

SMITH'S BIBLE DICTIONARY

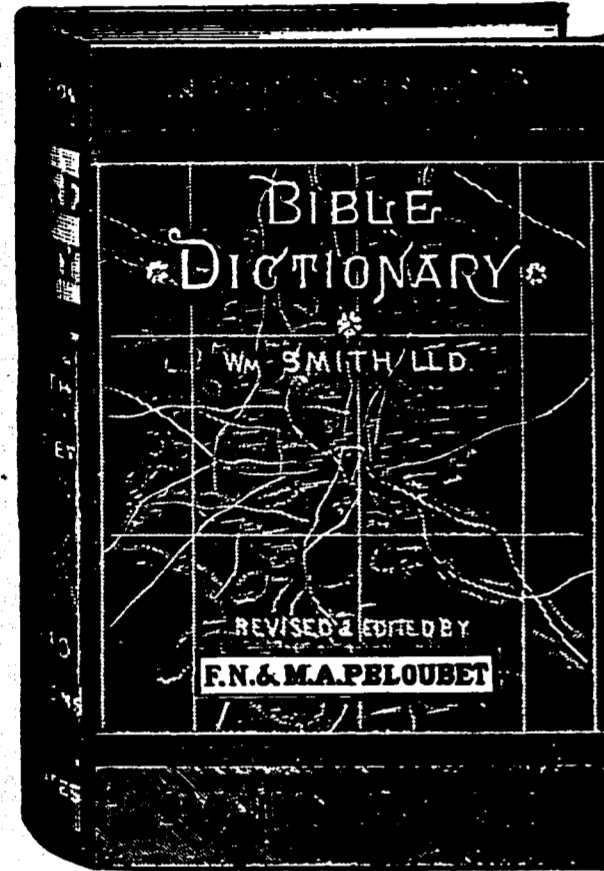
TEACHER'S EDITION

Especially Edited and Brought Down to Date by the Noted Bible Commentators and Sunday School Lesson Note Makers

F. N. and M. A. PELOUBET

Authors of

"Select Notes on the International Lessons"



Every one acknowledges the superior value of Dr. William Smith's Bible Dictionary, as containing the fruit of the ripest Biblical scholarship. It is practically the foundation, or father of all other Bible Dictionaries. It has been adapted in its present form to the convenience of Sunday School Teachers and Scholars. By the addition of an account of the latest researches in Bible Lands and references to the Revised Version of the New Testament, with innumerable notes on the significance of Bible names, meaning of words, a complete revision of the geography of Palestine, the correct locating of sacred places, etc., the book becomes a veritable treasury to Sunday School workers.

Cloth Edition. \$1.50 Postpaid

This Edition of Smith's Bible Dictionary is

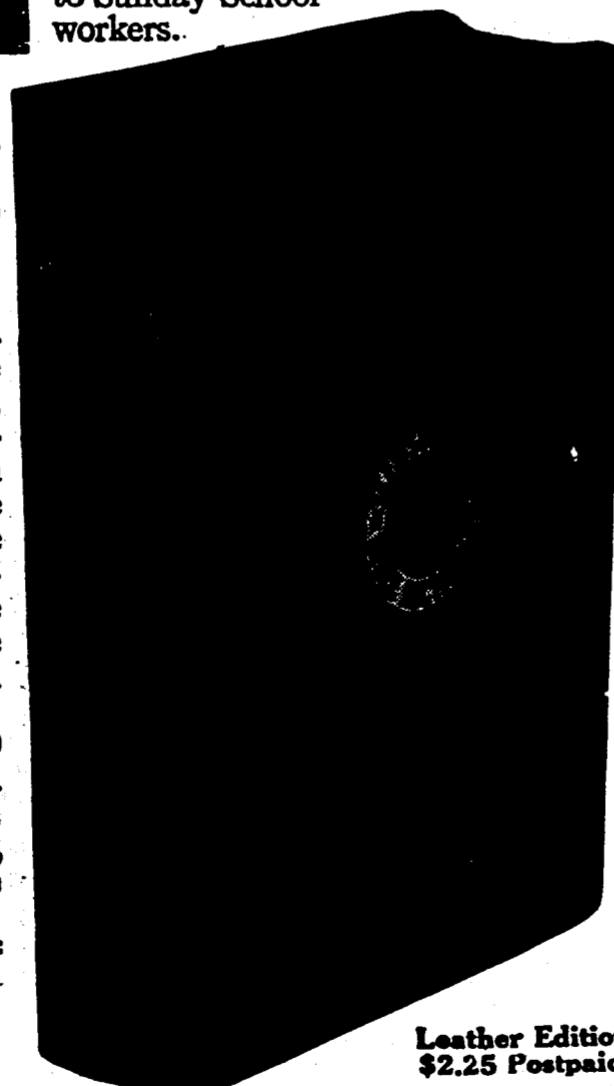
AN ENCYCLOPEDIA OF BIBLE KNOWLEDGE

In addition to the other features, a new chronological harmony of the Gospels and History of the Apostles, together with 440 Handsome Illustrations and Colored Maps made from the latest geographical surveys, make this Bible Dictionary a complete Encyclopedia, Biographical Dictionary and Gazetteer, which will prove itself of untold value to everyone interested in the study of the Sacred Scripture.

Contains over 800 pages, and 440 colored maps and illustrations which greatly enhance the value of the book. Size, 5½ x 7½ inches. Bound in Cloth, \$1.50 postpaid. Bound in Flexible Leather, \$2.25 postpaid.

THE SABBATH RECORDER

Plainfield, New Jersey



Leather Edition \$2.25 Postpaid

The Sabbath Recorder

WHEN the world, a nation or an individual comes to regard as foolish and misleading dreams, those ideals which conduct us nearer the heart of reality and God, the price of such folly is always inevitable, and the reason is not far to seek. The only force in the world that can detach conduct from slavish obedience to our primitive and instinctive natures, is the power of an ideal. The instincts look backward for guidance. Ideals look forward. Such was the real conflict in ancient Israel; such, too, was the conflict again between the Sophists and the constructive philosophers in ancient Greece; and again between the Pharisees and the Master; and so on to the present day with the quarrel between absolutism and democracy. It is just here that a too practical efficiency breaks down and turns itself over to defeat. . . . Take away the ideal element from our school and college curriculums, turn us over to manufacturing efficiency and we shall but repeat the folly of former ages, and the folly of Kaiserism.

—President Charles B. Clark.

—CONTENTS—

EDITORIAL.—Education Society at Conference.—Patronize Our Own Colleges.—Three Essential Things for Ideal College Life.—The Theological Seminary.—A Brief Summary of Annual Report.—Good Counsel—"Be Sane and Sensible."—Israel's Age-long Tragedy.—They Have a Flag But No Nation.—In Them Many Nations Have Been Blessed	353-356	Training Ministers for Efficiency	367
Another Appeal to the Men Who Have Been Drafted	356	Report of Committee on Education, Northwestern Association	369
The Seventh Day Baptist Education Society—Summary of Annual Report	357	Northwestern Association—Missionary Committee's Report	369
Alfred Theological Seminary	359	YOUNG PEOPLE'S WORK.—Report of the Corresponding Secretary of the Young People's Board.—Missions Among Immigrants	370-373
WOMAN'S WORK.—Agnes Babcock.—Treasurer's Report.—Workers' Exchange	362-364	Home News	373
Notes by the Way	364	CHILDREN'S PAGE.—St. Cuthbert's Peace.—Children's Sayings	374
Time and Place of Associations	366	Educational Ideals	374
		OUR WEEKLY SERMON.—Religious Education—The Live Church	378-381
		Seventh Day Baptist Missionary Society—Annual Report	381
		Sabbath School Lesson for Sept. 29, 1917	384

ALFRED UNIVERSITY

Buildings and equipment, \$400,000.
Endowments over \$400,000.
Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.
Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.
Freshman Classes, 1915, the largest ever enrolled.
Fifteen New York State Scholarship students now in attendance.
Expenses moderate.
Fifty free scholarships for worthy applicants.
Tuition free in Engineering, Agriculture, Home Economics, and Art courses.
Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

The Fouke School

CLARK HULL SIEDHOFF, PRINCIPAL.

Other competent teachers will assist.
Former excellent standard of work will be maintained.
Address, for further information; Clark Hull Siedhoff, Fouke, Ark.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session to be held at Plainfield, N. J., August 21-26, 1917.

President—George B. Shaw, Ashaway, R. I.
Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Rev. Henry N. Jordan, Milton Junction, Wis.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Rev. George B. Shaw, Chairman, Ashaway, R. I.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Henry N. Jordan, Cor. Sec., Milton Junction, Wis.; Rev. A. J. C. Bond, Salem, W. Va. (for two years); Mr. M. Wardner Davis, Salem, W. Va. (for two years); Dr. Sands C. Maxson, Utica, N. Y. (for one year); Dr. George E. Crosley, Milton, Wis. (for one year); Rev. William L. Burdick, Alfred, N. Y. (for three years); Mr. Ira B. Crandall, Westerly, R. I. (for three years). Also ex-presidents and presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

COME TO SALEM!

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

Salem's FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

Salem's COLLEGE buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

Salem OFFERS three courses of study—College, Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal Course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

Salem BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue:
PRESIDENT CHARLES B. CLARK, M. A., Pd. D., Box "K," Salem, West Virginia.

AMERICAN SABBATH TRACT SOCIETY

EXECUTIVE BOARD

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year.....60 cents
Ten or more copies, per year, at.....50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.
Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—Wm. M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Wm. L. Clarke, Ashaway, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

The Sabbath Recorder

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

VOL. 83, NO. 12

PLAINFIELD, N. J., SEPTEMBER 17, 1917

WHOLE NO. 3,785

Education Society At Conference

Three weeks ago, in the General Conference Number of the RE-CORDER, mention was made of the excellent program given by the Education Society in two sessions of the Conference. This week we offer our readers the Education Society Number, in which will be found the reports and papers, so far as we have them, together with the action of Conference concerning them.

The opening address by Rev. William C. Whitford had reference to the war and its problems. There is the moral problem, —Is it right to go to war, or to support war by taking liberty bonds? Some do not believe in fighting. All regret the loss of life and waste of money, the appalling loss to character in the cultivation of hatred and brutality, and long to see the end. Reference was made to Christ's sayings and to the feelings of different Christian people regarding strife. After speaking of the various conscientious opinions of Christians, Brother Whitford said: "It may be wrong to go to war, and it may be wrong to stay out. The shepherd can not protect his flock without resisting and fighting the thief and the robber. So we today under prevailing conditions have found that we can not protect the world and secure peace without fighting. We have to face the fact. The question is, How shall we meet it?"

No society received greater consideration from the Committee on Denominational Activities than the Education Society, owing to the fact that all our colleges are being hard pressed by the national standardization rules and are making strenuous efforts to secure the funds necessary to place them in the front ranks. When the committee reported, approving the work of the society for the year just closed, every one felt the truth of its statement that our colleges at Alfred, Milton, and Salem, and our Theological Seminary are filling important places in the work of developing our young men and women for useful service in the world. The truth was also

recognized that the salutary influences of these schools are being more and more appreciated by hundreds outside our own churches, and that an increasing number of alumni year by year is adding to the constantly widening circle of substantial friends and supporters.

The efforts of the three colleges to secure needed funds was approved, and Conference assured each of them that the denomination will by its moral and financial support lend aid and encouragement to the trustees in their efforts to meet the requirements.

While Alfred and Milton were mentioned as both being in need of larger endowments, it was acknowledged that, of the two, Milton is in greater need because her endowment does not place her in the list of standard colleges. The friends were urged to help, and words of commendation were spoken for Milton, in view of her splendid efforts now being made with so great promise of success.

As to Salem College we give here the resolution passed by Conference, in full. It explains itself, and every one must feel that it is just.

WHEREAS, Salem College has for more than a quarter of a century striven earnestly and successfully, but against great odds, to maintain an institution of high standards, and

WHEREAS, The General Conference of a year ago held at Salem, W. Va., pledged the support of our churches to assist the college in meeting an obligation of \$50,000.00 incurred in the erection of needed buildings, and

WHEREAS, The Trustees of Salem College have conducted a canvass during the past year raising more than \$40,000.00 within the State of West Virginia without appealing to our churches, and

WHEREAS, The college faces an imminent crisis and a need of not less than \$15,000.00 to complete its building obligations and meet immediate requirement of standardization; therefore be it

Resolved, That the General Conference hereby renews its pledge of commendation and support, and hereby urges our denomination to lend both moral and financial support in aiding Salem College to complete its program of development.

Since Salem College is the youngest of our institutions of learning, having by far the smallest productive endowment—only a little more than \$6,000—Conference had no hesitancy in saying that this college is now in greatest need of help.

Another recommendation of the committee, directed especially to our young people, and adopted by Conference, seemed just at this time particularly appropriate. We hope every one of them will read it and ponder well its import. The tendency to easily abandon school life before their education is completed is too great under ordinary conditions, and we fear that the stress and strain of these extraordinary times may increase that tendency.

Just at this point in this writing we opened Secretary Shaw's "Notes by the Way" and found that the Northwestern Association at Battle Creek, Mich., had passed this same resolution. It appears on another page in the report of that association, but we allow it to remain here just the same.

WHEREAS, The present religious, social and economic conditions of the world indicate beyond question that unprecedented opportunities of leadership in service in our Christian civilization are upon us; therefore be it

Resolved: First, That our young men and women be urged to seek every opportunity to avail themselves of training and preparation for such service through attendance upon our colleges and seminary.

Second, That so far as is possible our young people be urged to continue their education without interruption during the present national crisis.

Patronize Our Own Colleges The ultimate end to be gained in college life is character—"hundred-point character." It is good to cultivate the physical man until the highest point of health and strength is secured. We all admire the athlete. It is also good to develop mind until it is quick, accurate and thoroughly efficient. The school that comes short in this fails in a very essential point. But perfect development of both body and mind does not give the hundred-point character so essential to real manhood. To this must be added the cultivation of worthy ideals, of spiritual qualities that make men Christ-

like and in the highest sense helpful to their fellow-men.

There are many institutions of learning that offer excellent opportunities for mental culture and for physical development; and if these were all, any one of several schools might be chosen. The real ground for maintaining denominational or Christian schools is that they train young people for the higher life, for service in the kingdom of God. State schools can train for citizenship, for business, for intellectual pursuits, but the Christian colleges, with standards of scholarship just as high, add to these the all-desirable element of spiritual training and religious environment. Thus the denominational college offers a superior advantage over the state school. In the small college the individual student comes in personal contact with teachers interested in him, as can not be the case in a great university.

If there is no distinct and desirable advantage to be gained by patronizing our own denominational schools, then why should we spend money to equip and maintain them? To say there is no advantage would be going back on the principles and policy of our people for nearly a hundred years. If the policy of our fathers was right, if people of our own generation have been wise in endowing and building up excellent colleges, then it is the duty of every loyal Seventh Day Baptist to patronize them. We must insist that it is disloyal to the interests we cherish most, to turn our backs upon the excellent Christian schools founded at great cost and sustained by the self-sacrificing efforts of our honored fathers.

As a rule we can not expect our young people to remain true to the faith of their fathers if we place them entirely outside of Seventh Day Baptist environments during the years of their college life. If the standard of scholarship were not as high in our own schools as in others, there might be some reason for sending our own children away from home; but when the work done in our colleges is fully equal in quality to that done in any school in the land, there can be no valid excuse for us to do such a thing.

Three Essential Things For Ideal College Life Three things are to be considered as of great importance in choosing a school for our young people:

(1) The civic atmosphere of the community in which the college is located. A small college town is most likely to afford wholesome civic conditions. People in such towns usually like to have students come among them, and they care enough about the welfare of the school to keep out all saloons and other evil places.

(2) The church spirit of a college town. No life can be genuinely successful without a right attitude toward religion. A college town where church and school are in harmony; where the spirit of hearty co-operation between teachers and pastors exists; where the various churches enjoy fraternal relations with one another as well as with the college, and where Christian life is made attractive and is much thought of by the people—such a college town is likely to help young people to a higher spiritual life.

(3) The spirit of the college itself. The college includes both the faculty and the student body. These create the atmosphere of the college. A wrong spirit here will act like a poison on the inner life of the student. The education one gets from books and costly apparatus is small when compared with that secured from personal contact with teachers and fellow-students. Character-making influences are especially strong in college. There life touches life, and like produces like. Every member of the college faculty should be genuinely Christian and of clean personal habits. His influence should be that of a wise, Spirit-filled life.

The customs, traditions, and practices of the student body itself, as established through years of college life, should not be forgotten when choosing a school. There are schools where these have long been degrading; where they still tend to ruin character rather than to develop the nobler elements of manhood. The kind of reception a new student is likely to meet at the hands of old students; the tendency to class aristocracy or to true democracy; the way students spend their spare time outside of school hours; the name a college has gained for itself in the outside world through its spirit and practices for years—all these

should be carefully considered when parents select the school in which their young people must spend four years of life during its most impressionable period.

The Theological Seminary We publish elsewhere a brief historical statement and information regarding the Alfred Theological Seminary, taken from the *University Publications* of last year.

A Brief Summary Of Annual Report Elsewhere we publish the brief summary of the annual report of the Seventh Day Baptist Education Society that was presented at the General Conference. In it you will find in the most concise form the annual statement of our three schools, showing the number of students registered, the number of graduates, and the financial condition of each. The brevity of the report will enable you to get the interesting facts you desire to know without having to read very much.

Good Counsel "Be Sane and Sensible" A writer in the *Advent Review and Sabbath Herald*, after referring to these days of stress and strain in which we are living and to the tendency of some writers and speakers to indulge in wild predictions, urges his brethren to pour oil on the troubled waters, to guard every expression that would minister to sensation or discontent, and to avoid giving fanciful interpretations of Scriptures, or wild statements that would minister to the spirit of sensationalism. To these counsels we would add our hearty amen.

Then we could wish that many who have spoken and written had years ago learned and heeded the following sound advice from the pen of the same writer:

It is no less our privilege than our duty to study every part of divine revelation. But let us not consider that it is necessary for us to seek to explain every prophetic symbol. We should be far better Bible students and expositors than we are; but if we do not know the meaning of some Scripture, it is better frankly to confess it than to place some strange and fanciful interpretation upon it, which does not accord with divine revelation or with sound reasoning.

And we may spend so much time in speculation over abstruse problems and minor details that we shall fail to sense the importance of the great plain, simple, positive truths making

up the gospel message of salvation. So long as God in his word has given us no warrant for forecasting the exact order of events, why should we assume to be wise above that which is written? There is danger of our taking some things "hard to be understood," and wresting them, as Peter declared some did with the writings of the apostle Paul and other Scriptures, "unto their own destruction" (2 Peter 3: 16). It is for us to watch the order of events, and as we see prophecy fulfilling, call the attention of the people to it. But unless the Lord endows us with the gift of prophecy, and gives us divine enlightenment to fill in some of the details regarding the prophecies of his word, let us be careful of our forecasts.

Israel's Age-long Tragedy The present war is adding many pathetic phases to the age-long tragedy of the Hebrew people. Scattered as they are among the nations, it has become their sad lot to fight one another and to shed Jewish blood for countries not their own. Poland, largely a land of Jews, has been ravaged seven times by the armies of Germany and Russia until indescribable misery prevails. And yet no nation has furnished a larger proportion of soldiers for this devastation and carnage than has the Hebrew nation. According to reliable testimony 23,000 Jews are fighting under the British flag; 18,000 are in the French army; and 400,000 are fighting for Russia. Even little Belgium has 2,000 Hebrews in the ranks of war. Astro-Hungary claims 180,000 Jewish soldiers, and 20,000 are found in the Turkish ranks.

What adds to the pathos of this array of Israelitish brothers against one another is the fact that while they fight for other countries they still have no country of their own. Banished as a ruling people from the land given them by Jehovah, and with hearts yearning for its restoration, they are forced to fight for the very nations that have most sorely oppressed them.

They Have a Flag But No Nation In speaking of Israel among the nations, Philip Sidersky, Hebrew Christian evangelist of Baltimore, Md., describes the banner of the Israelites as a flag still being preserved and cherished in the hope that it may some day wave over a nation. He says: "The Jews have a flag but no country, and the oldest national emblem in history is now seeking a homeland." Mr. Sidersky describes this flag as having two broad blue stripes on a white

ground and having between them a double triangle, also blue. These emblems indicate the power of religion and national unity. He claims that such a flag was carried by Israel through the sea and is destined to float over the New Zion in the land given to Abraham's children, when the promise to gather them out of all nations whither they have been driven is fulfilled.

In Them Many Nations Have Been Blessed We are impressed with the thought that something of

the promised blessing to other nations has already come in ways not often recognized, and in other than religious lines. The Christ and the Bible came to the world through the Jews. Salvation is of the Jews. This is the greatest boon to all people coming through the Hebrew race; but this is not all. The Jews have given strong true men to every nation wherein they have dwelt. To say nothing of such historic names as Gambetta, Disraeli, Castelar, Montefiore, and Hirsch, we find the Jewish people still represented in England by five members of the Cabinet, one lord chief justice, five members of the House of Lords, six private counselors, fourteen knights, and eighteen men in the lower House of Parliament. Eight generals, fourteen colonels, twenty-one lieutenant-colonels, and a hundred and seventy officers of lower rank were already in the army of France when the war began. Then we must not forget that the last three United States ministers to Turkey were Jews, honored and trusted men, who made their influence felt against religious intolerance; and America is proud of her Jewish member of the Supreme Court and of the thousands who loyally serve under the Stars and Stripes in army and navy and in civic and political life.

ANOTHER APPEAL TO THE MEN WHO HAVE BEEN DRAFTED

If you are one of the boys from New York, New Jersey, or any other place such that you will go to Camp Dix, Wrightstown, N. J., for your training, the churches at Plainfield and New Market want to help you to feel at home in New Jersey. In order to do that we must have your names. So we ask you please to send them at once, and as soon as possible your cantonment address also to

ELMER L. HUNTING,
210 West Fourth St.,
Plainfield, N. J.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY SUMMARY OF SIXTY-SECOND ANNUAL REPORT

Executive Board—Thirty-three members.
Officers—Rev. William C. Whitford, president, Alfred, N. Y.

Professor Paul E. Titsworth, treasurer, Alfred, N. Y.

Mr. Frank L. Greene, recording secretary, Alfred, N. Y.

Rev. Arthur E. Main, corresponding secretary, Alfred, N. Y.

Receipts—Including a balance of \$965.65, \$4,530.50.

Expenditures—Including a balance of \$1,429.60, \$4,530.50.

Contributions were received from twenty-seven churches.

Nearly all of the invested funds held by the society were contributed many years ago toward the founding of a "Literary Institution and Theological Seminary;" and, by vote of the subscribers, this institution was located at Alfred, N. Y.

Accordingly, it holds \$23,708.61 for the seminary; \$23,720.53 for Alfred College; and \$464.00 in small sums. But its officers stand ready to render any service within their power to Milton and Salem.

ALFRED UNIVERSITY, ALFRED, N. Y.

Board of Trustees—Thirty-three members. Vernon A. Baggs, president; Curtis F. Randolph, treasurer.

Faculty—Forty-two members. Rev. Boothe C. Davis, Ph. D., LL. D., president.

Lecturers—Seven, on scientific, literary, and ethical subjects.

Registration—College, 179; seminary, regular, 7, in religious education, 29; school of ceramics, 52; school of agriculture, 100; summer school, 69; in music, 93. Total, omitting duplicates, 443.

Graduates—(1) With diplomas or certificates; in agriculture, 33; home economics, 6; music, 5; art, 1; theology, 2. Total, 47. (2) With the bachelor degree: B. A., 2; Ph. B., 14; B. S., 18; B. D., 1. Total, 35.

Special Mention—The eighty-first year one of blessings; a competent and faithful faculty; the work of the seminary in religious education; the growing usefulness of the two state schools, with state appropriations amounting to over \$60,000; a successful summer school; an excellent glee club of sixteen voices—a valuable advertising agency; and the addition to general athletics, according to the State's requirement, of elementary military instruction.

Improvement Funds—Three of Alfred's great needs are, (1) an increase in salaries

of teachers; (2) a central heating plant; (3) a gymnasium. To meet these needs \$30,000.00, in addition to existing pledges of about \$30,000.00, must be raised at the earliest possible day. Justice, reasonable comfort, and efficiency call for these things.

Gifts and Bequests for the Endowment—These amount to over \$56,000.00, although the larger part is not immediately available.

Financial Statements

Endowment and Property—Endowment, \$422,865.01. Property, including grounds, buildings, apparatus, library, etc., \$206,000.00. Total endowment and property of college and seminary, \$628,865.01.

Property of the New York State School of Clay-working and Ceramics at Alfred University, \$57,993.94; of the school of agriculture, \$158,518.40.

Grand total of endowment and property, \$845,377.35.

State appropriation for the school of ceramics, \$18,425.00; for the agriculture school, \$44,475.00.

Income—Of the college, including \$5,040.86 brought forward, \$43,310.60; of the seminary, including \$31.52 brought forward, \$3,626.05.

Expenditures—Of the college, including \$2,370.26 carried forward, \$43,310.60; of the seminary, including \$413.53 carried forward, \$3,626.05.

Of the total endowment, the treasurer of Alfred University holds \$182,262.01.

He has paid out during the year, (1) for college and seminary, \$44,152.86; (2) school of ceramics, \$18,425.00; (3) school of agriculture, \$44,475.00. Total, \$107,052.86.

MILTON COLLEGE, MILTON, WIS.

Board of Trustees—Twenty-seven members. Fred C. Dunn, president; C. Eugene Crandall, treasurer.

Faculty—Sixteen members. William C. Daland, M. A., D. D., president.

Registration—College, 96; academy, 26; school of music, 98. Total, omitting 48 in music, counted twice, 172.

Degrees Conferred—B. A., 10; M. A., 3; M. Sci., 1.

Graduates without Degrees—Academy, 6; in music, 1.

In addition to class and high school honor scholarships, nine one-thousand dollar scholarships have been established that include free tuition and incidentals.

The year has been a trying one, due to ill health in the faculty and to the Great War. The president himself was absent over four months; a few students enlisted; and more left for work on farms. But faculty and students were loyal to the college and the president; Professor A. E. Whitford assumed the burdens of administration; and friends like Professor A. B.

West, of Janesville, and Dean Edwin H. Lewis, of Chicago, helped to carry on the teaching work of the president.

The president, in harmony with the judgment of leading men of our country, urges advanced education as a patriotic duty; and Milton's prospects for college students were never so encouraging as now.

It is probable that next college year will be shortened, and the courses made more intensive; and that the academy, whose attendance is decreasing, will become a tutorial school open to students not prepared for college entrance.

Intercollegiate athletic contests are likely to give way, somewhat, to local athletics and, possibly, to military training.

The trustees commend the work of the Student Council in the regulation of student meetings; of the Forward Movement in promoting the interests of the college; of the *College Review*; and of the Efficiency Committee whose task is to recommend plans for the wisest possible adjustment of college expenses to the income.

The endowment has been increased, by subscription, from \$105,000.00 to over \$160,000.00; and the trustees are very hopeful of bringing it up to the desired \$250,000.00, at an early day.

Total expenditures for the year, \$18,707.17; total income, \$16,051.63.

This society commends to the friends of higher education Milton's vigorous efforts to bring its endowment up to the greatly needed quarter of a million of dollars.

SALEM COLLEGE, SALEM, W. VA.

Board of Trustees—Twenty-four members. Charles A. F. Randolph, president; T. Francis Kemper, treasurer.

Faculty—Nineteen members. Rev. Charles B. Clark, M. Sci., M. A., D. Ped., president.

Registration—College, 41; normal department, 56; academic, 100; music, 30; art, 24; commercial, 20; summer school, 105. Total, omitting those counted twice, 376.

Graduates—(1) With the B. A. degree, 7. (2) With diplomas or certificates: standard normal, 24; music, 4; art, 2; academic, 24; short normal, 17.

There has been but little interruption in the work of the year from sickness or other causes.

Through the efforts of President Clark and Mr. L. D. Lowther over \$40,000.00 has been raised towards a debt of \$51,000.00 for necessary buildings. This canvass not only

secured needed funds but revealed, (1) a most encouraging general interest in the college as a community asset; (2) a cordial appreciation of the character and work of the school-teachers who go out from Salem each year; and (3) the probability that the college is only just entering the open doors of its usefulness.

In order to improve these opportunities for service it seems necessary to continue raising funds through the agency of a permanent financial agent. The state board of education is standardizing the institutions of higher learning; and Salem is called upon to separate college and academy; to add 500 volumes a year to its library; to improve the laboratories; and to establish a department of domestic science.

The salaries of college teachers ought to be raised at once. They are smaller than graduates sometimes receive the first year. And no one can foresee the effect of the war upon attendance and the income from tuition.

Grateful mention is made of the efforts of members of the faculty and of the help of Pastor A. J. C. Bond in carrying on the teaching and the administrative work in the four months' absence of the president.

Salem also has words of appreciation of its glee club of fourteen members.

The president appeals to the alumni, as an essential and constructive factor in the life of the college, (1) to work for an increased attendance of students; (2) to interest persons of means in the welfare of the college; (3) to keep the college in touch with possible sources of new friends, funds, and students; (4) to promote alumni fellowship; (5) to keep in mind the needs of library, laboratories, and museums; (6) to work systematically for the founding of scholarships and professorships; (7) to offer rewards for student work of special merit; (8) to seek the promotion of one another's interests.

Financial Statements

Resources—Grand total, including grounds, buildings, equipments, endowment and scholarship funds, cash, unpaid subscriptions, etc., \$145,916.00; liabilities, \$36,609.07; net valuation, \$109,306.93; increase over last year, \$30,441.07.

Receipts—For current expenses, \$10,960.77; building fund, \$4,705.00; permanent fund, \$250.00.

Expenditures—Current expenses, \$13,976.85; building fund, \$2,744.45.

Permanent Funds—Endowment, \$6,521.38; scholarships, \$6,353.55.

The Education Society is deeply interested in the struggles and achievements of Salem; and its many friends can render noble service by helping it to accomplish its purpose and realize its hopes.

CONCLUSION

It is not narrow and unintelligent religion to feel that material things seem to outrank spiritual things in the thought, wish, conversation, and action of men.

To say that one can not serve God and Mammon is not to say that one can not serve God, and possess and wisely control Mammon. To say that one can not be dominated by both spiritual and material things is not to say that one can not be governed by spiritual facts and ideals, and become the rational master of the material world.

The Education Society profoundly respects every right human relation; honors every legitimate calling, lowly or high; and stands for the universal value of education.

The Church and the world need leaders in the realm of spiritual realities—men and women of rich gifts, of culture and training. And we urge upon homes, churches, and schools, that they magnify, also, the calling of those who preach the glad tidings of individual and social salvation, and teach that righteousness, brotherhood, justice, and peace, among men and nations, is the kingdom of God on earth.

WILLIAM C. WHITFORD,
President.

ARTHUR E. MAIN,
Corresponding Secretary.

Alfred, N. Y.,
August 12, 1917.

ALFRED THEOLOGICAL SEMINARY

(From University Publications)

HISTORICAL SKETCH

As the result of many years of longing for a means of thorough training for candidates for the Christian ministry, the Seventh Day Baptist Education Society was organized at Leonardsville, N. Y., September 8, 1855, for the purpose of establishing "as soon as practicable," "a Literary Institution and Theological Seminary." Alfred Academy in its early years did much in the direction of preparing young men for the work of the gospel ministry, and when it grew into a college it was chartered as a

university in order that it might include a theological seminary. The Theological Department of Alfred University was informally organized in 1861, four years after the university charter was obtained, and instruction was begun by President Jonathan Allen, D. D., LL. D. Until 1870 the work in theology was usually carried on in connection with the collegiate work of Alfred University.

At the beginning of the spring term in 1871, the Theological Department was organized with a separate faculty. From 1871 until his death in 1893, the Rev. Thomas R. Williams, D. D., had the leading part in the work of instruction in theology, and devoted his life to the aid of young men preparing for the gospel ministry. The Revs. N. V. Hull, D. D., and D. E. Maxson, D. D., and others contributed much to this work.

At the meeting of the Education Society at Nortonville, Kan., in 1892, a movement was set on foot to increase the endowment of the Theological Department and to add to the number of the resident professors. The recent advance in this department of work is due in great measure to the revival of interest in theological education at the meeting of the Education Society in Adams Center in 1900. This interest was especially manifest during the session of the General Conference at Alfred in 1901. More than ten thousand dollars were added to the Endowment Funds, thus supplementing the generous contributions made during the year for the temporary needs.

In the fall of 1901 the Theological Department was reorganized as Alfred Theological Seminary with a separate faculty; and a building was set apart by the trustees of Alfred University for the use of the seminary.

GENERAL STATEMENT

Alfred Theological Seminary is a coordinate branch of Alfred University and the general privileges of the university are shared by all the students of the institution in common. The university library, reading rooms, museums, and the gymnasium are open to the students of the seminary on equal terms with all university students.

It is desirable that students should give their entire time to their seminary studies to secure the best results. If, however, for financial reasons, the student feels he must

partially earn his way, opportunities for work with financial remuneration are open to young men of merit and energy, so that no one need, on account of expense, hesitate to enter the seminary. It is highly desirable that the theological student shall learn to apply the studies he is pursuing. To this end students are encouraged to engage in some form of religious or social service. It is desirable that no regular preaching be done until the second year of the seminary course.

The work of instruction will be carried on as follows:

1. By Dean Main as head of the departments of systematic theology; church history; homiletics, public speaking, and pastoral theology; and correspondence work.

And by Professor Whitford, professor of Biblical languages and literature in both the college and seminary; and head of the department of religious education.

2. By the admission of theological students to classes in college in subjects for which the seminary gives credit: such as ethics, history, psychology, philosophy, child study, principles of education, sociology, the Bible as literature, English, public speaking, and music.

THE ABRAM HERBERT LEWIS LECTURESHIP

3. Group A. A course of six scholarly lectures, at least once a year, upon some living theme, prepared with reference to their probable publication, later, in book form; the lectures to be supplemented by prescribed reading, and a few round-table conferences under the leadership of the lecturer. By attendance upon these lectures and upon one or more of the courses in Group B the student may earn one credit.

4. Group B. Courses of familiar talks of varying length. Ministers and laymen will be invited to come and bring to students practical messages growing directly out of their own experience and observation.

ADMISSION

The seminary, although primarily established for the training of men for the Seventh Day Baptist ministry, is open on equal terms to men and women of all Christian denominations. It welcomes, also, those not having the ministry in view who desire to fit themselves for better Christian service. There are fields for noble service outside

the educated ministry; and the seminary offers, it is believed, an opportunity to become increasingly useful in the Bible school, the prayer meeting, in lay evangelism, and in many other forms of service required of the Christian and the citizen.

The conditions of admission are membership in some evangelical church, or other satisfactory evidence of Christian character, and, if the candidate is intending to preach, a certificate of approval from the church, or some authorized council. Students entering the seminary, expecting to become candidates for the degree of bachelor of divinity, are required to present a bachelor's degree from some college or university of approved standing. Such students must be able to read the Greek New Testament. Some knowledge of the Hebrew language on the part of those entering the first year class and expecting to pursue that study, while not required, is desirable. Students in college are advised to have these facts in mind when making their choice of college electives. Students who have a high school or college preparatory education may enter for the English course leading to graduation without degree.

Students for the ministry and special students, lacking the necessary preparation to pursue the regular courses for graduation, but wishing to become better prepared for Christian work, will be welcomed to any of the courses offered, provided they show evidence that they are qualified to take the desired studies. To these students, certificates of the work completed will be given.

Students from other theological schools whose course of study, in the judgment of the faculty, is substantially equivalent to that of this institution will be admitted to advanced standing upon presenting regular certificates of standing and recommendation.

REQUIREMENTS FOR GRADUATION

1. *The Degree Course*

The seminary offers a course of study, covering three years with an average of fifteen hours of class room work per week. Students engaged in regular preaching and pastoral service and unable to devote whole time to their seminary studies will not be allowed to carry more than twelve hours per week; thus prolonging the course of study to four years. Ninety-two semester

hours will be required for graduation with or without degree; sixty-one of which are prescribed.

The degree of bachelor of divinity is conferred by the trustees of the university upon those who, having fulfilled the entrance conditions, have completed the required number of hours of prescribed and elective studies. A candidate for the degree must have spent one full seminary year in resident study.

A senior may elect to present a thesis, and upon approval of the faculty will be allowed from three to five hours' credit for the same. The subject of the thesis, selected under the direction of the professor of the department in which the thesis work is chosen, must be submitted to the Dean before October first, and the completed manuscript presented for approval before April first.

2. *The English Course*

Students who are not prepared to take Hebrew or Greek may make substitutions under the approval of the faculty for the required work in these languages, and upon completion of ninety-two semester hours will be given certificates of graduation. No degree is granted for this course.

For further information address the Dean.

RELIGIOUS EDUCATION

The purpose, in the organization of this department, is to help young men and women prepare for the opportunity and need of religious and social-service leadership, in church and community. In principle and practice the movement is non-sectarian.

If religion is what many millions believe it to be; if character and conduct are supreme things as reason and conscience teach; if the Bible is the greatest of all books on morals and religion, as millions think it is; if truest greatness and goodness come by the way of service; if trained and informed minds see deepest and farthest,—then religious education is well worth while. We need more Education in our Religion, and more Religion in our Education.

Schools, colleges, and universities, are giving increasingly extensive and thorough attention to the study of subjects relating to personality, the Bible, religion, and the ethics of individual and associated life. Alfred College has recently placed religious

education in its list of thirteen major subjects; and, in its latest catalog, announces a

Department of Religious Education

"Alfred Theological Seminary offers twelve courses to college students, of which a minimum of sixteen hours may constitute a major in religious education. Students majoring in this department should elect as collateral work, physiology, educational psychology, child study, and public speaking. (For more extended description of the courses in this department see catalog of Alfred Theological Seminary.)"

CORRESPONDENCE WORK

The attention of pastors, Sabbath-school teachers, other Christian workers, and all who may be interested, is called to the subjects taken by our regular theological students, and especially to those offered in the department of religious education to college students.

Correspondence students can cover very much the same ground as that covered by resident students, with the exception of class discussions and associated school life, for which there is no adequate substitute.

The work consists chiefly of prescribed reading. Credits can not be given, as a rule, to count toward graduation; but for fifteen or more *semester hours* of correspondence work, certificates will be given in which forty-five ordinary hours of assigned study will be recognized as one semester hour.

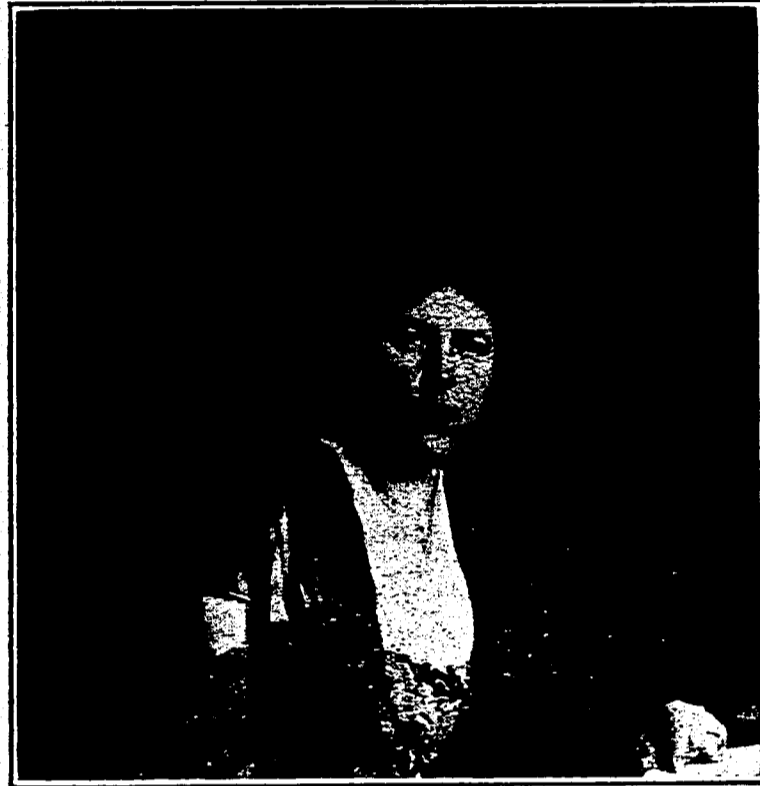
As far as practicable and necessary, books will be furnished by the circulating library of the seminary.

Every low desire, every bad habit, all longings for ignoble things, all wrong feelings that we conquer and trample down, become ladder-grounds for our feet, on which we climb upward out of groveling and sinfulness into nobler, grander life. If we are not living victoriously these little common days, we are not making any progress in true living. Only those who climb are getting toward the stars. Heaven at last, and the heavenly life here, are for those who overcome.—*Scottish Reformer*.

The life that is held by God, possessed and inspired by God, will be delivered from all trembling uncertainties.—*J. H. Jowett*.

WOMAN'S WORK

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



MISS AGNES BABCOCK

Secretary Woman's Board for Central Association

AGNES BABCOCK

There is no strain that can be brought upon the faith of God's children so great as that which comes with the untimely death of one who has been filling every day with useful and unselfish deeds and who is sorely needed in a world of care and suffering. Such a strain has come upon those who have loved and honored Agnes Babcock and who can not yet fully realize the tragedy which on the nineteenth of August so suddenly took her from the loving arms that were striving to hold her back and which removed her beyond the reach of our longing eyes. The writer of these words is too near a friend to be able to compose the ordinary tribute to one who has passed from earth to Heaven; and yet only a near friend can adequately speak of her whose dominant quality was strength of character absolutely devoted to the service of others, but nevertheless so unobtrusively, so completely without any signs that could draw attention to herself, that only those nearest her can ever properly estimate the loss that has come to us all who are left to work on without her com-

forting aid. The world is poorer because she is gone.

The facts of Miss Babcock's life are few and simple and are recorded in other places. The faithful service which she gave to the Woman's Board as one of the associational secretaries was only one of many ways in which she served the church and denomination to which she devoted herself in baptism in her young girlhood. The great truth which should be told of her is that, though endowed with a genius and personality unusual among women and which would have rendered her eminent in any career she might have chosen, she never used these gifts to attain anything for herself which ambition might naturally dictate, but pursued the quiet path of duty in the home to which she belonged. Yet so strong was her mind and character that her powers, sufficient for large deeds in the world, could not become atrophied in a restricted area. The result was that her wonderful personality reached out to help many who now bless her name for her influence in their lives and who can not be comforted as they mourn her loss. The roots of that vital spirit ran far underground, and sweet flowers have blossomed far from her presence and even unknown to her in this mortal life. But,—or else is our faith vain,—surely now she must be receiving full reward for her beautiful life and satisfaction for the powers of which we are bereft.

"Thy leaf has perished in the green,
And, while we breathe the sun,
The world which credits what is done
Is cold to all that might have been.

"So here shall silence guard thy fame;
But somewhere, out of human view,
Whate'er thy hands are set to do
Is wrought with tumult of acclaim."

Treasurer's Report

For the Year, July 1, 1916, to July 1, 1917

MRS. A. E. WHITFORD, Treasurer,
In account with

THE WOMAN'S EXECUTIVE BOARD

Dr.

Balance on hand July 1, 1916.....\$ 579 11

SOUTHEASTERN ASSOCIATION

Lost Creek, W. Va.
Ladies' Aid Society.....\$ 52 00
Mrs. Tressie Trainer..... 6 00
Middle Island, W. Va., Mrs. Franklin
Randolph..... 1 00
Ritchie, W. Va., Women of Church.... 3 75

Roanoke, W. Va.
L. S. K..... 2 00
Women of Church..... 8 00
Salem, W. Va.
Ladies' Aid Society..... 125 00
Ladies' Aid Jr., Philathea Class..... 10 00

EASTERN ASSOCIATION

Ashaway, R. I., Ladies' Sewing Society.....\$105 00
Berlin, N. Y., Ladies' Aid Society..... 52 00
Bradford, R. I., Women's Missionary Society..... 16 00
Brentwood, L. I., Mrs. Maude B. Osgood, L. S. K..... 2 00
Daytona, Fla., Mrs. Lucy G. Langworthy, L. S. K..... 20 00
Marlboro, N. J., Ladies' Aid Society.. 49 38
New Market, N. J., Ladies' Aid Society..... 33 00
New York City, N. Y.
Woman's Auxiliary Society..... 49 00
First S. D. B. Church..... 5 00
Plainfield, N. J., Woman's Society for Christian Work..... 170 00
Panama City, Fla., Mrs. Madelia Ayres, L. S. K..... 1 00
Providence, R. I.
Mary A. Stillman, L. S. K..... 97 80
Marie S. Stillman, L. S. K..... 5 00
Shiloh, N. J., Ladies' Benevolent Society..... 50 00
Waterford, Conn., Women of Church.. 23 75
Westerly, R. I.
Woman's Aid Society..... 320 00
Mrs. A. K. Witter..... 50 00

CENTRAL ASSOCIATION

Adams Center, N. Y., Ladies' Aid Society.....\$ 80 00
Brookfield, N. Y.
Mrs. Anvernette Clark..... 35 00
Woman's Missionary Aid Society.... 70 00
DeRuyter, N. Y., Ladies' Aid Society.. 30 00
Guilford, N. Y., Mrs. Maryette Benjamin and daughter, L. S. K..... 80 00
Leonardsville, N. Y.
Woman's Benevolent Society..... 125 00
Agnes Babcock..... 10 00
Verona, N. Y., Ladies' Benevolent Society..... 20 00
Independence, N. Y., Ladies' Aid Society..... 45 00
West Edmeston, N. Y.
Ladies' Aid Society..... 20 62
Mrs. A. G. Crofoot..... 2 00

WESTERN ASSOCIATION

Akron, N. Y., Mrs. S. A. B. Gillings, L. S. K..... 32 00
Alfred Station, N. Y., Ladies' Industrial Union..... 78 48
Alfred, N. Y.
Woman's Evangelical Society..... 221 00
Mrs. Belle G. Titsworth..... 10 00
Andover, N. Y., Ladies' Aid Society.. 10 00
Hartsville, N. Y., Ladies' Aid Society.. 27 00
Little Genesee, N. Y., Woman's Board Auxiliary..... 45 00
Nile, N. Y., Ladies' Aid Society..... 64 37

NORTHWESTERN ASSOCIATION

Albion, Wis.
Missionary and Benevolent Society..\$ 20 00
Willing Workers..... 20 00
Battle Creek, Mich., Ladies' Aid Society..... 68 75
Boulder, Colo.
Woman's Missionary Society..... 33 75
Mrs. Elizabeth J. Van Horn..... 100 00
Chicago, Ill., Women of Church..... 30 00
Davison, Mich., Lucius Sanborn, L. S. K. 10 00
Dodge Center, Minn.
Mrs. E. L. Ellis..... 7 00
Woman's Benevolent Society..... 57 20
Farina, Ill.
Women of Church..... 82 25
King's Daughters..... 10 00
Church..... 4 00

Fort Wayne, Ind., Mrs. Nellie G.ingham, L. S. K..... 45 00
Jackson Center, Ohio, Ladies' Benevolent Society..... 35 00
Milton, Wis.
Woman's Benevolent Society..... 60 00
Circle Number 2..... 72 00
Circle Number 3..... 270 50
In memory of Elizabeth Goodrich... 10 00
Philathea Class..... 25 00
Young People's Board..... 10 00
Sabbath School, Lend a Hand Class. 12 75
Sabbath School, King's Daughters Class..... 3 00
Sabbath School, Primary Department 2 50
Mrs. L. M. Babcock..... 15 00
Mrs. T. I. Place..... 10 00
Mrs. Nettie M. West..... 10 00
Milton Junction, Wis.
Church..... 55 60
Ladies' Aid Society..... 120 00
Junior C. E. Society..... 8 00
Mrs. Dollie B. Maxson..... 10 00
Mora, Minn., Mrs. Carrie E. Green, L. S. K..... 2 00
Marion, Ia., Mrs. Ella S. Mitchell... 5 00
New Auburn, Wis., Woman's Missionary Society..... 13 00
North Loup, Neb.
Woman's Missionary Society..... 86 25
Young Woman's Missionary Society.. 86 25
Nortonville, Kan., Woman's Missionary Society..... 100 00
Walworth, Wis.
Ladies' Aid Society..... 27 50
Circle Number 2..... 30 00
Welton, Ia.
Ladies' Benevolent Society..... 54 38
Mrs. Loofboro..... 79

SOUTHWESTERN ASSOCIATION

Dallas, Tex., T. L. Eyerly.....\$ 50 00
Fouke, Ark., Ladies' Aid Society..... 30 00
Gentry, Ark., Ladies' Aid Society.... 5 00
Hammond, La., Woman's Missionary Society..... 10 00

PACIFIC COAST ASSOCIATION

Riverside, Cal., Dorcas Society.....\$ 31 87
Long Beach, Cal., Mrs. Lucy Sweet... 4 50
Los Angeles, Cal., Women of Church.. 11 25

COLLECTIONS

General Conference, Salem, W. Va... 52 13
Total\$4,668 48

Cr.

Tract Society
General Fund\$561 21
Debt 110 00
\$ 671 21

Missionary Society
General Fund\$406 74
Debt 145 00
Home Missions..... 5 00
Miss Burdick's salary..... 600 00
Miss West's salary..... 600 00
Dr. Grace Crandall..... 30 00
Education of Ah Tsu..... 50 00
Marie Jansz..... 127 50
Dr. Sinclair..... 12 75

Bank of Milton, payment of note and interest..... 105 14
Rev. Verney Wilson, Attalla, Ala..... 25 00
L. P. Burch, RECORDER debt.....\$ 15 00
RECORDER subscription..... 2 00
17 00

Alfred University Scholarship, Woman's Aid Society
Westerly, R. I..... 100 00
Theological Seminary..... 20 00
Fouke School..... 200 00
Young People's Board..... 25 00
Salem College
Salem Ladies' Aid Society Scholarship.....\$ 50 00

Gift	5 00	
		55 00
Milton College		
Circle Number 3 Scholarship.....	\$225 00	
Endowment	40 00	
To apply on Scholarship.....	16 00	
		281 00
Lieu-oo Hospital		335 00
Sabbath School Board		12 80
Memorial Board.		
Twentieth Century Endowment Fund..	\$ 52 13	
Ministerial Relief Fund.....	97 79	
		149 92
Italian Mission		2 00
Board expenses		100 05
Total	\$4,076 11	
Balance on hand July 1, 1917.....	592 37	
Total	\$4,668 48	

Milton, Wis.,
July 9, 1917.

WORKERS' EXCHANGE

VERONA, N. Y.

The Benevolent Society of the Verona Church has just closed one of the most successful years in its history. Though we have but few active members and are badly scattered, the monthly meetings are well attended and a good interest shown along all lines of work.

In January, the society was divided into two groups for a contest for the purpose of raising money. Each division seemed deeply interested and worked hard to win. The Eastern division gave a box sociable which was well attended. Many rugs and aprons were made and sold. Some, if not all, pledged a certain amount each month as long as the contest continued.

The Western division gave a play, "The Old Peabody Pew," in the church, to a large and appreciative audience. Admission was charged and homemade candy and peanuts sold. Old papers and magazines were sold, also Larkin's products.

When the contest closed, at the end of six months, the Western division reported \$49.30, while the Eastern division reported \$43.56.

With this money and the contents of a birthday bank, we were able to pay a note for repairs on the parsonage, besides paying our pastor's expenses to Conference.

During the year about \$176.00 has been raised, aside from our appropriation to the Woman's Board.

We have done some sewing and expect to do Red Cross work.

PRESS COMMITTEE.

NOTES BY THE WAY

NORTHWESTERN ASSOCIATION

SECRETARY EDWIN SHAW

To begin at the end, one hundred delegates attended the association at Battle Creek, August 30—September 2, representing most of the churches in the association, the denominational boards and societies, three other associations, and the Church of God people at Bangor and White Cloud, Mich. At least that is the number that was reported to me just as I was leaving Battle Creek Monday morning, just an even one hundred. A splendid association in point of numbers in attendance.

But the spirit of the meetings was just as good, and the earnest fervor of the messages in sermons and addresses was reflected and augmented in the hearts of the people, if there is any evidence in earnest smiling faces, and in warm glad greetings, and in words of prayer and Christian testimony, and in songs of praise and thanksgiving. And really, I do not know of any other evidence that is more certain and convincing than those that I have mentioned.

I was greeted as the "late Mr. Shaw," because I arrived just in time to hear the benediction of the first session Thursday morning. Work at home kept me till the very last train that would bring me to Battle Creek in time, and that train arrived an hour behind schedule time, but I was told by several people that the words of welcome by Rev. George C. Tenney and the response by the moderator, Professor Alfred E. Whitford, with the introduction of the delegates from the other associations and denominational boards and societies, made a very interesting and delightful opening of the meetings, while the introductory sermon by Rev. Herbert C. Van Horn was truly well worth hearing and heeding.

The meetings were all held in the chapel of the Sanitarium, three sessions a day for four days, a very convenient arrangement for all concerned, thanks to the courtesy of the management of the Sanitarium. Between sessions we had the opportunity of visiting the institution with guides, even to the privilege on Friday afternoon of a swim in the outdoor pool and a game of

pitching horseshoes. And on Monday morning a party made a special sight-seeing trip through the buildings, and then almost all the people of our church with delegates and visitors went to a picnic at the sanitarium villa at the lake a few miles out from the city at the end of a trolley line. These opportunities for social intercourse and the renewing and making of friendships are by no means the least of the privileges which help us and bind us together as a people, as we meet in our denominational gatherings.

Thursday afternoon we listened to the reports of officers and delegates and committees, followed by the Woman's Board Hour in charge of Miss Phoebe Coon. Mrs. C. S. Sayre read the Scripture, Mrs. M. B. Kelly offered prayer, and Miss Rachel Coon sang a solo. A paper prepared by Mrs. George C. Tenney was read by Mrs. W. D. Burdick, on the topic of Temperance and Missions, and a paper on Christian Stewardship as Related to a Life Work, by Miss Emma Rogers, was read by Miss Harriet Oursler. I hope that these papers may find a place in the SABBATH RECORDER sometime in the Woman's Work department. In the evening the service was in charge of the workers who have been with the gospel tent during the summer in Michigan, Evangelist D. Burdett Coon preaching a strong sermon, and the quartet, consisting of Rev. Willard D. Burdick, Professor D. Nelson Inglis, Jesse Lippincott, and Clarke H. Siedhoff, singing several selections and leading in the congregational music.

The Sabbath School Hour on Friday morning was in charge of Professor D. Nelson Inglis. Besides the summary of the report of the board by the secretary, Dr. A. L. Burdick, there were two addresses as follows: The Value of Graded Lessons, by Mrs. Charles S. Sayre, and Points Worth Remembering in Sabbath School Work, by Professor Inglis. The time given to the interests of the Education Society consisted of an address by President Charles B. Clark, and two addresses on Ministerial Supply, Preparation and Support, by Rev. Erlo E. Sutton and Rev. A. Clyde Ehret. I think that the address of President Clark will be furnished the SABBATH RECORDER for publication. Watch for it; it will be well worth your while.

Friday afternoon was given to the young people. The program consisted of a symposium—Considering our profession, our resources, our ability, and our opportunities, what sort of young people ought we to be: In Business, D. M. Bottoms; In Social Life, Miss Verna Foster; Among the Unconverted, Miss Harriet Oursler; and In the Church, Miss Corinne Crandall. The service closed with a sermon by Rev. Erlo E. Sutton. The Sabbath eve service was in charge of Rev. M. B. Kelly who preached the sermon, and Rev. C. S. Sayre who led the testimony meeting.

Sabbath forenoon the association joined with the usual services of the Sanitarium in a Sabbath school at 9.45 and a sermon at 11.00, Rev. A. L. Davis being asked to preach and the offering being given to the three denominational societies. This amounted to twenty-seven dollars and seventy-five cents. This was the largest attended session of the association. In the afternoon there was another symposium: In the field with the Master, With the Master in the Home, Mrs. Willard D. Burdick; With the Master on the Sabbath, Rev. C. Burchard Loofbourrow; With the Master in Training for Service, Rev. Edwin Shaw; With the Master Seeking Lost Men, Rev. Willard D. Burdick.

The evening after the Sabbath was given to another helpful and interesting evangelistic service in which the sermon was preached by Rev. A. Clyde Ehret. Sunday forenoon was devoted to the business of the association, closing with a sermon by Rev. Leslie O. Greene. I secured copies of several of the reports of committees, and I am appending them to this story of the association.

For the Missionary and Tract Society Hour the following program was arranged. With the Master in Business Life, by Walton H. Ingham; How get the World Interested in the Study of the Bible Sabbath, by Rev. Charles S. Sayre; The World for Christ, by Rev. Alva L. Davis; What are Some of the Greatest Barriers to Sabbath Reform at the Present Time, by Rev. Willard D. Burdick; The Missionary Spirit for Seventh Day Baptists, by Rev. D. Burdett Coon. The general discussion which was to follow was postponed to continue

throughout the coming year. Sunday evening the sermon was by Rev. Henry N. Jordan, who recently has taken the position of assistant chaplain at the Sanitarium. The moderator, Professor Alfred E. Whitford, took charge of the closing testimony and consecration service.

The music was, as the papers say, a "feature" of the association. It was in charge of Dr. B. F. Johanson, of Battle Creek. The congregational singing under his leadership was spirited and earnest. Thursday evening the orchestra of the church gave several selections. The regular choir consisting of a dozen to fifteen people was on hand in full numbers at several sessions. There was a ladies' chorus and a men's chorus of the local people, and the Doctor was very successful in getting together for several times to practice a large chorus of men who have sung in years gone by, old and young, so that at the closing service there were about twenty-five men to lead the singing besides giving four special selections during, and at the close of, the meeting.

Because the General Conference next year is to be held in the Northwestern Association it was voted to hold the next regular session of the association in 1919, the place selected being Dodge Center, Minn., and the time being the week of the fourth Sabbath in September. The moderator will be Grant W. Davis, of Milton. Other officers and delegates for two years were named, but I did not get a copy of the report of the Nominating Committee. Following are the reports of the Committee on Education and the Committee on Time and Place of holding the Associations, also the Missionary Committee.

TIME AND PLACE OF ASSOCIATIONS

Your committee appointed to get further data concerning the time of holding the associations would report that at its suggestion an informal meeting of representatives of all the associations was held at Plainfield, N. J., during the General Conference, and they agreed to the following statement:

Feeling that the work of the associations, the denomination, and the kingdom of God may be advanced thereby, we make the following sug-

gestions as to the time and order of holding the annual meetings of the associations:

1. We suggest the holding of annual sessions of the associations.

2. We suggest dividing the associations into two groups as follows:

The Eastern group to consist of the Eastern, Central and Western associations, and the Western group to consist of the Southeastern, the Northwestern and the Southwestern associations.

3. We suggest that each group of associations send a joint delegate to the associations of the other group.

4. We suggest the sending of the joint secretary of the Missionary and Tract societies to all the associational gatherings as a representative of all our denominational interests.

5. We suggest that the Eastern Association begin on the Fifth Day, before the second Sabbath in June, the Central and Western associations following in consecutive weeks; that the Southeastern Association begin on the Fifth Day before the third Sabbath in September, the Northwestern and Southwestern associations following in consecutive weeks.

Signed,

L. C. Randolph, N. W.; Mrs. T. J. Van Horn, S. W.; A. J. C. Bond, M. G. Stillman, S. E.; E. E. Sutton, John Austin, E.; Ira Goff, W. L. Greene, W.; J. T. Davis, R. R. Thorngate, C.

Your committee recommends that the Northwestern Association adopt the first, second and fifth suggestions given in the above statement provided all the other associations adopt them; and that in accordance with this recommendation the next meeting of this association begin on the Fifth Day before the fourth Sabbath in September.

A. E. WHITFORD,
L. M. BABCOCK,
H. N. JORDAN,
Committee.

MARY T. GREENE

447 West Fifth Street Plainfield, N. J.

Agent for Good Housekeeping, Harper's Bazaar, Cosmopolitan, Motor Magazines, Woman's Home Companion, American Magazine, Every Week, Saturday Evening Post, Ladies' Home Journal, Country Gentleman, Farm and Fireside.

Renewals or new subscriptions.
Club rates on other magazines.

TRAINING MINISTERS FOR EFFICIENCY

DAVID NELSON INGLIS, M. A.

I feel about as much out of place in dealing with this subject as many preachers would feel in suggesting best ways for the teaching of Spanish and French in college. Most of us, however, have our ideals and ideas of ministerial efficiency. Very likely no two would agree in all points touching the training for such efficiency. I wish simply to suggest a few points which seem to me of importance in the training of those who hope to be ministers of the gospel. I am presupposing that all candidates for the ministry will take their final training in the seminary, if possible, and pursue the regular courses which are given there to fit men for the work of preaching the gospel.

The work of the gospel ministry stands foremost among callings. The man who is to engage in the work ought to be as fit for the task as training can make him. The idea ought to be, how *best* fit myself and not how *soon* fit myself for service. In every line of study and training at the present time, the tendency is to shorten the preparation and enter upon the chosen work as soon as the position opens. The president of a college was once approached by a man who had a son who was ready to enter college. This man was anxious for his son to get into a position to earn money. He inquired about the courses in the college and the time that it would take to finish the work. Then he wanted to know if there were not some shorter course by which his son could get through sooner. The president replied that there was a shorter way. "But," he added, "when God wishes to make an oak he takes a hundred years; he can make a squash in three months." If our work is worth doing, it is worth doing well. And to do it well there must be thorough preparation and training.

I think first of all that the young man who has received a call to the gospel ministry ought, if possible, to take a college course. He must fit himself to be on an equal footing with the most cultured. He must not feel himself above the most unlearned who have not had the opportunities of an education. I know of nothing better to teach a man his opportunities and his limitations than a college

training. Here he gets the foundation for future study; he gets in touch with the world-wide Y. M. C. A. movement, and the other religious activities in which students are so actively engaging; he learns self-reliance by measuring himself against the best scholars in the school; and he has the benefit of the years of experience on the part of the teachers. Do not understand me to say that I think that a college course is absolutely necessary to make a success as a minister, nor that taking the college course will make a preacher successful. But it seems as though it would be apparent that added efficiency would result. If preaching were the only work of the minister, then I might say that a man were wasting his time on the college course. A man may tell the gospel story forcefully and effectively without having a degree attached to his name.

Not long ago I was conversing with a minister of one of the largest denominations of our land, a man who has the titles of Ph. D. and D. D. attached to his name. He made this statement: "If I had my work to do over again I should limit my education to a high school course. What do people want of high-class sermons and studied discourses? They want the gospel story, and the simpler the better. Here I am a doctor of philosophy and doctor of divinity, and about to be laid on the shelf at the age of fifty-five. It has taken me years to fit myself for my work and now I find that all my years of preparation have counted for naught. Here I am in this little town with a church of two dozen attending members while ten miles away in a city of no little importance there are three ministers of my denomination who are pastors of large churches and their education has not gone beyond a high-school course."

This man was discouraged. His church was enough to make any one discouraged. There was no show of spirituality in the church. But there were elements of weakness in *his* conduct toward the church and the community. He had not yet made himself an essential part of the community life; he had no part in the Sunday school; he had not learned to minister to the needs of the people outside the doors of the church building. His discourses were scholarly and artistic and his ways in the church were productive of reverence, but

he did not get in touch with the lives of the people.

And this brings me to the next point, namely, that there ought to be training in pastoral work; not only the theoretical and learned from a book, but the "real article" as we are accustomed to say. The title "pastor" is fraught with great meaning to the minister, and the pastoral work opens a field which preaching can never reach. The visit to the home may put the minister in touch with chords that sermons can not touch. We remember far more vividly the personal ties than anything else. I would suggest a course in practice work under the supervision of some pastor of large experience who can offer words of encouragement and friendly counsel. Let him report to the class his plans and experiences and have them talked over and discussed. Of course all this can be gained from actual work during the pastorate just as one can learn to teach from taking a school and going to work. But from the standpoint of efficiency we ask for training before the responsibility is too heavy.

Perhaps my next point will seem very similar to the one that I have been discussing. But there seems to be considerable difference between pastoral work and personal work in evangelism. I think that our preparatory course should provide instruction and practice in personal work which will make it easier for young men to approach others on the subject of religion; to bring Christ to those who will not come to him; to overcome the objections and excuses of unbelievers; and to interest them in the things which so vitally concern their soul's salvation. And after all what greater ministry can one perform than to point the way to Christ. Henry Clay Trumbull has made the statement that in his work as editor, preacher, evangelist and writer the personal work that he did brought more souls to Christ than all the sermons, editorials or books that he had composed. One of our own ministers, prominent in pastoral and evangelistic work, recently said that if he had his preparation to make over he would seriously consider taking his training in a Bible-school institute rather than in a seminary, simply on account of the practical, evangelistic training that it afforded.

Another point which I wish to emphasize is the training in Bible-school work. Here

is an opportunity for service which until recently has been sorely neglected. If our ministers have had training in Sabbath-school work and management, it has not been manifest to any great degree. This is the great teaching force of the church. Much too often we see the pastor taking little or no interest or part in the Sabbath school or being of little help even if he does take part, simply because his training has not included anything along this line, and he is no better fitted than those who are doing the work and perhaps not as well. The old idea that the sermon is the principal part of the minister's work has too often interfered with effective work in the Sabbath school. I had occasion not long ago to look up some data on courses in religion offered in colleges, seminaries and universities. In my search I found but three or four that had courses in Bible-school work listed in their catalogs. I should like to see our ministers given a chance to get some good courses in Bible-school organization, lesson courses, church architecture, teacher-training, etc., before leaving the seminary. Not that the pastor should try to run the school, not at all. But he should be in a position to give expert advice in his church regarding ways for more effective work and keep in touch with the spiritual life of the youth as it develops under Bible teaching. I do believe that the pastor should conduct the teacher-training class, not only as a duty, but as a privilege, for here is the opportunity to train Bible-school teachers; and when once we get teachers of the right calibre, the gap between the school and the church will be largely bridged.

And right in connection with this subject of expert teaching for this critical age comes the question of social life and its activities. The wise minister and the wise seminary will seriously consider how to solve the question—and it is a large one—of games and amusements in the society of the church. The dance and the card parties are rapidly taking the spiritual life from our young people (and from the old as well in many cases). It is up to the leader of the church to find a substitute for these amusements of vicious nature, for youth will and ought to have its playtime. The whole matter of amusements, games, playgrounds, athletics, etc., may well demand a portion of his time before he has

to face the problems of the church. I have heard two of our own ministers say that if they had their work to do again, they would devote a portion of their time to learning to play baseball. Not that they might simply have the pleasure that comes with the playing of the game, but that they might have a more ready access to the life of the boys in understanding and sympathizing with them in their sports. Our ministers may well be men of physical powers, for youth worships heroes both of the flesh and the spirit.

I believe fully in training before attempting. Our blessed Lord thought it no waste of time to prepare for his short public ministry. It may seem like a long time to take a college course and to follow it with three years in the seminary. But if it will best fit the prospective minister for the task, then that is the thing to do. But, after all, these are largely mechanical means. Faith, hope and love must be the foundation for all. Humility there must be before power. And these must come from the most intimate relationship with the Father above.

REPORT OF COMMITTEE ON EDUCATION, NORTHWESTERN ASSOCIATION

Your Committee on Education would respectfully submit the following report.

1. In view of the world war, and the fearful condition which it has brought upon our civilization, we hereby reaffirm our absolute confidence in the principles of our Lord Jesus Christ as the supreme remedy for the world's afflictions and sorrows, and we hold that such principles do constitute the essential element of a true education.

2. Whereas a worthy character is the highest product of a Christian education, we, therefore earnestly desire that the administration of our colleges shall be on a basis of the highest ethical principles, and that they shall by all reasonable methods discourage every form of questionable amusement and indulgence, such as dancing, card-playing, profanity, the use of liquor and tobacco, or any other habit of conduct that might be considered in this class of indulgence.

3. Whereas the present conditions in the religious, social and economic world indicate beyond question that unprecedented opportunities of leadership in serv-

ice are sure to come to all who are adequately prepared, therefore we earnestly urge upon all our young men and women that they avail themselves of the excellent training offered by our educational institutions, and that they seek adequately to prepare themselves for the opportunities that await the efficient, and to this end we urge that, so far as possible, our young people continue without interruption this preparation during the period of the nation's emergency.

4. We commend to our churches the efforts of Milton College to raise an adequate endowment, and we solicit the moral and financial support of all our churches that the campaign to raise the endowment may be successful.

Signed,

C. B. CLARK, *Chairman*,
W. D. THOMAS,
D. BURDETT COON.

NORTHWESTERN ASSOCIATION—MISSIONARY COMMITTEE'S REPORT

The Missionary Committee would report that several committee meetings have been held to consult about the missionary work in this association. Sabbath Evangelist W. D. Burdick met with the committee several times.

On account of enforced absence from Milton, Pastor Randolph resigned from the committee, and Pastor Jordan was appointed to take his place. During Secretary Shaw's visit to Milton, the committee met with him. The work of financing the quartet work for this summer has been carried on by this committee. The association has taken care of three fifths of the expenses, and the Missionary Society and Tract Society have taken care of the other two fifths.

The tent belonging to the Northwestern Association has been in use since the middle of May. The first quartet, which worked at Augusta, Mich., was composed of J. H. Lippincott, W. D. Burdick, J. S. Nelson, and D. N. Inglis. At the close of the campaign at Augusta, Mr. Nelson had to leave the quartet to take his examination for entrance to the officers' training camp. Mr. C. H. Siedhoff joined the quartet at White Cloud, Mich. The quartet was in the field eight weeks. Respectfully submitted,

D. W. INGLIS.

YOUNG PEOPLE'S WORK

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

REPORT OF THE CORRESPONDING SECRETARY OF THE YOUNG PEOPLE'S BOARD

There are forty Christian Endeavor societies among the seventy-five churches of our denomination. Of these, three societies have failed to report, although at least three, and in some cases five, report blanks have been sent to each society. Because several reports were incomplete, some of the totals given in this report may not represent the entire number enrolled in the various branches of Christian Endeavor work. No new Senior society has been reported, but Little Genesee has organized a Junior, while Fouke and Riverside are responsible for new Intermediate societies in their churches. Pawcatuck also intends to organize an Intermediate soon.

The fourteen societies having the largest active membership are as follows: Battle Creek, 60; First Alfred, 50; Welton, 41; Milton Junction, 39; North Loup, Second Alfred, and Little Genesee, each with 35; New Market and Jackson Center, 31; Garwin, 28; then Salem, Ritchie, Ashaway, and Middle Island, 25. Closely following these come Friendship and Milton, with 24 members; Albion and Leonardsville, with 23; Plainfield, Adams Center, DeRuyter, and Farina, with 22; and Fouke, with 20. This leaves thirteen societies each with an active membership less than twenty, but reports show excellent work done by the majority.

The total active membership is 861; associate, 127; honorary, 377, making the total number of Christian Endeavorers 1,382. Comparing this with the statistics of last year we find an increase of 54 active, 46 associate, and 97 honorary members, or a total gain of 177 members. One hundred and sixty-seven new Endeavorers are reported. We appreciate the encouragement the honorary members have given, and recommend the organization of a Christian Endeavor alumni, as suggested by Dr. Clark of the United Society.

Twelve societies have been working on the Efficiency campaign. While some of

these have carried on the campaign with more enthusiasm than last year, others have shown less. Milton Junction, Alfred, Second Alfred, and Fouke have passed the 300 per cent mark; Milton, North Loup, and Walworth stand between 200 per cent and 300 per cent; while New Market and Farina have between 160 per cent and 200 per cent. Three societies have taken up the work this year. Second Alfred reports 23 new Christian Endeavor Experts; Milton Junction, 15; and New Market, 9. This raises the total number of Expert Endeavorers to 171. Walworth, Salem, Friendship, Leonardsville, and Jackson Center reported classes nearly ready for the examination.

Eleven societies have conducted study classes of some kind, aside from those in Expert Endeavor. Of these, Plainfield has had a class in Bible study at the regular weekly prayer meeting, studying the life of Christ. Alfred had a reading circle, which met every two weeks and read books somewhat related to missions, as Mary Antin's "Promised Land". Battle Creek had a series of talks on Seventh Day Baptist history, German Seventh Day Baptists, work of the boards, and history of our colleges. The Riverside society had a somewhat similar plan. They have also used Fosdick's "Manhood of the Master" and "Ann of Ava." At Farina some member of the Missionary Committee has used the last fifteen minutes of each meeting to read from some book, "The Black Bearded Barbarian" and "The Upward Path." All of these societies report that the work in mission study has been very interesting.

The total number of Quiet Hour Comrades reported is 425; of these 119 have been secured this year. In addition there are Comrades in our churches who are not Endeavorers, making the entire number reported by the Quiet Hour superintendent 639.

Eighty-three members of the Tenth Legion have been secured, making the total number in our Christian Endeavor societies 252.

Twelve new Life Work Recruits make the total 39. Of these Milton Junction has 10 and Milton 8.

Nearly \$2,000 has been raised by our Christian Endeavorers during the past year. A large amount of this money has been used by the board for missionary work,

while the balance has been expended for local needs of the societies, also state and district work. Alfred reports about \$100 raised at a very successful Christian Endeavor fair. The special objects for which the Alfred society spent money are a lecture, "Grapes of Gold", by Mr. H. V. Adams; installing an extension telephone in the pastor's study; and, greatest of all, the balopticon which was sent to China to be used in the Boys' and Girls' schools. The Battle Creek Endeavorers have given liberally to help raise the Tract and Missionary debt. Friendship is raising money for the Red Cross by selling ice cream on the church lawn. Waterford has paid \$89 for installing electric lights. Walworth has paid the church organist for the past six months, also bought, planted and cultivated the flowers in front of their church.

Perhaps Riverside eclipses all in the variety of work done. This society of fifteen active members has helped to entertain their county convention, the Pacific Coast Associational meeting, also the state Christian Endeavor convention. They have paid for three "dry" posters for the street cars in the California "dry" campaign, helped in gospel team-work, made and equipped twelve comfort bags, and sent bags of magazines to the sailors. We wonder when they found time for the singing of Christmas carols or the swimming parties which were reported. Nevertheless, we remember Riverside's reports for former years and believe all of this one.

Although figures show that we have not quite reached the numerical goal set, an examination of the statistical report shows that nearly every society has done something toward the Forward Movement, and that the majority have made commendable progress in work begun last year, while our new societies are gradually and faithfully undertaking more work. Several secretaries write that, although their reports do not look large numerically, they know they have grown spiritually. Others acknowledge a partial failure, but express a determination to put forth greater effort next year.

The work of organizing a lone Sabbathkeepers' Christian Endeavor society has been begun. It is hoped that during the coming year this society of twelve members may be increased in numbers and that the organization may be perfected, so that it

may mean much to all who join. One plan is to arrange for correspondence between "L. S. K." Endeavorers and the Endeavorers who have the privilege of attending the regular weekly meetings.

There is one more class of young people that should be reached during the coming year. In some of our churches many live so far away that it seems either impossible or unwise to organize a Christian Endeavor society. Such are the conditions at Verona, N. Y. The organization of a social club, which met monthly at the homes of its members or at the church, filled a certain need, but did not keep its members in touch with the young people of the denomination and their activities. At the suggestion of the pastor, a committee was appointed at the annual church meeting. This committee chose a chairman and a secretary. Through the secretary they will keep in touch with the Young People's Board. One Sabbath morning the young people presented a program similar to that used by Christian Endeavor societies on one Sabbath of Christian Endeavor Week. At the close of the service, pledge cards were used with the following results: 1 Tither, 10 Quiet Hour Comrades, 7 Peace Union members. The pastor says: "While we are not an organized society, we expect you to count on us for support, financial and otherwise; and we would like the help that comes from association with young people of the denomination."

Neither figures nor words can tell all that has been accomplished by our Christian Endeavorers during the past year; but no group of young people, however small, can fail if they really "trust in the Lord Jesus Christ for strength" and faithfully work "for Christ and the Church".

MINNIE GODFREY,
Corresponding Secretary.

MISSIONS AMONG IMMIGRANTS

FLORA HOUSTON CHAPMAN

Christian Endeavor Topic for Sabbath Day,
September 29, 1917

DAILY READINGS

Sunday—An immigrant's welcome (Ruth 2: 1-12)
Monday—Preaching to strangers (Acts 2: 1-12)
Tuesday—Teaching (2 Kings 17: 16-28)
Wednesday—Aiding (Acts 9: 36-43)
Thursday—Hospitable hearts (Exod. 23: 1-9)
Friday—Home-coming (Rev. 7: 9-17)
Sabbath Day—Topic, Home mission work among immigrants (Ps. 67: 1-7)

"Save America and you save the world." Through immigration the United States is in a unique sense the foreign country and the greatest mission field on the globe. "All peoples that on earth do dwell" have here their representatives gathered by a divine ordering within easy reach of the gospel. Through them the world may be reached in turn. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading knowledge of the truth among his kindred and tribe.

Few of the immigrants are evangelical in religion. They know nothing of our gospel and little or nothing of the Bible. The religious principles they have been taught are totally opposed to the spirit of our free institutions of religion. They know priestly sovereignty but not soul liberty. They are the creatures of a system and the system is thoroughly un-American and inimical to freedom of conscience and worship.

But thousands of them are out of sorts with the system and are ready for something better. They have lost faith in their church and will lose it in religion unless we teach them the gospel.

To accomplish this result two persons must be changed, the immigrant and the American. Alien assimilation depends largely upon American attitude.

Two questions confront us squarely as we approach this subject. First, the common one, What do we think of the immigrant? And second, the less common, but not less important one, What does the immigrant think of us?

It will do us good as Americans and as Christians to consider both of these frankly. Honestly, what is your attitude toward the ordinary immigrant? Do you want him and his family, if he has one, in your church? Do you not prefer to have him in a mission by himself? Would you not rather work for him by proxy than with him in person? Do you not pull away from him as far as possible if he takes a seat next to you in the car? He is ignorant and uncultured. You desire his conversion in a mission. You would much more quickly help send a missionary to the Chinese in China than be a missionary to a Chinaman in America, would you not? Think it over, Christian, and determine your personal relation to the immigrant. Is he a brother

man or a necessary evil? Does your attitude need to be changed? We have the foreigner in every community. You meet him in a hundred places where the personal contact is possible. Did it ever occur to you that you could do something directly for evangelization of the Greek or Italian fruit vender, or bootblack, or laborer? Have you ever felt any responsibility for the salvation of these commonly despised foreigners?

A business man in New York decided to help the immigrant in his city and wisely began by talking kindly to the Greek boys who shined his shoes and to the Italians who sold fruit and peanuts. He made it a point to learn "Good morning" and a few other simple phrases in their language. These became magical words. One morning this friend saw approaching him a forlorn looking Italian laborer on his way to work. The man carried a dinner pail and came shuffling along with downcast head. With a broad smile and cheerily this friend greeted the stranger in Italian with "Good morning, John." John was so surprised that he dropped his dinner pail and tears came into his eyes. Then he passed on silently.

Next morning this friend again met John and greeted him. John stood still and in broken English exclaimed, "You're like Jesus Christ."

The man went to his office with a full heart as he thought of thousands of thousands of strangers in a strange land who never receive a kind word from any American.

Let us help, then, by teaching them English, and then the best thing we can do both for their sakes and our own is to give them the Bible.

They are intensely religious, the expert tell us, and the Bible appeals to them. When they make its acquaintance they are eager to read it and share it with others. Not long ago a track foreman on the New York Central Railroad was found at the noon hour reading the Bible to the men of his gang. Inquiry disclosed the fact that this was his regular practice. He had recently joined a Protestant Italian mission and every day when the 12 o'clock whistle sounded he and his men gathered on the bank with their lunch pails and he took out his Testament and read to them. They were interested and eager to learn.

We who are living today are beholding

the creation of a new race of mankind, a new democracy. It ought to thrill us that we are not only a part of it, but that under God we may have a share in shaping its destiny.

A CLUSTER OF QUOTATIONS

Let the Protestant Church live her highest before these people.—*Steiner.*

Personal vital touch is the essential thing, the great power in all redemptive work.—*Josiah Strong.*

"I don't care," is called the cruelest phrase in the English language.—*Julia Johnston.*

HOME NEWS

BATTLE CREEK, MICH.—We heard a man, say recently with feigned disappointment, that the RECORDER was not up to its usual good standard, in that Battle Creek was referred to only twice, once concerning the associational picnic and once about delegates coming. It reminded us of a dear good woman who always read the death notices first and once there was not a death recorded. Writing to the editor about it she was assured that it should not happen again. We can not promise that Battle Creek shall always be mentioned, but enjoying news from other churches, again we will try to communicate to our friends of other States what may be of interest about Battle Creek.

First, the association has "come and gone" and left a feeling of loneliness with us. How we did enjoy the coming of the delegates! They brought us good cheer and we certainly did try to make their stay a happy one. Accounts of the meetings and speakers will appear from other "pens", or typewriters. Many said this was their first visit here. It is to be regretted that a large portion of our membership did not or could not attend many of the services, being tied up at the sanitarium with necessary work for the patients. They ought to have been privileged to get the blessing that comes from such a gathering and the spiritual help that is imparted by sermons and papers and music. It seemed to be emphasized the more that we need a building of our own. We greatly appreciate the kindness of the sanitarium authorities for the liberty we have with the chapel and grounds, but we just must have a church home if we

make greatest progress and fulfill our mission. Even with these disadvantages the church has steadily grown and seemed to take on life and increase its influence.

The associational picnic was also a success. It was noticed that the delegates and those who could attend were not off on joy rides and "doing the city" during the sessions of the association but reserved that until after their close,—and then such a rally and good time! They came to the villa at Goguc Lake where Mr. Clarke and wife preside, and made the most of the day. Tables with seats for 153 at a time were set. And one would not have thought of war times and high cost of living as he saw the tables which fairly groaned with their weight of good things to eat. It was demonstrated that people could have a good time and a picnic and still testify for Christ. While eating, many arose and expressed joy in God's service and appreciation of the blessings of social intercourse, and testified of faith and trust in him who so bountifully provides for his children. The Idunas of Milton College were in evidence as they arose and gave their yells and songs, and the Oros gave us something to think of, and Milton College got some advertisement from the gathering. But they made us feel good by yelling "Battle Creek is all right."

But before we were through with our dinners we were cut short in our rejoicings and pleasures by the drowning of two men. One, a soldier from the cantonment, rowing in a canoe with two comrades, fell in the lake and went to the bottom some forty feet and did not come up. The lake was dragged about an hour before the body could be recovered, and then applying modern means for resuscitation it was too late. The other was also a young man working at the cantonment, but it was reported that he was under the influence of liquor and was daring in an attempt to swim beside a boat. His body was not recovered in two or three days. Many sports of Labor Day at the lake by the crowd assembled were postponed. There were many thousands of people near us, but we were not molted. A few strangers enjoyed our hospitality.

The weather was fine during the meetings and picnic day was ideal. Those who autoed here had the following day ideal.

(Continued on page 354)

CHILDREN'S PAGE

ST. CUTHBERT'S PEACE

In the north of England, in the seventh century, there lived a little orphan lad named Cuthbert, who earned his bread by tending sheep upon the wild moors and lonely hills.

And there he grew to love every wild creature that wore fur or feathers. And as he watched the gulls sweeping inland upon their beautiful white wings, he longed above all things for wings also, for then, he thought, he could fly away to heaven.

And sitting in solitude day after day, and thinking so much about heavenly things, Cuthbert resolved to give up shepherding and to become a servant of God. So, six hundred and fifty years after the birth of Christ, he entered Melrose Abbey for spiritual instruction.

His heart was so full of love for everything, and his preaching was so persuasive and beautiful, that no one who heard him could every help attending.

One very cold night Cuthbert went out to pray by himself under the stars, and as he knelt two brown otters came up out of the water and licked his poor frozen feet, and lay upon them to keep them warm as he prayed.

Then he determined to become a hermit, and to live by himself on a wild little island in the Scottish seas named Farne. He lived in a cave in the rocks, which made him two rooms, one for his little chapel and the other for his bed. And though so far away, he was never lonely, for the birds whom he loved found him out, and flocked to his cell, and would sit on his shoulders and feed from his hand, and never left him unless scared by the people who came there to see the wonderful preacher. And St. Cuthbert loved his gentle feathered friends so dearly that when he was dying he blessed them and left them his peace; and because he feared they might be molested in the time to come, he prayed that any one who harmed the birds of Farne might be severely punished. And St. Cuthbert's peace is still said to rest upon the Farne Islands, where flocks of sea-birds still congregate, descendants of

the birds that the saint loved so well—*Florence H. Suckling, in "The Brotherhood of Love."*

CHILDREN'S SAYING

A little fresh air girl, on her return to New York, refused to drink milk. She said: "I used to like it, but I know what it is now—it's chewed grass!"—*Exchange.*

Nellie was out riding one day with her grandmother in the country. As they passed a village cemetery, she looked up at the old lady and asked: "Grandma, how long is it after they plant people before their tombstones come up?"—*Lippincott's.*

A small boy living with his aunt noticed that the regular black pepper shaker was partly filled with red pepper. Turning to his aunt, he said, with much concern: "You'd better not eat any of that red pepper, Aunt Harriet. Grandma says that red pepper kills ants."

"So," said Tommy's father, "you took dinner at Willie Stout's house today. I hope when it came to extra helpings you had manners enough to say 'No.'"

"Yes, sir," replied Tommy. "I said 'No' several times."

"Ah! you did!"

"Yes, sir. Mrs. Stout kept askin' me if I had enough."—*Continent.*

EDUCATIONAL IDEALS

PRESIDENT CHARLES B. CLARK

Defined in their basic meaning, the words, *education, ideals, religion* and *faith*, hold for me the same essential content. When we consider these words separately, we are but centering our attention on different aspects of a normal human experience. To *educate* is to provide an environment that stimulates, draws out or induces a full and normal life, while one's ideal is one's vision of such a perfect experience. *Religion* is life adjusted to the world as a divinely ordered experience with all that that implies, while *faith* is the dynamic which impels us to accept such an ideal as real, or as the apostle says, it is "giving substance" to the ideal or vision.

Any education, therefore, that is worthy of the name, must be attached to worthy

aims or goals, and any ideal to be anything more than mere possibility must be vitalized and rendered actual by some process of achievement, and this again, is education.

This struggling, bleeding, suffering world today, this world of war, like all similar ages of the past, under a false practicalism, tends to discredit the idealist as a victim of the imagination—a pure visionary. But so did Israel of old falsify her prophets, and for this reason, too, did Greece cause the sainted Socrates to drink the poison; nevertheless, the universe was in his favor, for his voice has outlasted the sentence of his judges. Christ was rejected and crucified because they reasoned him an unpractical, imaginative egoist; still *his* words, even those uttered in the hour of his darkest defeat and humiliation, have been more powerful than a thousand edicts of the Caesar. The sixteenth century ordered Bruno to be burned at the stake to rid the world of a pestiferous dreamer, but his dream found its fulfilment in the nineteenth century, and the twentieth has sanctified the spot by erecting a monument not only to him, but still more to his visions. Just now Germany seems to have preferred Nietzsche to Christ as the more practical of the two, but the Great War is the answer, and the final judgment is still to be rendered. When the world, a nation or an individual comes to regard as foolish and misleading dreams, those ideals which conduct us nearer the heart of reality and God, the price of such folly is always inevitable, and the reason is not far to seek. The only force in the world that can detach conduct from slavish obedience to our primitive and instinctive natures, is the power of an ideal. The instincts look backward for guidance. Ideals look forward. Such was the real conflict in ancient Israel; such, too, was the conflict again between the Sophists and the constructive philosophers in ancient Greece; and again between the Pharisees and the Master; and so on to the present day with the quarrel between absolutism and democracy. It is just here that a too practical efficiency breaks down and turns itself over to defeat. Efficiency may yet prove a false goddess for which too great sacrifices *may* be made, and indeed are being made. Take away the ideal element from our school and college curriculums, turn us over to manufacturing efficiency and we shall but repeat the folly of former

ages, and the folly of Kaiserism. To improve human life, it is as necessary to be inspired by a correct and worthy aim and ideal as it is to have a foundation in fact and experience. The latter is ballast; the former is sails.

To stand upon the vantage ground of experience, and thus to find the fuller possibilities of human endeavor which are at once both privilege and duty, it is necessary to make a study of the great historic ideals of the past. By observing the fulfilments or disappointments involved, we may not only make a wise choice of the best content of human experience, but what is equally valuable, we may learn something of the method of attaining it. This can never be a mere duplication of the worthiness of the past, for no virtue can be merely copy-work. We must *re-live* the excellence of the past to appreciate the dynamic unfolding of the human spirit. To become genuinely human by realizing within ourselves the struggles of the past, is to give human history almost a priceless value. Every earnest adventure for human betterment, however futile its accomplishments, has its own value and lesson. Our greatest men and contributors to human values have almost without exception passed off the stage of life as reputed failures. What one of the prophets succeeded in impressing his people with the worth of his message? The true prophets among the heathen fared no happier. Jesus, the Master, made no better impression upon his age than to receive at their hands the distinction of unworthy crucifixion. And yet, where now do we turn with richer reward for our efforts than to drink from the spiritual fountain of these once respected springs of idealism: Amos, Isaiah, Jeremiah, Socrates, Christ, and so on? And, just now, I can hear the ripening moan and confession of Napoleon himself, when he says: "The more I study the world, the more I am convinced of the inability of force to create anything durable. Alexander, Caesar, Charlemagne and I myself have founded empires; but upon what did these creations of our genius depend? They depended upon *force*. Jesus Christ founded his empire upon love, and to this very day millions would die for him."

Not less instructive and deserving of our consideration was the ideal of the medieval world. It was apparently most strong where we are weakest. We may easily

stulify ourselves by hiding its virtues under the appellation, "Dark Ages." Its spiritual craving, its imminence of eternity, its un-failing perception of sin as death, would go a long way in rounding out our lives or correcting the glaring faults of our materialism.

Viewed in this light, one of the highest functions of education is the initiation of the individual into the selected and richest experiences of the race. Beginning life as the child does, a detached fragment of the race, it is the first opportunity and obligation of education to make a *man* of him, uniting in one life and breast the soundest products of human values. To take up within one's self the great ideals of the past, and to adjust one's self to them, is a long step toward a spiritualized life.

Another important function of education in relation to our ideals is the power of education to evaluate the ideals of the individual. This is the constant problems of personal readjustment and reform. If education be something more than an academic gorging of the memory, if something more than quickening the processes of mind, it must uplift the popular view of life, broaden our sympathies, sober and restrain the judgment, lead us into service, and spiritualize, dignify and consecrate the common tasks of life. Such an education is a continuous growth and reformation, steadily and with certainty elevating our ideal, acting as creative energy within, and behind all national, social and individual reconciliation and readjustment.

Take for example our material prosperity and eagerness to accumulate wealth. To the goddess of material success, relentless sacrifice is made. Greed and selfishness abound, constituting possibly the greatest menace to the world's safety for democracy. Any remedy for an evil so deep-seated; short of a change in our ideal of success; is at best but removing the tops, while the roots are left to grow. Were a saner view of the goals of success to actuate us, what happy changes would be wrought in our social and economic conditions. Were a higher value placed upon the true educational ideals, the struggle for mere wealth would grow far less intense. Culture and science would seek a smaller place of recognition, as we come to appreciate the value of a life of peace and poise. Education that can lead to such uplifting of the popu-

lar concepts of life is of priceless value. Even if successful in accomplishing this result in a few, its influence for good is incalculable. Or again, a single individual consecrated to a great and noble aim may mark the upward turn in the spiritual progress of the race. It has been so of the past, and there is still a great journey ahead, with increasing illumination falling on our divinely appointed goal.

A new and great human ideal is taking the world into its bosom, the consequences of which, no man can foresee. I refer to the ideal of a great human democracy. The epochs of the past told their story in the lives of a single autocrat or a few individuals who came to the surface of human events. The world has scarcely yet dreamed that *all* may have a part in shaping the ends of life, and the opportunity of seeking them. The economic and social unrest as well as the Great European War and world-upheaval of today is doubtless the labor-pains of a new birth, the birth of this ideal of a common humanity. It is not enough that here and there a rare saint or a dominant Kaiser shall gain his ends. It is not enough that civilization shall be realized in a few individuals. Standing on the backs of the proletariat, who furnish their shoulders to carry arrogance and idleness, is not a popular conception. All the ends of life that are worth while, belong not only as opportunity to each, but the conviction is gaining ground that each owes it to the other to assist in its common realization. Each country has its cynical impediments: America its greed, England its conservatism, Germany its absolutism, France its decadence, Russia its dissension, Austria its race hatred, and so on, but the day of a larger ideal of life has dawned, and it will not recede. Above the din of confusion and battle shock, is an undertone of measureless yearning for joy and love, and human kindness.

Thus the problem of education becomes increasingly important. It were better to return to the naturalism of Rousseau or even to barbarism than to be burdened with a fetid civilization, vast institutionalism, and an intellectual store that we are unable to master and utilize. The life of our civilization must yet break away from its biological limitations. It must include the ethical, the esthetic and the ideal.

Dr. Griggs says: "Individual human be-

ings are like members of a vast orchestra engaged in the creation of the sublime music of humanity. Each must express his own ideal through the instrument he has chosen. But unless the tones he produces are in unison with the rest, they are no music, but discordant sounds. In harmony with the creative effort of all, they are indispensable elements in the symphony of life."

One more question with a suggested answer, and I will conclude. The question is: "Whether our educational tendencies are becoming decadent, are engendering weakness, relaxation, enervation and effeminacy." Have our educational ideals degenerated into comfort-seeking and money-making? Has Christianity become a search for mere happiness and good fortune? This is a question of capital importance, because it is, par excellence, the problem of the present age. One philosopher at least of the present era has made himself a reputation by declaring for a recrudescence of pagan immorality. I refer of course to Frederick Nietzsche. Nietzsche has done more than make himself a reputation, he has formulated a policy and a program for a great race and nation. Following Nietzsche one has not far to seek to discover that one great nation of the world today has adopted as her ideal, not Christianity, but its antithesis. Not love, but hate is her guiding star. Of a certainty, Christian morality has come to trial as a world principle, and if it fails to win, there will follow a new era of oppression and persecution which will make the Middle Ages pale into insignificance.

The call of the hour is to shape our ideals of life in conformity with a fresh understanding and appreciation of the Christian religion, *not as creed, but as life*. We have tried nearly every means in the world to find peace and rid ourselves of war, except the Christian method. When we shall win this method we will find greater success.

Our grave danger has been in yielding ourselves to an easy, ready-made optimism, blind faith in what Mr. Figgis calls "automatic progress"; mere enlightenment, the glimmer of culture. If we have thought life too ideal to be untragic, our mistake is becoming apparent. Redemption is as much a human need of the twentieth century as it was in the first, and the price may be as high now as twenty centuries ago.

True faith is not easy. In the entire Church and nation the conviction is gaining ground, that the education of the future must be so vitalized and spiritualized that the coming citizen shall instinctively place God at the center of human experience, that from it shall radiate to the remotest corners of human relationship all the virtues of the Holy Christ. Never was there a crisis in human history but the triumph of human welfare waited on a leader who was controlled by high religious ideals. It is as true today, as it was yesterday, and will become more manifestly true as the end of the present crisis approaches. It is either this, or back to barbarism. Ideals of conduct, personal, social and national, must become so entrenched in religious principles that the "world shall be safe for democracy," but the practice of the "Golden Rule" is the only principle that can make the world safe for democracy. It is *life*, not the Sabbath merely, that needs a new sanctity, or, put in another way, all life must be sabbatized. In order to achieve this spiritual goal, education must quit its formal temper, while its process and content must be vital, human, immediate and religious. Concerning itself with righting the world, it must go to the root of our present ills, it must lead the individual into right evaluations by purifying the fountainhead of conduct—the heart and the mind, and this is a matter of ideals—educational ideals. The chief security of a free democracy is an enlightened mind, trained through the discipline that comes of loyalty to Christian ideals.

I conclude with a sentence taken from the last issue of the *Religious Education Magazine*, and commend it to your thoughtful hearing: "This emergency calls on us in the light of the current failure of obsolete methods, in view of the fruits of yesterday's indifference, to highly resolve that our children who make the world of tomorrow, shall not lack that instruction and training, that stimulus and motivation of life which we call religious education."

When friends are few or far away,
Sing on, dear heart, sing on!
They rise to sing who kneel to pray—
Sing on, dear heart, sing on!
The songs of earth to Heaven ascend,
And with adoring angels blend,
Whose ringing echoes ne'er shall end—
Sing on, dear heart, sing on!
—*Christian Work and Evangelist.*

OUR WEEKLY SERMON

RELIGIOUS EDUCATION—THE LIVE CHURCH

REV. AHVA C. BOND

Conference Address

There are two principles of government which no doubt have become fixed in our country. One is the separation of church and state, and the other is the education by the state of her citizens through her public school system. The first insures freedom of conscience in matters of religion, a boon which the American people have not failed to appreciate, as is evidenced by the number and variety and even similarity of denominations that have sprung up.

The second principle, the education of the people at public expense, imposes upon the churches the responsibility of providing religious education, a duty which has not been appreciated, and a task which has not been intelligently undertaken.

The theme assigned is so comprehensive as to make impossible an adequate treatment in the time at my disposal, and I have had some difficulty in determining just what phase of the subject to discuss.

I shall not discuss the various efforts and plans for the co-operation of the church and the public schools to give the school children religious instruction. Where such efforts have been made the initiative has usually been taken by the school. This may be due in part at least to our jealousy lest the church shall encroach upon the rights of the state. Not always, however, have the churches responded to the opportunity when offered, or been equipped with teachers or with the organization to make the work effective. Where such an opportunity comes to a Seventh Day Baptist church it should be accepted as a privilege and the work assumed with intelligence and devotion. Neither shall I discuss the work of paid Director of Religious Instruction, now one of the most important offices in many of the larger churches of the land; for such services as these trained directors render our churches must depend upon the selective draft system of supply. This system

takes it for granted that the whole church has volunteered *en masse* and then selects the one best fitted for the particular service.

In this discussion I assume that we all here in this Conference, and throughout the churches, believe that the education of our people in religion is a vital necessity. If the church is to fulfil the Commission of our Lord, it must not only make disciples and baptize, but it must not neglect to teach. While this is our belief, we can not, I fear, claim any good degree of faithfulness in meeting the acknowledged obligation.

In a report which appeared in the SABBATH RECORDER a few weeks ago, signed by three of our ministers, there is this statement: "We are in danger of hoping that in an evangelistic campaign of a few weeks we may overcome the effects of a century of neglect in religious education." This is a significant statement made by men engaged in evangelistic work. Our evangelists, with such a conception of their work as indicated by this report, can be trusted to carry on that important phase of our work in harmony with these ideas. My purpose is to indicate some methods by which the church may fulfil its obligation to its own children in the fundamental service of religious education. I shall name four ways by which the church may perform this function.

The first is through the preaching of the Word. I have often recalled with profit a remark which the late Dr. E. M. Tomlinson made to me one day on the streets of Alfred. I was then a student in the seminary, and had preached the previous Sabbath morning in the First Alfred church. My theme had been "An Exposition of the Book of Ruth," and Dr. Tomlinson was expressing his approval of the expository method in preaching, and this is the remark which has been of value to me during these years since: "A minister's sermons should be of such a character that one sitting under his preaching for a number of years would become familiar with the contents of the Bible, even though he never read it himself." Of course Dr. Tomlinson believed that a layman should read the Bible. Expository preaching will be all the more interesting and profitable to him who does. But his statement is clear and illuminating, and ministers will do well to apply this test to their preaching.

A twofold responsibility devolves upon the minister and upon the church if the pulpit is to perform its teaching function. The minister must be a student,—there is no way to get around that, and he must have a well furnished library,—this, too, is essential; and the present average length of pastorate must be extended.

The minister must be a student of the Word, and a student of all that throws light on the Word, or aids in its interpretation and in its application to human life. He must be long enough in one place to make some adequate use of the results of his study, and to feel the call to a deeper search into the mysteries of divine truth, in order to meet the demands of a growing congregation, and of developing human souls.

I predict that when the ministers more nearly measure up to the standard implied in the remark of Dr. Tomlinson, the length of time during which they can minister with profit to a given congregation will be materially increased. I am convinced also that when churches retain their pastors longer, with adequate support, which will go beyond physical necessities and afford the means for the purchase of books and for attending Bible conferences and religious conventions, the day of the teaching pastor will be brought in, and the minister's service to the church will be enriched, and his value increased.

When a minister is in his study, thinking, praying, preparing a message, he is not in seclusion; he is on the mountain surveying the scene so that he may bring the word of their God to men in the struggle. The most hopeful hour of the desert wandering of Israel was when Moses was on the mount, learning the law of God. In these days there will be little enough thinking. In the rush of its demands, it is a wonder that the newspaper editorial teaching is as sound as it is, but the voice of the press is not generally balanced nor controlled. It flies into passion or sinks into flat banalities with painful frequency. There is little time to think. But the minister must find time to think. Picking up sermons on the street may do at some times; in these times people deserve much better than that. They are on the street themselves and know what is there. It is the heavens over-arching the street which they do not think of and which the minister must study. He needs to know the street and its voices, and his own voice must be the steadying one, clearer and firmer than the street voices, with the note of assurance and confidence which all the street voices lack.

The second means of religious education is available to every church, but is not usually thought of in this connection. I refer to the church ordinances. Baptism and the Lord's Supper. The doctrine of "baptismal regeneration" and "the real presence" in the bread of the Eucharist, have been held by us to be so contrary to Scripture that we have rebounded to the other extreme and have reduced these sacred ordinances to almost empty and meaningless forms. We have received candidates for baptism who have been tossed our way on the crest of a revival wave, have baptized them and received them into the church without helping them to appreciate the spiritual significance of the ordinance, and without instructing them in the obligations of church membership.

The baptism of our young people should be preceded by instruction. But the service itself should be so conducted as to impress upon those who join in it by their presence, and especially upon those who are baptized, certain fundamental truths of evangelical Christianity. In the ordinance of baptism three great doctrines of the church are symbolized, the doctrine of the resurrection, of regeneration, and of immortality. Every baptismal service affords a new opportunity to impress upon those who gather something of the depth of meaning and the practical significance of these sacred truths.

Evangelical Christians claim no magical power for the ordinances. For that very reason every baptismal service should be approached in a reverent spirit and after thoughtful preparation. It is a testimony to our personal faith in the resurrected life of Jesus, an expression of our purpose to walk in newness of life, and a witness to our hope of immortality.

The record for the last four years in my present pastorate shows that fifty-five persons have been received into the church by baptism, and that in receiving that number the baptismal waters have been visited ten times, an exact average of two and three times a year. In nearly every instance this service has been held on Sabbath eve preceding the quarterly communion. If fifty-five persons had been received on one occasion, and all these decisions made during one series of meetings, we would have been able to talk for ten years of the great revival in Salem. My conviction is that the more frequent baptismal service gives evi-

dence of an equally effective method of evangelism, and indicates and *helps to secure and maintain* a more normal spiritual life in the church.

The communion service, likewise, should be an occasion for impressing and teaching spiritual truth. The fundamental doctrines of the incarnation, the atonement, and the divine imminence should be better understood and more deeply appreciated in every communion service. Above all, every sincere communicant should realize the relation of the Divine Spirit to the human life in such a way as to be able to go out to do the will of the Father; to follow him at whose table he has sat, into the garden of weariness and sorrow and if need be to Calvary and the Cross.

The ordinances furnish an educational opportunity to the church which we might all resolve to use in fuller measure; and provide the means for spiritual development which we should study to appropriate more efficiently.

Now we have come to the point at which perhaps I was supposed to begin this discussion. Namely, the consideration of the Bible school as a means of religious education. The Sabbath school is the church's school of religion; sometimes designated, and most appropriately so, as the church studying the Bible. It is a school from which no one ever graduates, whose textbook is never mastered. The teachings of the Bible are never exhausted because they are not to be learned but lived. A fresh appreciation of this fact has effected a new method of approach in Bible study, is altering Sabbath-school organization, and is furnishing a new basis for the selection and arrangement of lesson material. The revolution which is taking place in Bible-school organization is due to the fact that the pupil has become the center around which the organization is built, and the objective point in the selection of the lesson text.

The Bible contains neither a set of rules to be obeyed nor a system of doctrine to be believed. It sets forth the religious experiences of the race that gave birth to the Christ, contains a fourfold account of that matchless life, and records all that he began both to do and teach. It is a perfect guide to life at every stage of development, the sufficient source of comfort in every time of sorrow, the satisfactory answer to every problem that perplexes the human soul. Its

service is not rendered by magic, nor is its comfort the result of a blind faith. Not every page yields the help needed at a given time, and not every passage is appropriate for the instruction of the child. To select from so large a library, the proper text for each particular need of the developing child and youth, it a large task, one that calls for an intelligent understanding of the Book, and a sympathetic knowledge of the child, as well. This service is being faithfully done by men and women who are devoting themselves to the task with commendable success. Many of us see for the Bible school a larger field of usefulness than it has yet occupied, but there are many questions to be answered, and we are all learners together. As a possible contribution toward the working out of the educational task of the church through its school of religion, I shall venture two suggestions. The first is in regard to the selection of graded lessons.

We talk about grading our schools. Every school with children in it is graded. Nature has done that for us through her laws of development, and what we need to do is to accept her grading and be wise enough to select the lesson material exactly suited to each grade. My recommendation is that our schools adopt an elective course of instruction.

Our Sabbath School Board should become familiar with the courses published by the various publishing houses that put out Bible-school literature on the graded basis. Some one in each school should make this a matter of study in order that each grade may be supplied with that course that best meets its need. The point in this suggestion is the adoption of the elective system in the selection of a Bible-school curriculum.

I have also a theory regarding Sabbath-school administration which has been put in practice, so far as I know, only in part.

A superintendent who should preside at the regular sessions of the Sabbath school, and at the regular workers' meetings, would perform such duties as usually devolve upon a presiding officer. Of course he would be familiar with every department of the school and would be its directing head. But associated with him would be a superintendent of instruction and a superintendent of grading. The one should have direct supervision of the courses of study, and should keep well informed as to the

best courses and should be ready always to advise with teachers and Sabbath-school workers in this matter. The other should have charge of grading and promotions. He would have duties throughout the year requiring more or less attention, and would prepare for, and have charge of annual promotion day. Of course all these officers would co-operate in planning and administering the affairs of the school. This division of responsibility, with the concentration of each superintendent on one particular phase of organization and work, should make for greater efficiency in religious education through the one organization of the church maintained for that high service.

In following the plan of this address as outlined in the beginning there remains a fourth and last item to be discussed, and there is just time to give it the briefest consideration. What I have in mind now is the religious day school. I do not mean the vacation Bible school which, backed by a great organization, is doing splendid work in many quarters, especially in the large cities. What I am now advocating is a school held in the church from two to four weeks. This of course should be held at vacation time, and perhaps there should be only morning sessions. Its faculty will be composed of men and women, and capable young people, who can give an hour a day to hear a class, and who can direct their study. The curriculum will cover a wide range of studies including hymn singing and memorizing, Bible stories and biography, denominational history, organization, and beliefs, missions, and many other subjects adapted to the needs and circumstances of the local situation. The student body of such a school will include the children of the parish, the young people who have the time to attend, and perhaps a class of older people who can devote one morning hour of the day to the study of some Bible, denominational, or missionary subject. Such a school, properly conducted and supported, would bring great profit to those who could attend, and, continued for a number of years, it would become a valuable supplement to the regular educational activities of the church.

There is in the Christian Church today two opposite views of the Bible, held in such extreme fashion as to prove the old rule that extremes meet. Both views accomplish the same results in that they nul-

lify the power of the Bible to build character and promote righteousness. The one view gives the Bible a secondary place as authority in religion, holding that its benefits must be mediated through a specially ordained priesthood. The other view accepts the Bible as the supreme authority in religion but too often holds it in such a way as to lead to an unintelligent and brightening bibliolatry. The Catholic Bible has been sealed by the church, the Protestant Bible is a self-sealer.

The Bible invites, and is receiving today as never before, sympathetic and intelligent study. It is the character of all our liberties and will yet become in fact what it is potentially, the great human emancipator. As our part in freeing the world from its present thralldom of superstition and error, and as our highest contribution toward the bringing in of the Kingdom of Heaven, where all men are brothers, let us here pledge ourselves to a renewed devotion to its study, to a more earnest effort to promote its study in our churches, and to a more loyal service of the Christ whom it reveals.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

SEVENTY-FIFTH ANNUAL REPORT OF THE BOARD OF MANAGERS

(Continued)

HOME MISSIONS

The work of the Missionary Society on the home field may be classified under five divisions, evangelistic, general, missionary field work, missionary pastors, missionary pastorates, and missionary work among foreigners.

Evangelistic Campaigns

During the year Rev. D. Burdett Coon has spent all his time in conducting special evangelistic campaigns. In July and August, just before the General Conference at Salem, he, with Julius Nelson, held a series of meetings with the church at Berlin, N. Y. Brother Nelson then closed his work with the Missionary Society to enter the teaching profession. In the autumn of 1916, together with Rev. Willard D. Burdick, the Sabbath evangelist of the Tract Society, he held meetings at Shepherdsville, Ky., and Berea, Middle Island, and Lost Creek, W. Va. January 1, 1917, Rev. Jesse

E. Hutchins entered the work for the Missionary Society, and during the winter he and Brother Coon worked at West Edmeston, Brookfield, and Leonardsville, N. Y., and Brother Coon also at Portville, N. Y. During May and June these two men, together with Rev. T. J. Van Horn, conducted a campaign with a tent at Shepherdsville, Ky.

At the close of the effort at Shepherdsville Brother Hutchins resigned his place with the Missionary Society to accept the pastorate of the church at Brookfield. Out of the work for the half year Brother Hutchins, who had charge of the singing, reports 27 sermons and addresses, and 380 calls. Concerning the work Brother Coon says: "I have spoken 241 times in 24 places or pulpits, in 6 States. I have conducted, or assisted in conducting, 8 campaigns. There have been more than 80 professed conversions. A goodly number of backsliders have been reclaimed. Many people have reconsecrated themselves to the service of God. Churches have been aroused to new Christian hope and activity. Three people have been converted to Sabbath observance."

The Missionary Society has also been interested by way of consultation in evangelistic work done by pastors for other churches, and has given a little financial assistance in this way.

General Missionary Field Work

There are four men employed by the Missionary Society who receive the largest part of their support from the society. They are pastors of the church where they have their homes, but spend a large portion of their effort on a broader field. We have given these fields the following names: The Pacific Coast field, Rev. George W. Hills, pastor, with headquarters at Los Angeles, Cal.; the Colorado, or Rocky Mountain field, Rev. Luther A. Wing, pastor, with headquarters at Boulder, Colo.; the Southwest field, Rev. Theodore J. Van Horn, pastor, with headquarters at Gentry, Ark.; and the Central New York field, Rev. Royal R. Thorngate, pastor, with headquarters at Scott, N. Y. We believe that the work entrusted to these men is exceedingly important. We know it is very difficult, often discouraging. The fields are so large. There are places for so many more workers on each field. The needs are so great, the

open doors so imperative. Then, too, there are other fields without general pastoral care, like the Alabama field, the Florida field, the North Wisconsin field, etc. Concerning the four fields that have supervision we give the following directly from the men in charge.

The Pacific Coast Field

Brother Hill says: "Many things have come during the year to brighten our way. Some things that appeared hopeful at first have proven disappointing, yet there are many hopeful things in sight, and the Los Angeles Church is stronger today than one year ago. The Long Beach Church granted its members letters to join elsewhere, and disbanded. This step was necessitated by the removal from the city of nearly all its members. This makes a very sad chapter for us."

The Central Association Field

Brother Thorngate says: "During the year, aside from the regular church work at Scott, I have spent some little time on the field, helping with the work as I could. During the year I have visited Brookfield, while without a pastor, Leonardsville, West Edmeston, DeRuyter, and have visited some lone Sabbath-keepers."

The Southwest Field

Brother Van Horn says: "In July work opened on Beck's Prairie in which there were two conversions, and the people were made acquainted with the spirit and principles of Seventh Day Baptists. Meetings were held at Attalla, Ala., in connection with the annual session of the Southwestern Association. There a sermon on the Sabbath was given at the solicitation of the Methodists in their chapel. Two weeks in February were spent in an evangelistic campaign at Fouke, Ark. Work at Belzoni, Okla., discovered two Sabbath converts and considerable interest in the community in the Sabbath question. Five weeks were spent at Shepherdsville, Ky., assisting in the evangelistic work there in the tent. One Sabbath and a few days at Stone Fort. A stop at Memphis and an address in the noon meeting of Dr. Cox's church. Twelve days were spent with the Little Prairie Church."

The Colorado and Rocky Mountain Field

Brother Wing says: "Since locating here at Boulder in October my services have been confined to the interests of the Boulder

Church. Notwithstanding some unfavorable conditions the interest in our work and the attendance at our regular appointments is encouraging. As relates to the general mission work in this field, it is my purpose to act in consultation with the board; hence I stand ready to visit such places and look after such interests at such times as may seem advisable."

Missionary Pastors

By missionary pastors we mean pastors who are located in churches so small that they can not be supported by what the people can give; and to the extent of its financial resources the Missionary Society helps to eke out to these most worthy men and women a living that makes it possible to continue in the service.

During the year these missionary pastors thus helped by the Missionary Society have been: Rev. A. G. Crofoot, at West Edmeston, N. Y., who changed June 1, 1917, to Marlboro, N. J.; Rev. Jesse E. Hutchins, at Marlboro, up until January 1, 1917; Rev. Riley G. Davis, at Syracuse, N. Y., up to January 1, 1917; Rev. William Clayton, at Syracuse, N. Y., since January 1, 1917; E. Lee Burdick, a student at Alfred University, at Hartsville, N. Y., from October 1, 1916, to July 1, 1917; Rev. George P. Kenyon, at Richburg, N. Y., up to April 1, 1917; Rev. Byron E. Fiske, at Hebron Center, Pa.; Rev. G. H. F. Randolph, at Ritchie, W. Va.; Rev. W. D. Tickner, at Grand Marsh, Wis.; John T. Babcock, at New Auburn, Wis., since January 1, 1917; Mrs. Angeline Abbey, at New Auburn, Minn.; Clark H. Siedhoff, at Fouke, Ark., January 1 to June 1, 1917, and Rev. S. S. Powell, at Hammond, La.

MISSIONARY PASTORATES

By missionary pastorates we mean churches or communities of Seventh Day Baptists that are without regular pastoral supervision or visitation.

Eastern Association

First Westerly (Dunn's Corners) and Second Westerly (Bradford), R. I., Waterford, Conn., and Cumberland, N. C., have received no financial assistance directly from the Missionary Society. Services have been kept up, however, quite regularly by the people themselves, at Bradford, but not at Dunn's Corners. At Waterford the pastor, because of old age, has been unable

to conduct the services or even attend them. But the people support him as in years gone by, and the Missionary Society made him a little gift at Christmas time, and the Memorial Board is doing something for him, while the people forego the privilege of having a pastor as leader, doing the work among themselves. Rev. J. Franklin Browne has cast in his lot with the church at Cumberland, and the people there with but little outside help are standing true and strong for truth.

Southeastern Association

Middle Island, Greenbrier and Roanoke are places in West Virginia that are without regular pastoral care, although Rev. W. L. Davis, of Salem, has supplied the Greenbrier Church a part of the time, and a series of meetings was held with the Middle Island Church by our own Evangelists Coon and Burdick.

Central Association

Preston, Otselic, Lincklaen, and Second Verona are communities in this association that are without pastoral care, save as they come under the general supervision of the field worker, Rev. R. R. Thorngate.

Western Association

Rev. George P. Kenyon, who had been for several years the missionary pastor at Richburg, resigned April 1, 1917, and is now living at Shingle House, Pa., doing missionary work in that locality. The Richburg Church is now being served by the pastor of the Little Genesee Church, the services being held Sabbath afternoons. The First Hebron Church has been doing without any outside financial assistance during the year. It has bravely and well sustained its regular Sabbath services (some member reading a sermon), holding Sabbath school and Christian Endeavor society meetings. Andover has been without a pastor, the pulpit being supplied by a First-day minister most of the time. No services are being held now at Scio, Wellsville, or Hornell on Sabbath Day by our people. Sabbath school and occasional preaching services are being held at Petrolia. The pastor of the Little Genesee Church held services Sabbath afternoons at Portville (Mains) till he took up the work at Richburg. Evangelist Willard D. Burdick held a few meetings at Portville, and these were followed by a series of meetings by Evan-

gelist D. Burdett Coon and Rev. Eli F. Loofboro, and the people were much encouraged and are holding services with occasional preaching by Rev. George P. Kenyon and others.

Northwestern Association

Missionary pastorates of the Northwest are Berlin, Rock River, Coloma and Exeland, Wis., Farnam, Neb., Elkhart, Kan., and Huber, Utah. The people at Huber have not organized a church, but there are more Sabbath-keepers in that vicinity than in some of the other places where a church is said yet to exist. It and Elkhart come in the supervision of Rev. L. A. Wing, general field worker of that section. Farnam has something of help occasionally from the North Loup people, but not this year. Rock River has held no services for some time, a part of the people attending the nearby churches at Albion, Milton and Milton Junction. Berlin and Coloma are about lone Sabbath-keepers so far as numbers are concerned. There is a group of Sabbath-keepers at Edelstein, Ill., but no services are kept up regularly.

Southwestern Association

This field is under the general supervision of our field worker, Rev. T. J. Van Horn. The churches at Little Prairie, Ark., Boaz, Mo., and Attalla, Ala., where there are no stated pastors, he has visited during the year, together with the other churches and lone Sabbath-keepers in his field.

WORK AMONG FOREIGNERS

The work among the Hungarians in Chicago has been continued by Rev. J. J. Kovats. Your secretary has visited him and his work once during the year, but before he was elected secretary. The secretary was favorably impressed by his visit, and hopes to go again soon, and secure the aid of a member of the Chicago Church who can give the work a little more personal supervision.

The secretary, living near New York and New Era, has given considerable time and thought to the work being done by Rev. Antonio Savarese among his countrymen, the Italians. It is a most discouraging work. It seems like attempting the impossible. But a good deal of effort in life is just of that kind. Results can not be seen. But your secretary believes in the work. He believes in the worker. He believes that Seventh

THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per year\$2.00
Per copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

Day Baptists do well to have a share in the tremendous problem of helping the foreigner to have a true view of citizenship in America, and in the kingdom of God.

In behalf of the Board of Managers,

EDWIN SHAW,

Corresponding Secretary.

[The remainder of this report, "Work of the Corresponding Secretary" and "In Conclusion" has already appeared in the SABBATH RECORDER. See issue of September 3, 1917, p. 298, and of June 18, 1917, p. 783.—ED.]

(Continued from page 373)

but on Wednesday we had a most terrific storm.

And now we settle down to digest the feast we had and remember the occasion a long time. Conference reports must now be the "order of the day".

Come again, brethren.

On Sabbath, September 8, Elders G. W. Tenney, G. W. Lewis, and Mrs. Dr. Lewis gave most interesting reports of the General Conference.

REPORTER.

Sabbath School. Lesson XIV.—Sept. 29, 1917

THE SABBATH A SIGN OF SANCTIFICATION. EXO.

31: 12-17

Golden Text.—Exodus 31: 12, 13.

DAILY READINGS

September 23—Exo. 16: 21-30

September 24—Deut. 9: 9-14

September 25—Isa. 1: 10-20

September 26—Isa. 57: 1-14

September 27—Jer. 31: 31-34

September 28—Ezek. 20: 10-17

September 29—Exo. 31: 12-17

(For Lesson Notes, see *Helping Hand*)

SEVENTH DAY BAPTIST EDUCATION SOCIETY.
President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(INCORPORATED, 1916)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman; Arthur E. Main, William C. Whitford, Alfred, N. Y.; Willard D. Burdick, Milton, Wis.; George W. Post, Chicago, Ill.; Walton H. Ingham, Fort Wayne, Ind.; Samuel B. Bond, Salem, W. Va.; Theodore L. Gardiner, Plainfield, N. J.; George Benjamin Utter, Westerly, R. I.; Corliss F. Randolph, ex-officio, Newark, N. J.

BOARD OF FINANCE.
President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.
Directors—Frank Hill, Ashaway, R. I.; Dr. H. L. Hulett, Bolivar, N. Y.; Allen B. West, Milton Junction, Wis.; Orra S. Rogers, Plainfield, N. J.; Wm. K. Davis, Milton, Wis.; Wm. M. Davis, Chicago, Ill.; Grant W. Davis, Milton, Wis.; Winfield S. Bonham, Shiloh, N. J.; Walton H. Ingham, Fort Wayne, Ind.; A. S. Maxson, Milton Junction, Wis.; A. B. Kenyon, Alfred, N. Y.; George W. Post, Chicago, Ill.; Dr. George E. Coon, Milton Junction, Wis.

SABBATH SCHOOL BOARD.
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.
Vice-Presidents—Rev. George B. Shaw, Ashaway, R. I.; Rev. W. D. Burdick, Milton, Wis.; Roy F. Randolph, New Milton, W. Va.; Rev. Walter L. Greene, Andover, N. Y.; Rev. R. J. Severance, Riverside, Cal.; Rev. T. J. Van Horn, Gentry, Ark.; Rev. A. L. Davis, North Loup, Neb.; Rev. A. Clyde Ehret, Adams Center, N. Y.
Trustees—Prof. A. E. Whitford, Milton, Wis.; Dr. A. L. Burdick, Janesville, Wis.; W. H. Greenman, Milton Junction, Wis.; Grant W. Davis, Milton, Wis.; Mrs. Mabel C. Sayre, Albion, Wis.; Rev. L. C. Randolph, Milton, Wis.; E. M. Holston, Milton Junction, Wis.; R. Vernon Hurley, Milton, Wis.; Dr. G. E. Crosley, Milton, Wis.; Prof. D. N. Inglis, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Dr. I. M. Babcock, Milton, Wis.; George M. Ellis, Milton, Wis.; Allen B. West, Milton Junction, Wis.; Rev. Wm. C. Whitford, Alfred, N. Y.
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.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.
President—Mrs. A. B. West, Milton Junction, Wis.
Vice Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.; Mrs. Nettie West, Salem, W. Va.
Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of *Woman's Work*, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.
Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Lucy A. Wells, Friendship, N. Y.
Secretary, Southwestern Association—Mrs. R. J. Mills, Hammond, La.
Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.
Secretary, Pacific Coast Association—Mrs. N. O. Moore, Riverside, Cal.

YOUNG PEOPLE'S EXECUTIVE BOARD
President—Rev. H. N. Jordan, Milton Junction, Wis.
Vice-Presidents—Emma Rogers, Grand Rapids, Wis.; Clifford Burdick, Milton, Wis.; Verna Foster, Milton, Wis.; G. Wayland Coon, Milton Junction, Wis.; Harry Talbot, Milton, Wis.; Marion Ingham, Fort Wayne, Ind.
Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.
Corresponding Secretary—Miss Minnie Godfrey, Walworth, Wis.
Treasurer—Prof. L. H. Stringer, Milton, Wis.
Trustee of *United Society*—Rev. Wm. L. Burdick, Alfred, N. Y.
Editor of *Young People's Department of SABBATH RECORDER*—Rev. R. R. Thorrigate, Homer, N. Y.
Junior Superintendent—Mrs. W. D. Burdick, Milton, Wis.
Intermediate Superintendent—Carrol West, Mitchell, S. Dak.
Field Secretaries—Miss Edna Burdick, Dunellen, N. J.; Miss Ethlyn Davis, Leonardsville, N. Y.; Miss Mabel Jordan, Nile, N. Y.; Mrs. L. E. Babcock, Battle Creek, Mich.; Rev. A. L. Davis, North Loup, Neb.; Mrs. Orville Bond, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Miss Mary Brown, Riverside, Cal.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT
President—Mr. Ira B. Crandall, Westerly, R. I.
Recording Secretary—Mr. Frank Hill, Ashaway, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Advisory Committee—All members of the Missionary Committee in each of the Associations.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. 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.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY PUBLISHING HOUSE
REPORTS, BOOKLETS, ADVERTISING MATTER AND ALL KINDS OF PRINTING AND PUBLISHING
The Recorder Press Babcock Building
WILLIAM MAXSON STILLMAN,
COUNSELLOR-AT-LAW
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
Catalogue sent upon request.

FREE CIRCULATING LIBRARY
Catalogue sent upon request
Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION.
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT FUND.
For the joint benefit of Salem, Milton, and Alfred. The Seventh Day Baptist Education Society solicits gifts and bequests.

New York City

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW.
220 Broadway, St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHEAST"
76 West 103d Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building, Phone Central 360

SMITH'S BIBLE DICTIONARY

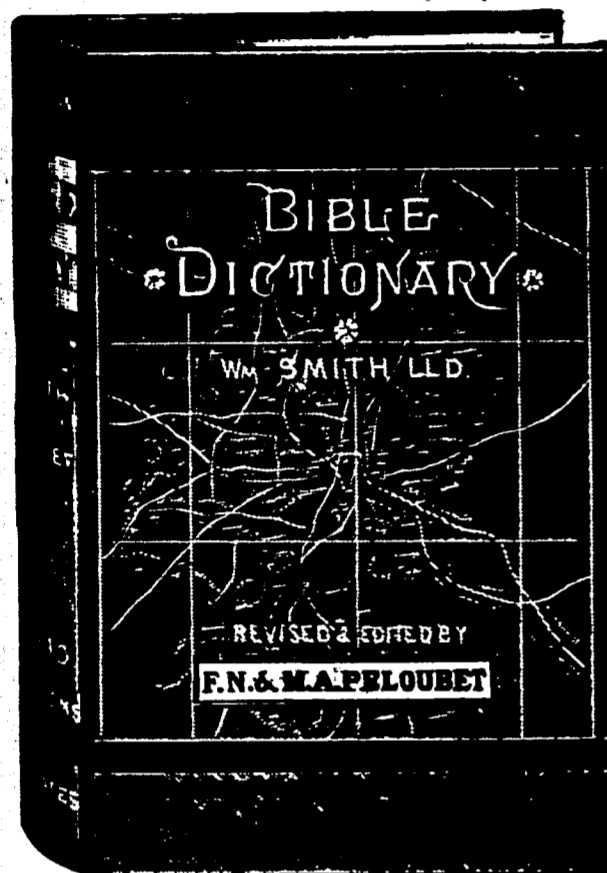
TEACHER'S EDITION

Especially Edited and Brought Down to Date by the Noted Bible Commentators and Sunday School Lesson Note Makers

F. N. and M. A. PELOUBET

Authors of

"Select Notes on the International Lessons"



Every one acknowledges the superior value of Dr. William Smith's Bible Dictionary, as containing the fruit of the ripest Biblical scholarship. It is practically the foundation, or father of all other Bible Dictionaries. It has been adapted in its present form to the convenience of Sunday School Teachers and Scholars. By the addition of an account of the latest researches in Bible Lands and references to the Revised Version of the New Testament, with innumerable notes on the significance of Bible names, meaning of words, a complete revision of the geography of Palestine, the correct locating of sacred places, etc., the book becomes a veritable treasury to Sunday School workers.

Cloth Edition. \$1.50 Postpaid

This Edition of Smith's Bible Dictionary is

AN ENCYCLOPEDIA OF BIBLE KNOWLEDGE

In addition to the other features, a new chronological harmony of the Gospels and History of the Apostles, together with 440 Handsome Illustrations and Colored Maps made from the latest geographical surveys, make this Bible Dictionary a complete Encyclopedia, Biographical Dictionary and Gazetteer, which will prove itself of untold value to everyone interested in the study of the Sacred Scripture.

Contains over 800 pages, and 440 colored maps and illustrations which greatly enhance the value of the book. Size, 5½ x 7½ inches. Bound in Cloth, \$1.50 postpaid. Bound in Flexible Leather, \$2.25 postpaid.

THE SABBATH RECORDER

Plainfield, New Jersey

Leather Edition
\$2.25 Postpaid

The Sabbath Recorder

DEAR to us all should be the lives of men who helped Christianity and all our civilization when it lay helpless in the midst of savages. . . . To look out in the evening toward the west and see the saffron ether poured out of invisible urns, is only one half as sublime an act of spirit as the retrospect of the heart that looks back and sees that atmosphere of human love and truth that rolled down upon the world from the great hearts of Christ and his missionary children. . . . The ancients saw in their sacred vales and woods three graces, and at times, in poetic moments, nine muses; but this single grace, the spirit of love, this wandering virtue of missions, surpasses all the fabled ones of history. . . . Continents that lie in darkness shall see light, and the wilderness that has no beauty shall blossom like the rose.—David Swing.

—CONTENTS—

Editorial.—Our Problems as Seen by Pres. George B. Shaw.—The Report of That Special Committee.—Woman's Board Commended.—Improve the Last Year of the Forward Movement.—The Boards Were Requested to Help.—Keep in Touch With the Soldiers.—We Must Both Preach and Practice.—"Religious Education" by Correspondence.—Don't Overlook the Good Things.—How Conference Was Fed.—Statement by Committee.—President Wilson to the Children	385-388	Woman's Board Meeting.....	398
Notes by the Way.....	388	On the Trall.....	400
War and the Sabbath.....	390	Letter of Appreciation.....	400
Missions.—Our Java Letter.—Monthly Statement.....	393	The Drafted Men Again.....	401
How the Conference Was Fed.....	394	Young People's Work.—Christ's Yoke: What It Is and How to Wear It.—Young People in Social Life.....	402
The American Flag and the Banner of Prince Emmanuel.....	395	American Sabbath Tract Society—Meeting Board of Directors.—Special Meeting.—Annual Meeting.....	404
Woman's Work.—A Mother's Cry in the Night (poetry).—Interesting Exhibits at Conference.—Minutes of		"Above Every Name".....	405
		Children's Page.—Underground Railroad.—The President's Call to the Children.....	406
		Safeguarding Evangelism.....	408
		Sabbath School.—Lesson for Oct. 6, 1917.....	409
		Our Weekly Sermon.—The Need of the World.....	411-413
		A Song of Work (poetry).....	413
		Marriages.....	414
		Deaths.....	414