treated from the readjusted view-point. First, almost all college work is now elective, and must furnish its own appeal to the individual student. It must be made so attractive and so reasonable in its presentation and method as to be itself a convincing argument of its value as an element of culture. This is now being done with the religious element also, and will, in the future, be done more and more.

Large numbers of students are now electing in college such courses as the Philosophy of Religion; Comparative Religions; The Religious Teachings of the Old Testament; The Ethics of Jesus; Religious Pedagogy; The History of the Church; and many other kindred courses. These courses are pursued under college professors, and credits for them apply toward

graduation in the liberal arts course.

Second, this religious element in college education is no longer a sectarian propaganda. It believes that if religion is to have an appeal to the minds of college men, it must be kept close to the developing intellectual forces; and that it must be adaptable to vital interpretations. It believes that Christianity's ethical significance is not so much in its creeds, as it is in the new conceptions of life, morality, human brotherhood, and the fatherhood of God which the readjusted religious teachings can give to the modern world.

It believes that to an open mind the Scriptures will prove their own credentials, in the production of moral, social and spiritual power, and in the manifold enrichment of human life and the extension of those blessings which spring from a nobler and more widely prevalent human brotherhood. It believes that religion is communion, fellowship and harmony with a personal Being, higher and mightier than man, whose wisdom, righteousness and love are expressed in nature, in human experience and in revelation. It believes that this conscious communion and harmony with the Divine, promote faith, and attitudes of will, emotion and conduct in harmony with the supreme and lasting good of all God's children. It believes that religion is to be tested by the outlook, the attitude, the theory of life, the hope and the trust of the soul inspired by religion.

Who knows but it may be the rejuvenating of the Christian Church and of the institutions of religion if there can be reincorporated a vitalizing religious element like this in education; a religious element no longer waterlogged by the accretions of sectarian and misguided interpretation; a religious element which rests upon the teachings of the Master as much when he said: "Ye shall know the truth and the truth shall make you free," as when he said, "I and the Father are one"; a religious element, serene and broad in thought, grounded in college methods and spirit, scientific in its separation of superstition and bigotry from real and vital religion; a religious element aglow with faith in the discovery and correct understanding of the really vital and permanent in revelation and in the religious experiences of the soul and of the race. Such a religious element in educa-

tion will make a re-born church and a redeemed humanity.

If our college faculties can catch a vision like this and feel the inspiration of it; if our people can stand for such a value of the religious element in education as this, and make adequate preparation in the college for it; if we can thoroughly believe in it and feel the throb of power there is in it, the moral standards, and religious spirit and attitude of our students will quickly respond in adequate expression.

While college students are quickly alive to every element of can't, indifference or bravado in their instructors, they are equally sensitive to every genuine ray of faith and sincerity which shines out in our characters. If we are spiritual, if these things are vital to us, the truth is not hidden and will bear fruit. It is an old but true saying that "character speaks louder than words."

Religious choices and expressions, to be of value, must be voluntary. The more, therefore, that colleges can stimulate self-directed honesty, by the honor system, by a self-government program and by a voluntary study of religious truth and history, the more they will do to promote genuine development in right character, and in self-directed moral standards.

The biggest thing that colleges can do for our people is to so intelligently understand, believe in, and exemplify sound ideals of the religious element in education, that we shall hold up before them a constant incentive to an intelligent and sympathetic participation in these greatest values of life—the religious.

I have now sought to set forth in clear outline three great, far-reaching forward movements in education, namely, the reconstruction of the public school courses so as to produce a greater availability of these courses, for the youth of the land, and a more varied and adequate equipment for those who go from the public schools into life, and also for those who go on to college: the standardization of colleges, to safeguard educational efficiency and economy; and to stimulate honesty on the part of colleges and of their graduates: and the new estimate of the religious element in education, which shall enrich the curriculum with the wealth of spiritual values in religion, and flood the world with a new sense of man's place in the kingdom of God.

## President's Address

### Sane Thinking

REV. WM. C. WHITFORD

One of the greatest blessings that comes to man along with and as a part of the Christian life is the ability to think sanely on moral questions. The fear of Jehovah is the beginning of wisdom (Prov. 9: 10). The curse of the heathen is that they know not right and wrong. We have to confess however that the formal decision to be a Christian does not make a man infallibly right on every question. Some of the greatest errors that this world has known have been championed by Christians, and the cruelty of Christians toward their fellow Christians in the name of religion has equalled the cruelty of the heathen toward the church.

Belief in witchcraft and the duty of suppressing by violence the activity of witches has been supported by texts of Scripture. The records of Salem witchcraft are a blot upon the history of our land. Nineteen people were convicted of being witches and hung in a single year. For the persecution of heretics many have found what seemed to them ample justification in the Bible. In the age of the Reformation most Christians agreed that it was the function of the state to support the church by punishing heretics. Many of those who voted for the burning of their fellow Christians at the stake thought that they were doing God service. One of the most celebrated of executions is that of Michael Servetus in 1553. Roman Catholics and Protestants agreed that he should be burned. He was arraigned by the Roman Catholics at Vienne in France; but escaped by a skilful artifice, and made his way to Switzerland. He was arrested and put on trial by the authorities in Geneva. The Roman Catholics asked to have him extradited that they might execute him; but the Protestant Reformers were not to be outdone in zeal for a pure faith, and preferred to try him for themselves. John Calvin approved of his execution although he was not in favor of burning him at the stake. Slavery was fully recognized as an institution by the Jews, and there are many laws concerning slaves to be found in the Old Testament. The Christian Church of the Apostolic Age accepted it without question.

II. But if because of the excesses com-

mitted in the name of Christ, and because of the support which the church and Christians gave to such an institution as slavery one begins to question the value of our religion, he is making a serious mistake. There is a vital spark in this religion which if cherished will spring into a flame, and burn away the dross of superstition and error, and leave a living principle which will bring to pass the most sweeping reforms. The enlightened conscience of our Christian ancestors in New England began to doubt the reality of witchcraft. How could Satan endow any one to do wonders in opposition to the will of God? Certainly it was the height of cruelty to compel an old woman under torture to confess to evil deeds which she had not committed. The flame of zeal in regard to Salem witchcraft flourished for only a year or two. Still greater has been the triumph of the seed of truth in the matter of slavery. From the beginning the Christian Church advocated the kindly treatment of slaves, recognizing that Christian slaves were brethren in Christ. Very early manumission of slaves was commended and practiced extensively; and ultimately slavery has been abolished in all civilized lands from moral motives.

In the matter of religious liberty immense progress has been made, particularly in America. We have not only learned to allow heretics to live; but we sometimes even admit that they may possibly be as good Christians as we are. We tolerate men, and we even tolerate their opinions.

I would not say that time is the only factor required in order that the moral consciousness of Christendom may work out the proper solution for any of these problems. What is needed is not only clear thinking, but also a very definite determination to put loyalty to God and his purposes above expediency and conformity to precedent. In fact we can not have clear thinking in the realm of moral problems unless we do have such determination.

III. Although Christianity has met and solved many moral problems some of just as vital interest as those I have mentioned persist to this day and demand our immediate and earnest attention. The moral problem in regard to war should have been settled many centuries ago, and at this time it can not be ignored or placed to one side. Just because this nation is happily

not engaged in war at this moment is no excuse for us not to think out this problem and decide how we as Christians must personally stand on this question.

For us who live so far away from the scene of battles the first and most natural thought in regard to war is to classify it with great natural calamities like a flood or the eruption of a volcano in a thickly inhabited region. We congratulate ourselves that we are not in the danger zone, and we are willing to give something for the relief of distress, and sincerely pray that such a calamity may never reach us. Or perhaps we think of war as a great political game, involving some casualties and other misfortunes to be sure, but really a game worth the playing like football which develops manliness and a spirit of cooperation even if it does cost some wounds and bruises and occasionally a more serious loss. We think perhaps that the Germans took an unfair advantage at the beginning of the present war, and ought therefore to be beaten.

But both of these views of war are decidedly superficial, and are unworthy of our deepest thinking. War is certainly the greatest of economic calamities, and it is the most intricate of political games, requiring the greatest of skill and energy in the playing, but above all else it is a great moral issue. We may well be amazed at the stupendous destruction of wealth and appalled at the frightful destruction of life, but the greatest loss is in the destruction of noble sentiments, in the fostering of enmities and hatreds, and in the denial of the spirit of our Master.

War does to be sure develop some worthy impulses. We must admire the patriotism displayed by the millions of young men ready to serve their country even unto death, and we can not avoid calling it Christian patriotism, for they are giving themselves for others, and in many cases making this sacrifice directly from a religious motive. But when we realize that in this great conflict there are on both sides men equally sincere, equally sure that their country and their homes have been attacked, equally devoted in defense of fatherland, and equally certain that they are doing God service in bearing arms against the opposers—when we realize all this, we begin to see that there is vast need that we get at the root of this problem morally,

and that we cultivate sane thinking in regard to war.

IV. In the first place we ought to realize the folly of material preparedness as even the first step toward getting ready for the moral issue that demands our attention. If two nations have a mutual fear of attack from the other, let each go a little beyond the other in readiness,—in standing army, in battleships, in submarines and airships, and in general equipment for war. This is a mechanical absurdity. The preparedness that we need is the ability to look at the issue from all sides—from our neighbors' as well as our own. It is well enough to make adequate provision for defense while we live in such troublous times, but we should not deceive ourselves into thinking that we are thereby contributing anything to the solution of the problem of war. We must develop planetary patriotism—to use the expression coined by a certain Swedish scholar,—and have a care for the interests of those who dwell far away as well as for those who dwell in western New York and the town of Alfred in particular. If we would be thoroughly prepared we must believe that God made of one all the nations to dwell on all the face of the earth. The Chinese, the Hindus, the Germans, and the Turks are our brothers.

In the second place we must get rid of the militarist point of view. There are many good men who in private affairs would be far from overreaching their neighbors, but in international relations are ready to say openly that might makes right, and that a nation in relation to other nations ought to be aggressively selfish. Frederick von Bernhardi has given a very frank exposition of militarism in his book, "Germany and the Next War," published in 1911. He speaks of war as "not merely a necessary element in the life of nations, but an indispensable factor of culture, in which a true civilized nation finds the highest expression of strength and vitality." He approves of the efforts of the Hague conferences in the direction of humanizing war, but decidedly disapproves of the efforts to abolish war. He says, "War is a biological necessity of the first importance, a regulative element in the life of mankind which can not be dispensed with, since without it an unhealthy development will follow, which excludes every advancement of the race, and therefore all real civiliza-

tion." Von Bernhardi's opinions in the realm of international ethics are consistent with his view of war. He says that among nations "right is respected only so far as it is compatible with advantage," and in another connection, "Might is at once the supreme right, and the dispute as to what is right is decided by the arbitrament of war. War gives a biologically just decision, since its decisions rest upon the very nature of things." In speaking of the Christian law of love he says, "This law can claim no significance for the relation of one country to another, since its application to politics would lead to a conflict of duties. The love which a man showed to another country as such would imply a want of love for his own countrymen."

While we need not question the sincerity of this enthusiast for war his views are certainly immoral. Aggression on the part of one nation toward another can be executed by no plea of the necessity of national expansion. If a child wants the playthings of another child we teach him to respect the rights of that other. If a farmer wants the field of his neighbor that lies next to his, and that neighbor will not sell it for a fair price, that does not constitute a valid excuse for gaining possession of the field by force or trickery. The United States wants three little islands belonging to Denmark that are worth possibly five millions of dollars. Denmark says that the price is now twenty-five millions of dollars. We might say to Denmark, We will take the islands by force since we need them, and you may take five millions or nothing. It is far better, however, to pay the price.

If we really believe that the fear of God is the beginning of wisdom we can not argue that selfishness is a virtue in a nation while inexcusable in the case of an individual. Murder is murder just as really when a state kills a thousand citizens of another state as when one Servian kills one Austrian. It is only fair, however, to notice in this connection that the militarists find a considerable support for their point of view from the Bible. This support is, however, like that for slavery and the theory of witchcraft. The Bible is a human book as well as divine, and must in some measure reflect the spirit of the age of its authors. Some of the Old Testament heroes were only partially right in their attitude toward the world. Jehu thought that



he was doing right when he slaughtered the worshipers of Baal, but he was making a mistake.

I think that we may safely say that the pacifists also as well as the militarists have in part missed the message of the Bible, and have exaggerated the virtue of meekness. *It is a mistake to put all war into the same category.* We must have regard to motives when we judge any deed. I would not like to feel obliged to defend the watchword, "Remember the *Maine*," but it is scarcely proper to call the war for the liberation of Cuba, "Our sordid war with Spain." The pacifists also use language a little too strong when they call war "the negation of civilization," and, "a concentration of all human crimes." I would be far from defending war in general, but I believe that the Quakers and others have laid a little too much stress on our Lord's saying, "Resist not him that is evil." One reason why the Peace Movement has not made more progress is because some of the enthusiasts for peace have held that all fighting is wrong, and that the man who adopts the calling of a soldier is thereby a sinner. They hold that the only way to meet the tyrant and the oppressor is to let them have their way. When Jesus said, "Resist not him that is evil," he was rebuking the man that is unmindful of his fellow-men, and is standing persistently for his own rights. We ought to resist the evil man when it is the part of love to do so, not only when it is best for the man himself that he should be shown that it is expedient to live a life of violence, but also when it is a duty to society in general to restrain the one who would do violence.

We can not point to an instance when Jesus actually used physical force. Still we do not know that he did not use physical force when he drove the traders from the temple, and he certainly did use a moral compulsion. When Jesus was smitten without cause by a servant of the high-priest he resisted so far as to enter a protest against this insult. In speaking of himself as the Good Shepherd, Jesus said, "The Good Shepherd layeth down his life for the sheep." The plain implication is that this sacrifice was in resisting the attacks of the wolf.

If in modern times any such misfortune should happen to a traveler as that recorded in the parable of the Good Samari-

tan, the passers-by ought not only to avoid the indifference of the priest and the Levite and to imitate the kindness of the Samaritan, but they ought also to see to it that the armed representatives of the state should pursue the robbers and make sure by force that there should be no repetition of the incident in the case of the next defenseless traveler that passed that way.

What would you think of the captain of an American or British war vessel who should meet a slave trader or a pirate, on the high seas, and allow the slave-trader or pirate to go on his way without molestation?

Combination is the way out of the problem of war. This is not only a principle of political economy, but is a truth that comes from the fear of God. School boys may form a ring about two boys fighting, and let them fight it out; but nine times out of ten it is not the best way to settle a difficulty. Under our enlightened civilization we do not allow a free fight to go on; but separate the combatants and bring them into court. We have come to see that it will not answer to allow a big corporation to hire guards of its own in the case of a strike and wage private war against the strikers. The government interferes to protect the property of the corporation, and it will not be long before it will be interfering to see that the corporation does justice to its employees.

We may hope therefore that in the not very distant future the nations of the world will combine to restrain those nations that are eager to fight and are unwilling to submit questions of difference to international courts. There are to be sure some statesmen who think that certain international questions are not justiciable—that is, that they are of such a nature as not properly to be submitted to decision of judges or arbitrators. That is just what the small boys thought who desired to fight, and were interrupted by outside authority. It is the part of wisdom from the point of view of economy and expediency to compel two boys, or two men of the same nation, to settle their differences by arbitration, and the same rule holds good in the case of two nations. Force may properly be exercised in such a case when necessary if back of that force there is wisdom and love.

When we get a patriotism that takes into consciousness the whole world we will not be bothered by the fear that nations will

have to give up a part of their sovereignty in order to submit all questions to arbitration. Suppose they do have to give up their sovereignty it will do them no harm. We are no less freemen because we have chosen to fear God and acknowledge his sovereignty. A nation will have a far better chance of doing right when it has decided to submit to the opinion of impartial judges representing all nations, and making decisions in the fear of God. A nation which makes decisions from its own selfish point of view is sure to be wrong a part of the time, at least.

It is not only concerning war and the great international questions like slavery that we need sane thinking and the fear of God. We were shocked by the sinking of the *Lusitania* with the drowning of 1,254 people, and many Americans were ready to go to war at once to avenge that crime. We ought also to be mindful of the sinking of the *Titanic* and of the *Eastland*. There is certainly a difference in the fact that both of these last mentioned vessels sank by accident while the *Lusitania* went down through the deliberate intention of an enemy. But when an accident occurs through the lack of reasonable precaution and that precaution is not taken because some one wishes to make money at the risk of human lives there exists a moral responsibility concerning which we should take thought.

It is also concerning matters of every day concern near at home that we need to have foremost in our hearts the fear of God. The man who can not act fairly and leniently with his next-door neighbor can hardly hope to have right ideals concerning international relations, and the man who is intolerant of the opinions of others would under suitable environment be as cruel as Cardinal Thomas de Torquemada who was leader of the Spanish Inquisition in its palmy days. In this age of enlightenment with suitable zeal for the truth we can hope to be more consistent than the men of the past, who, like John Calvin, approving of the execution of Servetus and George Washington holding slaves, were sincere according to their lights but far short of true ideals.

Let us strive then to know the truth with the help of God, and not keep our sound principles for special use, but rather for constant practice every day.

## A Summary of the Sixty-first Annual Report of the Seventh Day Baptist Education Society

### REPORT OF TREASURER

Revenue: Balance, \$766.89; loan from Principal account, \$50.00; interest, \$3,136.22; contributions, \$1,108.59. Total, \$5,081.69.

Expenditure: Balance, \$965.65; loan, \$50.00; for Alfred, Milton, Salem and the Seminary, \$4,065.04.

Total Endowment Funds held by the Society, \$47,959.32.

### ALFRED UNIVERSITY

*Alfred, N. Y.*

Board of Trustees: Thirty-three members. Vernon A. Baggs, President; Frank L. Greene, Vice President; D. Sherman Burdick, Secretary; Curtis F. Randolph, Treasurer.

Faculty: Rev. Boothe C. Davis, President. Forty-one other members.

Graduates: College, 25; Music, 3; Normal Art, 1; Agriculture and Home Economics, 33.

Registration: College, 160; Seminary, regular, 6; special, 16; Ceramic School, 49; Agricultural School, 226; Summer School, 48; Music School, 98. Total attendance, eliminating duplicates, 442.

A Glee Club of sixteen voices gave eighteen concerts during the year and won high praise.

The Seminary has taught a larger number of college students than formerly in its courses in Religious Education. It has a deficit in running expenses of \$132.87.

About \$4,000 has been added during the year to the endowment fund and property of the University. A bequest of \$4,000 has been left to Alfred University subject to certain life interests of relatives in the income.

For six years the University has continued to run within its income, while making a small increase in salaries.

The college standardization minimum will require only further increase in salaries, which necessitates an addition of \$25,000 to the endowment.

To provide for a new gymnasium, a new heating plant for Ladies' Hall, and additional endowment, a campaign is being made to raise \$50,000. About one-fourth of this sum is already pledged.

Total annual income, \$106,600.

Total expenditures, \$104,100.

Two thousand two hundred dollars of this surplus will be consumed in paying salaries for July and August, which according to the new ruling of the Trustees are hereafter to be paid in twelfths instead of tenths.

Total permanent endowment, \$415,677.

Buildings and equipment used by the University, \$418,932.

Total endowment and property, \$834,609.

#### MILTON COLLEGE

*Milton, Wis.*

Board of Trustees: Thirty-six members. Fred C. Dunn, President; Rev. Lester C. Randolph, Vice President; Allen B. West, Secretary; C. Eugene Crandall, Treasurer; Walton H. Ingham, Financial Agent.

Faculty: Rev. William C. Daland, President. Fifteen other members.

Graduates: In Bachelor of Arts Course, 17; Music, 3; Academy, 6.

Registration: College, 71; Academy, 21; School of Music, 74. Total attendance, omitting those counted twice, 135.

Among the signs of progress are the largest class of graduates in the history of the college, and the prospect of unusually large freshman and sophomore classes for next year.

The intellectual and religious life of the college has been of a high order.

The *Milton College Review* has done excellent work; but it is carrying a heavy debt from which it ought to be relieved.

The students have made a creditable record in athletics; and there are improved plans for the physical training department.

The college experienced a great loss in the death of Dr. Albert W. Kelly, Professor of Chemistry.

Under the able and inspiring leadership of its President, Dr. E. S. Bailey, the Alumni Association has become a most active and energizing force. Just now it is bending its unflagging energies toward raising \$105,000 in order to bring the productive endowment up to \$250,000 by June, 1917, that at that time the college may celebrate its semi-centennial with renewed pride, joy and hope.

With much enthusiasm, therefore, a campaign has been organized, under the leadership of Rev. L. C. Randolph, for an ex-

tended and thorough canvass for the needed additional endowment funds.

Financial: Total income, including a deficit of \$826.86, \$15,733.25. Total expenses, \$15,733.25.

#### SALEM COLLEGE

*Salem, W. Va.*

Board of Trustees: Twenty-four members. Charles A. F. Randolph, President; George H. Trainer, Vice President; M. Wardner Davis, Secretary; T. Francis Kemper, Treasurer.

Faculty: Rev. Charles B. Clark, President. Sixteen other members.

Graduates: In Art, 4; Music, 3; Academic Department, 29; Short Normal Course, 13; Normal Department, 32; Bachelor of Arts, 12.

Registration: College, 38; Normal Department, 32; Short Normal Department, 13; Academic, 106; Music, 35; Art, 31; Training School, 63; Summer School, 122; Commercial, 14. Total attendance, omitting 51 counted twice, 403.

Good health has prevailed; and the spirit and work of the student body as a whole deserve commendation.

Teachers have been untiringly loyal to the college notwithstanding inadequate salaries.

The library has grown; but more books and a trained librarian are greatly needed.

The President believes in athletics only for good physical, recreational and moral ends.

A new short course in Domestic Science, completed this year by seven young women, has proved itself worth while.

Early, earnest, systematic efforts should be made to raise money with which to pay the college debt, occasioned by a new building absolutely needed; and to establish a maintenance fund.

It is recommended that a College Dean be appointed, in order that the President may have time to canvass for students and for funds.

In view of present tendencies toward standardizing colleges, Salem, as well as other West Virginia colleges, faces a large problem that can be solved only by adequate equipment.

With its new buildings and its true friends, the educational facilities at Salem are among the best in the State.

Financial: Total receipts, including an

overdraft of \$466.02, \$14,602.01. Disbursements, including overdrafts, \$661.00, \$14,602.01. Endowment, \$6,339.38. Scholarship Fund, \$6,483.55. Total Permanent Funds, \$12,882.93.

#### CONCLUSION

The second article of the constitution of the Education Society is as follows: "The object of this Society shall be the promotion of education in such a manner as shall tend to the ultimate founding and full endowment of a Denominational College and Theological Seminary; likewise 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 funds raised about sixty years ago, and entrusted to this Society, were for this proposed denominational college and theological seminary, which, by vote of the contributors, was located at Alfred, N. Y.

Forty or forty-five years ago large sums of money were raised for education. This money, however, was not entrusted to the Education Society, but to a newly created Board of the Conference. And nearly all funds now in the hands of this Society are designated for Alfred, there being only \$110 of discretionary funds in its care.

As matters of history, schools and colleges have been founded, governed and financed, not in opposition to the Society, but quite independently of it. Two results have followed in the course of the years. The Society now is little more than a sympathetic, moral link between our colleges and university and the denomination. And there is a growing tendency to look upon the mission of the Education Society as being chiefly that of exercising a fostering care over our theological seminary.

The Society would be glad to come to the help of our colleges in this time of their great need. It would be glad to offer to pay the expenses of field agents to canvass for funds and for students. And it will do this if our people will supply its treasury with the necessary means.

In all departments of human activity there is an increasing demand for thoroughly trained men and women, high moral character being an essential element of efficiency. The Church, by virtue of its nature and work, should be among the first

in making this demand. Homes and schools are chief places of training.

It is said that we are always in the presence of crises, turning-points, visions, opportunities; but it seems just to say that opportunity never beckoned our schools on to greater progress, efficiency, and achievement, in a clearer voice than today.

Our colleges need buildings and equipment; teachers of ability and noble character; and libraries containing the best of books on many subjects. These great and good things cost money. May there come among us a thorough-going experience of what has been called the next great revival,—that of *giving*.

Approved by the Executive Board, at Alfred, N. Y., August 13, 1916.

WILLIAM C. WHITFORD,  
*President.*

ARTHUR E. MAIN,  
*Corresponding Secretary.*

### Proclamation Issued by the Federal Council of the Churches of Christ in America

TO THE CHURCHES OF CHRIST IN AMERICA:

In response to the Proclamation of the President of the United States appointing Saturday and Sunday, October 21 and 22, as days for the relief of the suffering Armenian and Syrian peoples, the Federal Council of the Churches of Christ in America earnestly urges upon all the churches of the thirty constituent bodies of the Federal Council, and upon all Christian people, that Sunday, October 22, be set apart for earnest intercession in behalf of our brethren of these races.

The Federal Council will send to all the pastors of its constituency full informational material for use in presenting this great cause to the people and recommends that contributions at all the services on this day, be secured for distribution through the American Committee for Armenian and Syrian Relief.

In the name of the Federal Council of the Churches of Christ in America,

SHAILER MATHEWS,  
*President.*

CHARLES S. MACFARLAND,  
*General Secretary.*

September 9, 1916.

## WOMAN'S WORK

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

The program of the Woman's Hour at Conference was very interesting. The time given for this program was Sabbath evening at seven-thirty o'clock. A hard thunder shower just before the hour set for the program made a little delay in commencing, but the people came in spite of the rain and we had a good audience. The program was in charge of Mrs. A. E. Whitford, of Milton, Wis., treasurer of the board, and was opened with Scripture reading and prayer by Mrs. M. G. Stillman, of Lost Creek, W. Va., secretary of the Southeastern Association. Mrs. Wardner Davis, of Salem, had arranged for the music of the evening and the congregation was led in singing by Mrs. Davis. The corresponding secretary's report, which has been published on these pages, was read by Mrs. W. C. Whitford, of Alfred, N. Y. Miss Leila Stillman, of Los Creek, W. Va., delighted the audience with a solo. Miss Stillman was accompanied on the piano by Miss Zinn, of Farina, Ill., with violin obligato by Miss Maxson, of Westerly, R. I. Mrs. A. E. Whitford gave the report of the treasurer, a very good report, published in this issue. Mrs. Nettie West made an announcement of a gift of \$50.00 from Mrs. A. K. Witter, of Westerly, R. I., to furnish a ward in the new hospital. Mrs. Witter is in very poor health and expressed the conviction that she was making her last contribution to the work. Mrs. West told us that Mrs. Witter was one of the women who urged the organization of our Woman's Board and through all these years she has given it her most loyal support.

The missionary play, "If They Only Knew," was then presented by the Salem Ladies' Aid Society. The parts in this play were well taken and it was very well received by the audience. After the collection, which looked to be generous, Mrs. A. J. C. Bond, of Salem, sang a solo in her usual pleasing manner. I did not take notes on this program and I may not have

followed the order. I think I have left nothing out. The program was well received by the audience.

### The Relation of the Rural Home to the Church

MRS. NETTIE M. WEST

*Second Paper on the "Rural Church" Program at Conference*

Paul in writing to the church at Corinth tells them that as the body is one and hath many members, so they of the church being members in particular are all of one body—the body of Christ. That if one member of the body suffer from any cause, all other members of the body suffer with it, or if one member is honored all members rejoice with it. What was true so many hundreds of years ago is equally true at this time. We are discussing tonight the efficiency of the rural church, and as this organization is made up of members of the rural homes, whatever effects the rural home affects the rural church, and whatever makes for the betterment of these homes makes for the betterment of the church.

We would like to present to you tonight a picture of an ideal home in the country, not so ideal but that it may be attained, and to make some suggestions toward bettering the conditions as they exist in many localities. Where can we find a more ideal location for the home than in the country with its fresh pure air, its free play for the sunlight, its beautiful outlook on the green hills or rolling prairies, and its wide expanse of the heavens studded at night with myriads of glittering stars, or in the day with its azure blue or fleecy clouds? The birds, too, contribute their share towards making this situation ideal, and

"The flowers of summer are fairest there  
And freshest the breath of summer air,  
And sweetest the golden autumn day  
That in silence and sunshine glides away."

Here there is more opportunity for development of the home spirit for here all are working along the same line of interest, and there are fewer attractions to call them from the home than in the town or city where there are scarcely enough evenings for the entertainments, club and committee meetings, lectures, receptions, etc.

The arrangement of the house itself has a large part in making the ideal home. It must be comfortable, convenient and attractive. The kitchen, being the workshop of the homemaker, and where necessarily a large part of her time is spent, should be so arranged that the work may be done as expeditiously as possible. It should be planned to save steps. The kitchen, dining room, woodshed and cellar should all be within easy reach of one another and, as far as possible, the rooms in daily use should be on the same level, with no steps up and down. Formerly we have thought it possible only in town or city to have water piped into the house with hot and cold in the kitchen, but now in very many rural homes this labor-saving equipment has been put in, adding very much to the lightening of the household tasks. This then is one of the necessities of our ideal home. A system of drainage for the kitchen is another as is also a bathroom with hot and cold water. This is not a luxury as we may have been taught but a real necessity for "cleanliness is next to Godliness" you know. The living rooms and bedrooms should be so arranged as to admit of plenty of sunlight and air and made attractive with comfortable furniture. The house should be well equipped with labor-saving devices. The washing machine, vacuum sweeper, dust mop, hay stove or fireless cooker, and a tray for the carrying of food and dishes between the kitchen and dining room are a few which might be mentioned and which every housewife would do well to have. There are many other modern appliances now which help to reduce the work and which should be used as far as possible, for the better the facilities for doing the work the more time for the wife and mother to devote to the care and training of the children, for study and self-improvement and for social interests and church obligations. The telephone, too, is another necessity in the country home. Now with the modern appliances gas may be put in in very many localities. Screens should be placed on all outside doors and windows; awnings might be put up where the sun beats in fiercely on the hot summer days, and other shade arranged for the comfort of the home.

For those living in the old-fashioned farmhouse, these improvements may seem

almost impossible, but let me suggest for them a study of the book entitled "The Healthful Farmhouse," published by Whitcomb and Barrows, of New York. It is written by Mrs. Helen Dodd and is a practical account of the remodeling of an old-fashioned farmhouse. The price of this book is only sixty cents.

Conditions outside the home should also receive careful attention. The same thought and study manifested in planning for the house should be given to the arrangement and plan of the barns and other outbuildings. These should be made convenient and kept sanitary. A well kept lawn and tidy backyard add much to the attractiveness of the home and do much to cultivate a love of order and neatness in the children.

In this home wise care and forethought for the health, comfort, and happiness of its members must be sought. Books, pictures and periodicals should be provided for the different members of the family. Music, too, should be made much of in the home. In this day of inexpensive production every home, especially where there are children, should possess some kind of a musical instrument. Playgrounds should be provided for the boys and girls for both summer and winter, for this side of their nature must receive encouragement. "All work and no play" makes dull boys and girls and has driven many of them from their homes to the city. Father and mother also need time for recreation and intellectual advantages. A course of study on Household and Farm Management might be taken up by them with profit and pleasure. The mother should have a knowledge of house sanitation, decoration, cookery, child study, physiology, sociology and economics. She who knows only how to provide meals for her family can not minister to their higher needs. She must know more of the science of the great task to which she devotes her life before much can be expected in the way of progress, and only by systematic study can she attain that high efficiency which is her privilege. The father should have a knowledge of soils, drainage, adaptation of crops to his farm, how they can best be grown, breeding of stock, etc., for on the farm as elsewhere the greatest efficiency can only be attained by up-to-date methods. The man

who uses the same methods employed by his father and grandfather is certainly not receiving the remuneration he might did he use the modern methods now employed by wide-awake farmers who are making use of the knowledge so freely given them by the departments of agriculture, the county agricultural agent, farmers' institutes and the farm papers.

The boys and girls of this home might be given a garden plot, the cultivation of which they should be responsible for, and perhaps given a calf or colt or some other farm animal for their very own. This will not only develop a sense of responsibility but give them a feeling of ownership and thus serve to bind them more closely to the farm home. To be sure it takes time and money for these improvements and to do these things for the boys and girls, but what improvement pays better than that which produces contented and happy boys and girls who are so in love with their parents and homes that they have no desire to leave them for the attractions of the city. Love and happiness do cost something but not so much as heartaches and excesses later in life because love was not in the home and the children went elsewhere to find it.

But you ask, "What has all of this to do with the church?" Just this—the ideal home will be a Christian home. The improvements in the home and on the farm tend to greater efficiency and this efficiency plus Christianity can not fail to produce a higher manhood and womanhood. With father and mother working together for higher ideals there will radiate from this home an influence which will make for the betterment of the community. The home then is the center of the rural interests. It furnishes the material which constitutes the strong church. In this home those qualities of character so necessary to the church—faithfulness, dependableness, willingness and ability to work with others, broadmindedness, unselfishness, patience and brotherly kindness—will all be fostered. Even the children in this home may exert a very helpful influence upon their playmates because the joy and happiness of such homes is always infectious. The members of this home will be "kindly affectioned one to another, with honor preferring another, not slothful in

business, fervent in spirit, serving the Lord, . . . given to hospitality," will "rejoice with them that do rejoice, and weep with them that weep," and in all these things will work toward that perfection commanded by Christ.

In closing let me present to you a picture of this home on a Sabbath Day. It is now sunset. The preparations for the Sabbath have all been made. The house set in order is "spick and span" in its neatness, made so by the loving hands of mother and daughter. In the pantry extra provision has been made for the Sabbath-day dinner that it may be easily and quickly prepared on the return from church. The men have ceased their work except for the night chores and all is in readiness for the Sabbath. Later in the evening while baby daughter is being put to bed by mother, the little folks, a boy and a girl, study their Sabbath-school lesson with father before bedtime. This hour is always welcomed for father has more leisure on Sabbath eve and knows how to give them just the best time. When all is quiet father and mother and the older son and daughter come together for their study and discussion of the lesson or for the reading of the SABBATH RECORDER.

An early bedtime gives them a good night's refreshing sleep and all are up for breakfast together. When the meal is finished, family worship is held and the Sabbath-school lesson reviewed. Then there is a song in which all join and a prayer, and each one goes about his or her assigned task, for each has a share in the work necessary to be done before church time. In this home every one goes to church. No one wants to stay at home for all love the sacred influence of the house of God. The drive of three miles seems short as they listen to the birds and talk about the trees and the flowers by the wayside and have pointed out to them by father and mother the beauties of nature. Each one of the children except baby sister has his money for the church and Sabbath-school collections and also his own Bible.

Each member of this family has his own place in the school, as little sister's name is on the cradle roll. Father teaches a class of boys and it is a pleasure to see how interested they are in the lesson. At the close of the Sabbath-school hour it is voted

to hold a picnic at a nearby lake on the following Thursday. This is a little disconcerting to our farmer because he has plans of his own for work on this day but "the church work first and then my own" is his motto and he cheerfully acquiesces to the vote of the school.

Soon after arrival at home the dinner is placed upon the table, the vegetables having been taken piping hot from the hay stove where they were put to cook in the morning. The dessert prepared on Friday is all in readiness. After the dinner work is over father and mother have an hour together while the younger children enjoy a quiet game and the older ones read. Four o'clock is study hour. The home is too far from church to admit of the children attending Christian Endeavor so they study Bible verses and hymns or hunt out answers to questions from the Bible that have been given them at Sabbath school or by father and mother.

After this comes a walk about the farm with the parents. The children's gardens are visited, birds and new flowers are looked for and father or mother has something interesting to tell about everything they see. Later in the day comes the "Sunset Hour." This is the time when all the family come together and each one furnishes a part on the program. This hour is looked forward to all through the week by the children and great is the preparation for it. On this day father tells a Bible story omitting the names of the characters and the others must supply them. Mother has a Bible acrostic to be guessed. The older brother and sister sing a duet. The younger brother pictures a Bible story on his desk blackboard while the little sister recites a hymn that she has learned. Bible verses and other things studied in the afternoon are recited and at the close of the hour all join in singing a hymn, with mother at the organ.

The Sabbath Day is done. Its influence upon the children has been to make them love it. For them the Sabbath is not irksome but a delight. They take it with them through the week and their lives through all time will be richer for such days.

From such homes as this come the strong characters, the efficient church members and the able denominational leaders.

### Treasurer's Report

For the Year, July 1, 1915, to July 1, 1916

Mrs. A. E. WHITFORD, Treasurer,  
In account with  
THE WOMAN'S EXECUTIVE BOARD

Dr.

Balance on hand, July 1, 1915..... \$ 305 10

#### SOUTHEASTERN ASSOCIATION

Cowen, W. Va., Ozina M. Bee, L. S. K. \$ 10 00  
Cowen, W. Va., Mrs. Bee, L. S. K. 50  
Lost Creek, W. Va., Ladies' Aid Soc. 50 75  
Lost Creek, W. Va., A Friend..... 6 00  
Middle Island, W. Va., Mrs. Franklin  
Randolph ..... 75  
Salem, W. Va., Ladies' Aid Society..... 132 00  
\$ 200 00

#### EASTERN ASSOCIATION

Ashaway, R. I.  
Ladies' Sewing Society ..... \$ 55 00  
Mrs. Ella Burdick ..... 25  
Berlin, N. Y., Ladies' Aid Society..... 39 60  
Bradford, R. I.  
Ladies' Aid Society ..... 10 00  
Henry Dixon ..... 10 00  
James Gleason Waite ..... 10 00  
Daytona, Fla.  
Mrs. W. P. Langworthy, L. S. K. 15 00  
Marlboro, N. J., Ladies' Aid Society.. 38 50  
New Market N. J., Ladies' Aid Society. 35 00  
New York City, Woman's Aux. Society. 61 04  
Panama City, Fla., Mrs. Madelia Ayres,  
L. S. K. .... 1 00  
Plainfield, N. J., Woman's Society for  
Christian work ..... 165 00  
Providence, R. I.  
Mary A. Stillman, L. S. K. .... 47 80  
Marie S. Stillman, L. S. K. .... 15 00  
Rockville, R. I., Church ..... 2 06  
Shiloh, N. J., Ladies' Benevolent Soc. 58 00  
Waterford, Conn., Women of Church.. 13 75  
Westerly, R. I.  
Woman's Aid Society ..... 358 00  
Mrs. Dell Burdick ..... 1 00  
Women of Eastern Association,  
Outfit for Mr. and Mrs. H. E.  
Davis ..... 35 00  
\$ 971 00

#### CENTRAL ASSOCIATION

Adams Center, N. Y.  
Mrs. John Williams..... 1 50  
Ladies' Aid Society..... 81 95  
Brookfield, N. Y.  
Woman's Missionary Society..... 70 00  
Mrs. Anvernette Clark..... 20 00  
DeRuyter, N. Y., Ladies' Aid Society.. 14 00  
Earlville, N. Y., Mrs. J. D. Washburn,  
L. S. K. .... 1 00  
Guilford, N. Y., Mrs. Benjamin and  
daughter, L. S. K. .... 57 00  
Leonardsville, N. Y., Woman's Benevo-  
lent Society ..... 145 00  
Lowville, N. Y., Mrs. A. A. Burdick,  
L. S. K. .... 1 00  
Verona, N. Y., Ladies' Benevolent Soc. 35 50  
West Edmeston, N. Y.  
Ladies' Aid Society ..... 22 25  
Mrs. A. G. Crofoot ..... 2 00  
\$ 451 20

#### WESTERN ASSOCIATION

Akron, N. Y., Mrs. S. A. B. Gillings,  
L. S. K. .... \$ 22 00  
Alfred, N. Y.  
Woman's Evangelical Society..... 230 13  
First Alfred Church ..... 1 07  
Alfred Station, N. Y.  
Ladies' Industrial Society..... 20 72  
Mrs. A. P. Hamilton ..... 10 00  
Hartsville, N. Y., Ladies' Aid Society.. 37 20  
Hornell, N. Y., Mrs. F. R. Shaw..... 5 00  
Independence, N. Y., Ladies' Aid Soc. 38 50  
Little Genesee, N. Y.  
Mrs. H. L. Hulet ..... 2 00  
Woman's Board Auxiliary ..... 35 00  
Nile, N. Y.  
Ladies' Aid Society..... 20 00  
A Friend ..... 1 00  
Wellsville, N. Y., Ladies' Evangelical  
Society ..... 20 00

Women of Western Association, Outfit for Mr. and Mrs. H. E. Davis 19 20

\$ 461 82

NORTHWESTERN ASSOCIATION

Albion, Wis.  
Missionary and Benevolent Society. 25 00  
Willing Workers ..... 5 00  
Alcester, S. Dak., Mrs. C. Swedin,  
L. S. K. .... 10 00  
Battle Creek, Mich., Ladies' Aid Society 50 60  
Berlin, Wis., Mrs. Elma A. Cockerill.. 1 50  
Boulder, Colo., Woman's Missionary  
Society ..... 25 60  
Chicago, Ill.  
Ladies' S. & C. Club ..... 5 00  
Women of Church ..... 28 05  
Church ..... 21 80  
Mrs. W. M. Davis ..... 3 00  
Dodge Center, Minn.  
Mrs. E. L. Ellis ..... 7 00  
Woman's Benevolent Society ..... 57 20  
Exeland, Wis., Church Members ..... 3 00  
Farina, Ill.  
Ladies' Aid Society ..... 40 00  
Martha Circle ..... 13 00  
L. S. K. .... 5 00  
L. S. K. .... 2 00  
Farnam, Neb., Church ..... 8 85  
Fort Wayne, Ind., Nellie G. Ingham,  
L. S. K. .... 55 00  
Garwin, Iowa, Ladies' Aid Society ..... 34 00  
Grand Marsh, Wis., Church ..... 1 50  
Jackson Center, Ohio, Ladies' Benevolent  
Society ..... 5 00  
La Port, Ind., Mrs. Martha H. Wardner,  
L. S. K. .... 1 00  
Madison, Tenn., George N. Coon, L.  
S. K. .... 25 00  
Mora, Minn., Mrs. Carrie E. Green,  
L. S. K. .... 1 00  
Milton, Wis.  
Woman's Benevolent Society ..... 66 00  
Circle No. 2 ..... 78 00  
Circle No. 3 ..... 73 00  
Sabbath School ..... 1 42  
Mrs. W. W. Clarke ..... 6 00  
Mrs. Nettie West ..... 1 00  
Lend a Hand Class, S. S. .... 2 45  
Baraca Class, S. S. .... 5 75  
Mrs. G. W. Post ..... 5 00  
In memory of Elizabeth Goodrich .. 10 00  
Mrs. T. I. Place ..... 2 50  
Mrs. L. M. Babcock ..... 10 00  
Milton Junction, Wis.  
Church ..... 50 15  
Ladies' Aid Society ..... 115 00  
Jr. C. E. .... 8 00  
Mrs. Dollie B. Maxson ..... 5 00  
North Loup, Neb.  
Young Woman's Missionary Society 37 50  
Woman's Missionary Society ..... 110 00  
Church ..... 2 20  
Nortonville, Kan., Woman's Missionary  
Society ..... 105 00  
Robbinsdale, Minn., Mrs. Agnes Saun-  
ders, L. S. K. .... 3 00  
Stone Fort, Ill., Women of Church.... 17 60  
Walworth, Wis.  
Ladies' Benevolent Society ..... 33 00  
Circle No. 2 ..... 45 00  
Church, Mr. and Mrs. H. E. Davis 3 00  
Wausaw, Wis., Mrs. Emma Coon Witter,  
L. S. K. .... 17 00  
Welton, Iowa.  
Woman's Benevolent Society ..... 30 30  
Mrs. Susan Loofboro ..... 78

\$1,277 75

SOUTHWESTERN ASSOCIATION

Albuquerque, N. M., Reta I. Crouch,  
L. S. K. .... \$ 5 00  
Fouke, Ark., Ladies' Aid Society ..... 22 00  
Gentry, Ark., Ladies' Aid Society ..... 10 00  
Hammond, La., Ladies' Missionary Soc. 13 00

\$ 50 00

PACIFIC COAST ASSOCIATION

Riverside, Cal., Dorcas Society ..... \$ 33 35  
Los Angeles, Cal., Church ..... 10 45  
Shanghai, China, Dr. Palmberg ..... \$ 43 80

10 00

COLLECTIONS

General Conference, Milton ..... \$ 40 00  
Eastern Association ..... 10 53  
Central Association ..... 5 68  
Western Association ..... 8 33  
Southeastern Association ..... 6 75

Borrowed from Milton Bank ..... \$ 71 29  
150 00

Total ..... \$3,991 96

Cr.

Tract Society General Fund ..... \$433 81  
Tract Society Debt ..... 13 00

\$ 446 81

Missionary Society, General Fund ..... \$207 76  
Debt ..... 73 00  
Home Missions ..... 16 00  
Miss Burdick's salary ..... 600 00  
Miss West's salary ..... 600 00  
Dr. Grace Crandall ..... 1 25  
Education of Ah Tsu ..... 50 00  
Marie Jansz ..... 100 00  
Lieu-oo Hospital ..... 25 67

\$1,673 68

Alfred University, Scholarship.  
Woman's Aid Society, Westerly,  
R. I. .... \$275 00  
Theological Seminary ..... 20 00

\$ 295 00

Milton College ..... 35 00  
Memorial Board.

Ministerial Relief Fund ..... \$104 78  
20th Century Endowment Fund.... 118 29

\$ 223 07

Salem College.  
Salem Ladies' Aid Scholarship. \$ 50 00  
Gift ..... 5 00

\$ 55 00

Rev. S. R. Wheeler ..... 10 00  
Young People's Board ..... 18 00  
Sabbath School Board ..... 12 80  
Expenses of Woman's Board ..... 90 81  
Fouke School ..... 200 00  
Dr. Palmberg, Lieu-oo Hos ital ..... 77 75  
L. A. Worden, SABBATH RECORDER ..... 2 00  
Mr. Kovats, Hungarian Mission ..... 5 00  
Home Department, S. S., Milton ..... 5 00  
Bank of Milton, payment on note ..... 50 00  
Outfit for Mr. and Mrs. H. E. Davis..... 212 93

Total ..... \$3,412 85  
Balance on hand July 1, 1916 ..... 579 11

Total ..... \$3,991 96

Milton, Wis.,  
July 10, 1916.

Annual Meeting

The Annual Meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 17, 1916, at 2 o'clock p. m.

CORLISS F. RANDOLPH,  
President.

ARTHUR L. TITSWORTH,  
Recording Secretary.

Next Board meeting, September 17, 1916.

We can do more good by being good than in any other way.—Rowland Hill.

Concerning the Apportionment of 1916-17

Carrying out the instructions of the Conference of 1915, the Board of Finance apportioned upon the resident church membership the amount necessary to meet the budgets of the coming year of the following named organizations: Tract Society, Missionary Society, Education Society, Woman's Board, Sabbath School Board, Young People's Board, and the Conference budget.

The figure is precisely the same as last year, namely, \$3.12½ per member.

This means that to carry out the plans of the boards and societies for the coming year there is needed from all the people over and above the income from endowment and other sources, about \$18,500.00, being a little more than three dollars each from the resident membership.

The apportionment of last year was exceeded by a few of the churches, met in full by a larger number, but was considerably in default by others. The amount required this year is not large. It would seem that the figure named might be the minimum for most of our churches. While doubtless there are among our number some who are unable to pay the apportionment, particularly in the churches that are not self-supporting, to the great majority of our people it should be no task nor effort to make this contribution.

The plans of the boards and societies are based on the entire apportionment being raised, and it is their sincere hope that the full quota may be obtained. The embarrassment that follows insufficient support—a condition which hampers both the work and workers—is due more to the neglect and thoughtlessness of our people than to an inability to pay. Just a little more generous response from the fairly well-to-do, and therein probably a little more equitable arrangement, of a contribution of five or ten dollars each will assure the success of the apportionment, which means the carrying out in full of the year's work.

The work of Rev. G. M. Cottrell, the efficient secretary of the L. S. K. association, is recognized and genuinely appreciated. For four years he has given to this work a large amount of time, labor and money. Securing the correct names and addresses of a thousand lone Sabbath-keepers scattered throughout the land is no

small task, while compiling and publishing a directory of this membership involves the outlay of considerable money.

The lone Sabbath-keepers are much interested in this work, for they realize that if faithfully continued it will mean a stronger federation among themselves and a more valuable asset to denominational activities.

It was voted to pay Mr. Cottrell a salary of one hundred dollars, and to ask the L. S. K's themselves to take care of this apportionment, which they cheerfully will do. This means a few dimes each from many with a sufficient number of five-dollar contributions from others. The money for this purpose should be sent to Mr. William C. Whitford, treasurer of Conference, Alfred, N. Y., with proper instructions.

There was a sentiment in the Conference that the work laid out for the coming year was important, that it was wisely and economically planned, and should be fully supported.

Possibly the sudden death of Secretary Saunders emphasizes this feeling. He had planned and plead so earnestly for the people to respond sufficiently to permit the Missionary Society to come up to Conference this year out of debt.

The consciousness that just a small pro-rata increase in contributions would have accomplished this result, instead of leaving an indebtedness exceeding fifteen hundred dollars, carried conviction to many that we are careless and unconcerned in the support of our societies, and that too without good reason. Nowhere was there a sign or word of complaint of the absence of God's abundant blessings upon us as individuals or as a people; on the contrary on every hand were evidences of a continual stream of prosperity and of plenty. Out of this condition and abundance there should come this year more than enough to meet the requirements of the work of the denomination in evangelism and Sabbath reform work, and in advancing the kingdom of God.

In behalf of the Board of Finance,  
WALTON H. INGHAM,  
Acting President.

Salem, W. Va.,  
Aug. 30, 1916.

Better shun the bait than struggle in the snare.—Dryden.

## THE EFFICIENT CHURCH

### The Every Member Canvass

REV. WILLIAM C. WHITFORD

*Fourth Paper on "The Efficiency Church" Program, Tuesday Afternoon at Conference*

Possibly the Every Member Canvass is a strange name to some of you. It is the application of businesslike methods to the problem of raising money for the work of the kingdom of God. Some of our churches have been more or less businesslike in the matter of securing necessary funds, but most of us have been working with methods which should justly be called haphazard. I have heard of some methods that are really too energetic: like the direct tax of the town assessors or the indirect tax of a great fair with lottery attachment. The Every Member Canvass is an attempt to face the demands that are upon us, and to meet them, not by the heroic efforts of a few making a spurt when the demands are presented most urgently, but by the intelligent endeavors of the many, each one realizing his responsibility and setting out to meet the obligations of the church as he meets the other obligations of this life.

There is no danger that too much money will be raised by this new method. Although the giving of American Christendom to missions has increased a considerable amount the needs of the field are becoming more and more apparent, and we are not really rising to our opportunities. In 1905 the Christians of the United States and Canada were giving \$8,120,725 to foreign missions, and last year \$18,793,990. Although this looks like a substantial increase it is not so very large when we realize that the increase for missions and other benevolence during this ten-year period was only about *one* cent per week per member. During the same period the increase for local work has been only about \$.016 per member per week.

The Great War is also presenting more and more abundant opportunity for service. Devastation and distress, sorrow and suffering demand our attention.

We need the ability to hear the cry of the world as our Master heard it, and need constructive methods for training not

only a few but all the members of the church to meet the demands upon us.

II. The Every Member Canvass has gotten beyond the experimental stage, and has proven its value by its results. In practically every church where it has been brought not only larger gifts, but what is quite as important, more givers.

St. James Episcopal Church at Wilmington, Del., was giving \$220 for missions, and having a hard time to do it. Last year it gave \$5,000—rather more than eight dollars per member.

An Episcopal church in Chicago ten years ago was giving 33 cents per resident member, now \$1.03.

A Southern Presbyterian church in Wilmington secured a subscription from every resident member. Another Southern Presbyterian church in Jackson, Miss., reports twice as many people subscribing, and giving threefold for benevolence, and twofold for expenses.

A Lutheran church at Harrisburg ten years ago gave \$37 for foreign missions, and last year \$1,000. Many other churches report similar increase. On the other hand where the Every Member Canvass has not been adopted gifts have declined. A Lutheran church at Albany ten years ago gave \$147 for foreign missions, and \$123 last year. Taking the Lutheran churches together they have in ten years gained 12 per cent in membership and 75 per cent in giving.

Of the sixteen thousand Methodist churches 20 per cent to 25 per cent have adopted the Every Member Canvass.

In the Presbyterian Church (North) 60 per cent of the entire denomination has adopted the Every Member Canvass. Every one of the nine agencies of the denomination for aggressive work closed its books this last year with a surplus. Of course the Every Member Canvass did not do it all. The foreign missionary society has doubled its contributions in the last ten years. Some presbyteries have voted not to aid a church till it undertakes the Every Member Canvass. The Bethany Presbyterian Church of Brooklyn gave its pastor a three-months' leave of absence, and instituted and conducted an Every Member Canvass while he was gone.

The Every Member Canvass was adopted by the First Alfred Church at the annual meeting last December. It is too early to

give a complete report of the results; but it has certainly proved very helpful, even if we have not yet come up to the standard which was set.

Our goal was \$2,300 for church expenses and \$831.40 for the Missionary Society, the Tract Society, the Education Society, and the Sabbath School Board. We secured subscriptions for \$1,680.68 for the church expenses and \$508.11 for the denominational budget. At first glance that does not look very well; but it should be remembered that these pledges were obtained from a people who have been very slow in the past to make pledges. Many of the best givers have preferred to pay weekly without making any pledge. Then there are a number of generous givers who have thought that Alfred should be excused from giving proportionately to other denominational enterprises because of the nearness of the demand for the needs of Alfred University. However I have confidence to believe that at no distant day the Alfred people will be giving their full apportionment of the denominational budget as well as meeting the local demands. In the canvass made in December no subscriptions were asked for the work of the Young People's Board or the Woman's Board, as these two portions of the denominational budget were left to the Young People's Society of Christian Endeavor and to the Women's Evangelical Society of the church. Nor were subscriptions asked for the Alfred University Scholarship for which the church has been making quarterly collections for a number of years.

So far as the actual giving is concerned the receipts for the first six months of this year as compared with the first six months of last year are as follows:

January to June, 1916 (inclusive)	
General Fund .....	\$1,041 66
Missionary, Tract and Education Societies, and Sabbath School Board..	293 38
January to June, 1915 (inclusive)	
General Fund .....	\$ 910 57
Missionary, Tract and Education Societies, and Sabbath School Board..	95 99

That is to say a gain of 14½ per cent for the General Fund, and a gain of nearly 200 per cent for the benevolent funds mentioned.

III. The name Every Member Canvass lacks a considerable of telling all that there is in this plan. It is not simply that every member is in a general way asked to make

a subscription if convenient. The matter of giving is brought to the thoughtful attention of each member of the church, not by a brief general allusion in a public announcement, but by a personal interview. Perhaps I can give you a clearer idea of the significance of this plan by referring to the methods used at Alfred. I must ask your pardon for referring so much to my home church; but it is only in the case of Alfred that I am familiar with the details. In the first place the church voted to try the plan. Then a sufficiently large committee was appointed to be effective: twenty-nine members, the chairman and fourteen groups of two. The committee met and planned the work. The church was divided into thirteen districts geographically, and one group of two was appointed to write to non-resident members. The chairman sent out a circular giving information in regard to the plan, the pastor preached a sermon on giving, and the people were especially requested to be at home on Sunday afternoon, December 26, to receive the visiting members of the committee. Of course there was no positive demand that people should stay at home, but those who could not be ready to meet the committee were requested to leave a pledge for the callers or to authorize some one to sign for them.

The large size of the committee not only served to lighten the labor, but helped also to create the impression of team work. There is a distinct value in having the work all done in one afternoon. There is thus a more vivid impression of the importance of the task in hand, and the givers of the church come nearer realizing that they, also, like the committee, are a team pulling together for the accomplishment of an object well worthy of the servants of Christ.

The understanding was that the pledge was not to be a hard and fast contract, but a memorandum of intention to give. Any member can cancel his pledge upon change of circumstances by giving notice to the treasurer.

The pledges obtained numbered 174, eleven from non-residents and 163 from residents. The whole expense of the committee including printing and postage for two circulars was \$10.10, and was borne by the chairman of the committee. Four pledges were for the denominational budget only, 81 for the General Fund only, and 89

for the denominational budget and General Fund.

This is to be sure far from ideal; for we have only 174 pledges while our membership is more than three times that number; but it is a beginning. Some of the pledges represent heads of families giving for several members, and a number of people who have not pledged will give something during the year.

IV. The secret of the success of the Every Member Canvass is not in the complicated machinery. It is not in any of the details that I have mentioned—the large committee, the geographical arrangement, the brevity of the time in which the work is done. We ought to be encouraged to try the plan simply because it has worked well in the case of others, just as we were encouraged to try the envelope plan for weekly giving just because that had worked well. But this plan or any other will not bring the desired results simply because it is a good scheme. In order to give as we should we must have the spirit of our Master who gave himself that we through his poverty might become rich. In speaking to the Corinthians in regard to giving money Paul suggests that the first step is in the giving of oneself. Jesus himself says, "Whosoever he be of you that renounceth not all that he hath, he can not be my disciple" (Luke 14: 33). The great objection to the tithing system is that a man is tempted when he has paid the one-tenth to reckon the nine-tenths as belonging to himself exclusively. I remember hearing a tither once say that he did not feel that the Lord had any demand on the nine-tenths that he had left. This is completely a mistake. We are only stewards of all that we happen to have. Our Master desires that we may live comfortably in order that we may be happy and efficient. We ought to spend money as a commercial traveler spends his employer's money upon the road that he may efficiently do the work set before him; but we are not privileged to waste money no matter how much we happen to have in our pockets. Whether a man is rich or poor all that he should reserve for his own use is simply enough for a reasonable living. Opinions may differ as to what is required for a reasonable living; but the principle remains.

While in Washington this spring I was interested in listening to an address by Mr. George Innes, and all the more interested

in view of what I heard about him. He is a man of considerable wealth who has turned away from the opportunity of making a large fortune to the grander work of giving his time and attention directly for the work of the kingdom. In his address he told of a man of means whom he did not name who thought of his business as a machine to extract money from the public. He considered that a certain portion of the money belonged to the church, and the rest to himself. He got a vision. At first he thought that he would quit business and go into religious work. Then he thought that he would make his business his calling. He is spending less on himself. He has not given large sums yet. His business has quadrupled in six years. He has to put more money into it. Just as soon as it is manifest that it is large enough, or just as soon as he can not superintendent it personally, the whole of it is for God. And Mr. Innes added, "I believe that the fact of his devotion is in part the reason for that quadrupling."

It is not for us to say just which men ought to spend their time and strength in earning money for the work of the kingdom, and just which men should spend their time and strength in the more aggressive campaign; but I do believe that we ought all to do one or the other.

If it is right for a nation like Great Britain to go to war, it is right and fitting that all should share in the burdens and dangers and responsibilities. Some should be soldiers in the front rank making the attack, some soldiers in the trenches bearing prolonged discomforts and withstanding attacks. Some must be officers and managers of the campaign, some working in munition factories, some caring for the wounded, and some working energetically at their own occupations in order that they may earn money to pay the enormous taxes. I have heard it asserted that it will not be long before the British government will be taking 50 per cent of the income of the well-to-do. Already if a stockholder in a munition plant gets an extra dividend for profits in manufacturing he has to pay 73 per cent of it to the government. And there is no legitimate ground for complaint. If this nation can make such a sacrifice in the lives of its people and in the money for the sake of suppressing the misdirected ambition of Germany, should we not be encouraged to make whatever

sacrifices may seem necessary for the work of proclaiming the gospel in all the world.

There should be the most thorough cooperation upon the part of all Christians. It is not true that a low grade of devotion is required of the majority and a high grade of the few. It has been customary to think that missionaries and pastors and a certain few others ought to be willing to give up all that they have for the work of the kingdom, denying themselves, and making various sacrifices, and that the rest have nothing to do but to give money, and ought not to be expected to give more than they can conveniently. That is a mistake. Pastors and missionaries should be wholeheartedly devoted to the work, but all laymen should be equally devoted also. Each Christian should be engaged in some work that he can feel is a part of the work of the kingdom; and if his work is not really aggressive work he should feel that he is earning money for the express purpose of supporting some work that is distinctly for the kingdom.

It has been estimated that in order to evangelize the world in this generation America should give a thousand young men a year for twenty-five years. Surely when Europe is giving millions of men and billions of dollars for war we ought not to begrudge so small a requirement of men and the money necessary to send them for the cause of the Prince of Peace.

I hope then that you will try the Every Member Canvass as a piece of effective machinery, and that along with an increase in the number of givers and an increase in the amount given you may get a far greater increase in spiritual devotion, that we may have a still greater share in bringing about the full triumph of the kingdom of God upon earth.

### L. S. K. Report

Following the Milton Conference the new *Directories* were completed, published, and in due time sent to the thousand L. S. K's.

Our year's efforts have been in line with the Forward Movement of the denomination. We have not attempted to raise specific sums of money. Our financial record was so good last year, we feared any like effort would be discouraging, as we had no large bequests in sight this year, as we did last. We have sought through our state secretaries to pledge our members to tithe,

to join the Home Department Sabbath school, to practice the Quiet Hour, and take the SABBATH RECORDER.

The results in some instances have been gratifying. In many others, I fear that the secretaries, depending on the *Directories*, failed to send the personal letter, so got no returns; and that, in other cases, while the secretaries did their part, the members failed in theirs. Added 99. Dropped 50. Deceased, 19. Net increase, 30.

Indiana is entitled to first prize. While their numbers are small, yet all responded to the secretary's letter. All have the RECORDER to read. Three-fourths belong to the Home Department Sabbath school. Half of them tithe.

South Dakota reports \$127 donated by seven members, and one liberal giver absent in Denmark; three proselytes from the Adventists; five married to outsiders (a common fault), and the work difficult because half are 70 years old, and half foreigners and not ready with the English language.

New York: On account of the secretary's sickness, at a late hour I sent out a circular letter to the 140 members and had 18 replies. Of these 15 adopted the Quiet Hour, seven tithe, five belong to the Home Department Sabbath school, and six have the RECORDER. One reports \$100 for the Missionary and Tract societies, through her home church.

Probably at the bottom of the list belongs the State that sent only *one* reply to the twenty letters the secretary sent out. We will not give the name. Two Kansas L. S. K's pledge \$225.

During the year we have personally furnished for the SABBATH RECORDER over 75 columns of reading matter.

In conclusion: unless the L. S. K's go "back to the churches," or the churches assume the oversight of their absent members, there is doubtless a real need for this organized movement and we may be only in the beginning of its usefulness. For four years we have enjoyed the service we have so freely rendered. It has been good for us, and we believe for the members and the cause, but we now ask to be relieved and another appointed to the work.

Very gratefully and sincerely,

G. M. COTTRELL,

General Secretary, L. S. K's.

Topeka, Kan.

## YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.  
R. F. D. No. 3.  
Contributing Editor

### Christian and Other Faiths

STELLA CROSLY

*Christian Endeavor Topic for Sabbath Day,  
September 23, 1916*

#### Daily Readings

Sunday—Christ and idols (Isa. 44: 8-20)  
Monday—Christ and cruelty (Ps. 74: 20; Luke  
7: 36-50)  
Tuesday—Christ's test (John 8: 28-32, 47)  
Wednesday—Christ and ceremonies (Col. 2: 16-  
23)  
Thursday—Christ and Judaism (Gal. 6: 12-18;  
5: 1, 2)  
Friday—Christ and moral systems (Rom. 3: 10;  
10: 3-11)  
Sabbath Day—Christianity compared with other  
religions (1 Cor. 10: 1-21). (Foreign mission-  
ary meeting)

#### AFRICAN PAGANISM

Perhaps one of the most hopeless religions is African Paganism or Fetichism. Those who believe in it pray for mercies to themselves and calamities to their enemies. They believe everything to be dominated by spirits and they feel no love for these spirits, but fear them unspeakably. To obtain their favor they offer sacrifices, varying from a bit of meal or water to a human being. They believe that the spirits delight in suffering so practice self-mutilation. The wives of a dead chief are buried alive with him and his slaves are killed upon his grave.

#### ISLAM

Islam originally had many ideas in common with Christianity. Mahomet in his earlier teaching said that his religion was similar to and founded on Judaism and Christianity. Later he developed hostility to the Jews and took pains to distinguish his doctrine from Christianity. Followers of Mahomet must be particular about five things: (1) Belief in God and Mahomet; (2) Prayer; (3) Almsgiving; (4) Fasting; (5) The pilgrimage to Mecca. Allan Menzies, D. D., in his "History of Religion" says: "The weakness of Islam is that it is not progressive. Its ideas are bold and poor; it grew too fast; its doc-

trines and forms were stereotyped at the very outset of its career and do not admit of change. Its morality is that of the stage at which men emerge from idolatry, and does not advance beyond that stage, so that it perpetuates institutions and customs which are a drag on civilization. Mahomet's Paradise in which the warrior is to be ministered to by beautiful houris (the number of whom is not mentioned) may not have been an immoral conception in his day; but it is so now, and apparently can not be left behind. An admirable instrument for the discipline of populations at a low stage of culture, and well fitted to teach them a certain degree of self-restraint and piety, Islam can not carry them on to the higher development of human life and thought. It is repressive of freedom, and the reason is that its doctrine is after all no more than negative. Allah is but a negation of other gods; he does not enter into humanity and therefore he can not render to humanity the highest services."

#### CONFUCIANISM

Confucianism is based upon the sayings of Chinese sages. These were collected and edited by Confucius and are elevated moral precepts which refer to man's present and not his future state. This doctrine advocates a hierarchy holding out the idea that if men are properly governed they can not be tempted to do wrong. Confucianism has passed the stage of fear but has not yet come to regard love as an active power in human affairs. It teaches ancestor worship and allows the slaughter of girl babies and the worship of demons.

#### BRAHMANISM

This religion teaches transmigration of souls, and is founded on a system of castes, the highest of which consists of the Brahmans or priests without whom there is no satisfactory worship. They believe in one great god, Brahma, but their ideas of him are so indefinite that he means little to them. Some of the worst features of Brahmanism are the treatment of the child widows, the licentious worship in the temples, and the burning of widows alive.

#### BUDDHISM

The sole aim of the devotee of Buddhism is to live in freedom from all pain and discomfort. His highest hope is to reach Nirvana where he will be expected to put

forth no more effort and where he will have no more suffering. He believes in no gods and is concerned only with his own personal salvation. Therefore Buddhism does not look toward a higher civilization or stimulate men to the highest development of their powers.

#### CHRISTIANITY

This is the religion of light and love and life. We have the promise of forgiveness of sins, of fellowship with the Father, and of a resurrection into eternal life. Contrast the effects of Christianity with those of other religions. To be sure, even our Christian countries are not all that they should be, but in education, in development of character, in alleviation of suffering, in the uplift of humanity they stand first. One of the best proofs of the superiority of the Christian religion is the fact that as Christianity wins its way into heathen lands and threatens to supplant the native religions the leaders are adopting certain features of Christianity, hoping thereby to add to the power of their own religions. This is a confession of the power of the religion of Jesus Christ.

### Notice of Annual Corporate Meeting of the Sabbath School Board

The annual corporate meeting of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Theological Seminary Building, at Alfred, N. Y., September 13, 1916, at 8 o'clock, p. m.

A. L. BURDICK,  
Secretary.

Janesville, Wis.,  
Aug. 15, 1916.

### Sabbath School

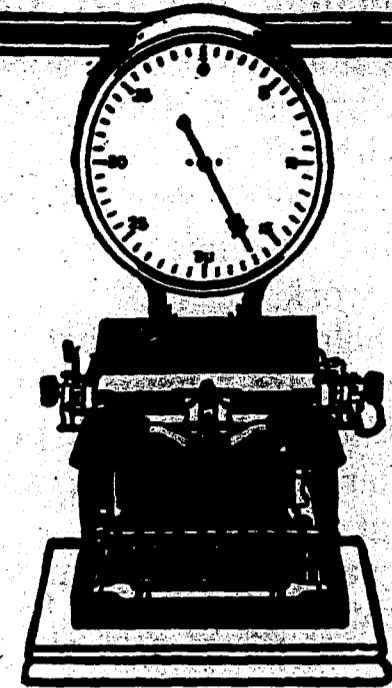
Lesson XIII.—September 23, 1916

REVIEW.—THE THINGS WHICH ARE NOT SEEN.—  
2 Cor. 4: 1-5: 4

*Golden Text.*—"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4: 18.

September 17—Acts 17: 1-5; 1 Thes. 1; 4: 13-18  
September 18—Acts 17: 22-34; Acts 18: 1-11  
September 19—1 Cor. 1: 18-2: 2; 1 Cor. 13  
September 20—2 Cor. 9; Acts 19: 29-41  
September 21—Acts 20: 16-27; 2 Cor. 11: 21-33  
September 22—Acts 21: 27-40; Acts 22: 17-29  
September 23—2 Cor. 4: 1-5: 4

Sincerity is like traveling in a plain beaten road, which commonly brings a man sooner to his journey's end than byways in which men often lose themselves.—  
*Tillotson.*



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## CHILDREN'S PAGE

### Johanne and Her Cat

Johanne's home was in Sweden. She was a little orphan girl and she lived in a poor hut, with no one to take care of her save Sarah, a very cross old woman, who always locked Johanne indoors when she went out to work.

Johanne helped to support herself by making some hair chains, which Sarah sometimes sold in the market place. They were considered very pretty and Johanne was skilful at weaving them.

The task was often tiresome, but Johanne never thought of grumbling, because there was so much to be done. What troubled her most was her loneliness, for many a day Johanne was left quite alone while Sarah trudged away to market, with the door key hidden deep down in her pocket.

One summer morning the old woman started off very early, calling out as she turned the key in the lock: "Don't be a lazy girl, Johanne. Mind that you finish that second dozen of plaits before I get back!"

Johanne worked hard all the morning. At twelve o'clock she poured out a bowl of milk and cut a slice of brown bread from the big loaf in the cupboard. This was her luncheon, which she shared with her cat—for pussy followed close at her heels, rubbing against her and purring very loudly in the politest of cat talk: "Dear, kind Johanne, please will you be so kind as to give some of that nice bread and milk to me?"

After luncheon she worked hard again at her hair plaiting. It seemed like a long, long day to her. It was so pleasant out of doors. Johanne would have liked to run out into the meadow and roll down the hill and wade in the little brook at the bottom. Her fingers began to ache over her work and the hair grew tangled. Still she went on till the last one was finished. Then she put her head down on the table and cried, poor, tired, lonely little girl!

Pussy had been catching flies in the patch of sunlight on the floor, but when she heard her dear mistress crying aloud so bitterly she turned about and walked slowly toward her to see what was the matter. Johanne's

face was hidden. Pussy was puzzled. She lifted a soft paw, and, laying it sympathetically on Johanne's knee, said, inquiringly, "Purr-r-meouw?"

The little girl seemed not to hear.

"Purr-r-r meouw?" asked pussy once more.

Still Johanne did not answer. Then poor puss, worried and troubled, lifted up her voice and wailed: "Mi-aow! mi-aow! mi-aow!"

This went to Johanne's heart. "Poor pussy," she said, lifting the cat in her lap. "I have made you feel unhappy. Settle down comfortably and I'll stroke you softly. Would you like me to scratch your chin? Well, there; now be still and I'll sing you to sleep."

She rocked to and fro near the open window, singing song after song, until pussy fell into a doze. A wonderful voice Johanne had. It was clear and sweet and strong. So sweet it was that a lady passing by the house in a carriage ordered her coachman to stop that she might listen. "How beautiful," she said.

"Yes," said a neighbor, stepping up to the carriage. "Please, ma'am, it is little Johanne. The dear child! She has the sweetest voice in town."

Evidently the lady thought so, too, for she made inquiries about the little girl and finally took her away from Sarah and sent her to a school to have her voice trained. From there Johanne went to another school, and when she left that she went out far and wide to sing in every country in the world.

People called her Jenny Lind, the Swedish nightingale, but when we hear that name we shall think of dear little Johanne and her cat.—*Little Men and Women.*

### Annual Meeting

The Annual Meeting of the Seventh Day Baptist Missionary Society, for the election of officers and the transaction of any other proper business, will be held in the vestry of the Pawcatuck Seventh Day Baptist church in Westerly, R. I., on Wednesday, the 13th day of September, 1916, at 9.30 a. m.

WM. L. CLARKE,  
President.

A. S. BABCOCK,  
Recording Secretary.

## DEATHS

POTTER.—In the town of Andover, N. Y., August 28, 1916, Perry C. Potter, aged 90 years, 4 months and 6 days.

Mr. Potter was the son of Stephen and Anna Coates Potter. He was born in the town of Andover, N. Y., when the community now known as Independence was a new settlement, and with the exception of a few years spent at Oswayo, Pa., many years ago, his entire life was lived in sight of the homestead where he was born.

July 19, 1851, he was united in holy wedlock to Miss Sally Ann Wells. To them were born five children, Fred S. Potter, of Andover, N. Y., being the only one to survive the father, Mrs. Potter died eight years ago last June.

In early life Mr. Potter made a profession of religion and joined the Seventh Day Baptist church of Independence and of this church he remained a member till death. He was a kind husband and father and a true friend.

Funeral services, conducted by Rev. William L. Burdick, were held in the church at Independence, N. Y., August 30, 1916, and burial took place in the Independence Cemetery.

WM. L. B.

### Report of the Delegates to the Federal Council

REV. AHVA J. C. BOND

This year closes the quadrennium for which the delegates to the Federal Council of the Churches of Christ in America were appointed at North Loup, in 1912. It will be the duty of Conference at this session to appoint four delegates to attend the quadrennial convention which meets in St. Louis in December of this year.

We wish to express to Conference our grateful appreciation of the privilege of representing Seventh Day Baptists in this federated body of thirty Protestant denominations; and to record here our conviction that this relationship of the denomination to the Council has been mutually helpful, and has promoted the interests and work of evangelical Christianity.

Seventh Day Baptists have always taken part in every movement which has made for moral reform and religious advancement. Four years' experience as members of the convention, as representatives on the executive committee and on various commissions, and as members of special committees, gives evidence of the fact that in our relationship with the Federal Council

we hold a place consistent with our history and traditions as a denomination.

A review of the varied activities of the Council for the last four years would render this report too long, even if given in briefest detail. We wish to refer any who desire to acquaint themselves with the work of the Federal Council to its secretary, New York City, for literature. We can not refrain, however, from calling attention here to the publication of the book entitled "The Churches of the Federal Council." In this book there is a chapter devoted to the history, principles and work of each of the denominations in the Federal Council. Its circulation will be not only nation-wide, but world-wide. Never in our history has such an opportunity been given Seventh Day Baptists to make known to the world the long existence of organized Sabbath-keeping Christians, and to set forth the character of our organization. It would be difficult to overestimate the importance of our connection with the Federal Council when based upon this one fact alone. The book has great value for any among us who desire a concise statement regarding other denominations in the Council.

The Christian Church is confronted today with a mighty task, with great problems, but with a commensurate opportunity. The co-operation of all who honestly seek to follow Jesus is needed if the church is to take this world for its Lord and Master. The Federal Council of the Churches of Christ in America furnishes the opportunity for such co-operation to every Protestant church in America.

If we are to justify ourselves as Sabbath-keepers, before God and the world, our Sabbath-keeping must generate in us spiritual power above that which we would possess if we neglected this truth. If we are to give a good account of our stewardship to the Great Head of the Church, whatever spiritual power we possess must be used to work out the will of God for and in the whole human brotherhood.

It is the judgment of your delegates that membership in the Federal Council gives Seventh Day Baptists their greatest opportunity to have part in the significant moral and religious movements of our time.

Show the new life where the old was lived; it will cost, but it will count.—*Babcock.*

## SPECIAL NOTICES

The Tract Society is no longer making a special appropriation of \$150.00 a year for the mission work of

MISS MARIE JANSZ  
in  
JAVA

but will gladly welcome and forward to her quarterly all contributions for that work that are received by the treasurer,  
FRANK J. HUBBARD,  
Plainfield, N. J.

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

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

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

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

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

Persons spending the Sabbath in Long Beach are cordially invited to attend the regular church services at the home of Glen E. Osborn, 2077 American Ave. Sermon at 10.30, by Rev. Geo. W. Hills, and Sabbath school at 11.30. Any Los Angeles car stops at Hill St., one block north of the Osborn home or any Willowville car from down town brings you almost to the door.

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

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

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

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

Only what we have wrought into our characters during life can we take away with us.—Humboldt.

## The Sabbath Recorder

Theodore L. Gardner, D. D., Editor  
Lucius P. Burch, Business Manager

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## Education Society

The Annual Meeting of the Seventh Day Baptist Education Society will be held at the Theological Seminary, Alfred, N. Y., on the third first day in September, at 7.30 p. m. (Sept. 17, 1916).

WILLIAM C. WHITFORD,  
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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June, in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

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### GIVE US THE WILL TO DO

"We know the paths wherein our feet should press,  
Across our hearts are written Thy decrees.  
Yet now, O Lord, be merciful to bless  
With more than these.

"Grant us the will to fashion as we feel,  
Grant us the strength to labor as we know,  
Grant us the purpose, ribbed and edged with steel,  
To strike the blow.

"Knowledge we ask not—knowledge Thou hast lent,  
But, Lord, the will—there lies our bitter need,  
Give us to build above the deep intent  
The deed, the deed!"

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