

## SAVE THE LIFE OF A CHILD

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until the next harvest*

**T**HOUSANDS of American workers are on the ground—among them some of our own people. Thousands of American dollars must be given for this great emergency; among them the dollars that you must give.

*Somebody's child is starving!  
Somebody's money will save it!*

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**THE HOOVER FUND**, or if more convenient send to F. J. Hubbard, Treasurer,  
Plainfield, N. J.

# The Sabbath Recorder

### "UNDER THE SHADOW OF THE ALMIGHTY"

In the secret of His presence how my soul delights to hide;  
Oh! how precious are the lessons which I learn at Jesus' side!  
Earthly cares can never vex me, neither trials lay me low,  
For when Satan comes to tempt me, to the "secret place" I go.

When my soul is faint and thirsty, 'neath the shadow of His wings  
There is cool and pleasant shelter and refreshing crystal springs;  
And my Savior rests beside me as we hold communion sweet;  
If I tried, I could not utter what He says when we thus meet.

Only this I know, I tell Him all my doubts, my griefs and fears;  
Oh! how patiently He listens, and my drooping soul He cheers.  
Do you think He ne'er reproves me? What a false friend He would be  
If he never, never told me of the sins which He must see.

Would you like to know the sweetness of the secret of the Lord?  
Go and hide beneath His shadow; this shall then be your reward;  
And when'er you leave the silence of that happy meeting-place  
You must mind and bear the image of the Master in your face.

—An Indian Girl.

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# SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held at Shiloh, N. J., August 23, 1921

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## A Successful Business Man's View of the Christian Church

On another page we give our readers a splendid article by Ransom E. Olds on the value of the church for business men and for those who labor. It is seldom that such a testimony appears from great business leaders. Messages like his are greatly needed in these trying times and we are glad to give this article a place in the SABBATH RECORDER. Such words will do much toward bridging the chasm between the church and the outside world.

**Glaring Inconsistencies** We can but feel that some of the claims made by the advocates of Sunday laws are strangely inconsistent for men who claim to base all their beliefs upon the Bible, and who profess to be broad-viewed in matters of religious freedom.

If, as they say, the proposed laws are in no way regarded as having to do with religion; if the *real* claim is for "one day's rest in seven" for toilers, then why would not "Saturday" answer every purpose? To plead for laws making the seventh day of the week a general rest day, would advocate a measure which would give the rest for which the "Lord's Day" reformers are ostensibly so anxious, and at the same time afford to those who desire to worship on Sunday the *very best possible preparation* for the proper observance of that day. Indeed, if the so-called "Lord's Day" is to be observed as a day of worship, what better preparation for worshipful communion with God could be imagined than to have the preceding day devoted to rest from toil?

But no; the pretension for rest for the poor working man is *not* the main thing even though the reformers persistently push that to the front. The moment one goes beneath these surface pretensions he must discover the inconsistency; for he finds that no day in all the week, but *Sunday*, would be acceptable for the proposed rest day. And every one knows that this day is chosen on *religious grounds*—chosen because some people religiously suppose it to be the Sabbath and are bent on compelling everybody else to observe it.

If Sunday were eliminated from the problem, does any one believe that Bowlby, Crafts, and others would be devoting their lives to securing laws on the mere matter of a day of rest for toilers? This is only a disguise to hide the real underlying motives and purposes of those who would compel the observance of religious tenets by civil laws. If this so-called needed-rest-screen were removed and the one real purpose of its advocates were allowed to stand out clearly with no camouflage whatever, the liberty-loving people of America would say: "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's" and cease this underhanded effort to unite church and state in this land of religious freedom."

The SABBATH RECORDER would not be understood as placing obstacles in the way of securing "one day's rest in seven". On the other hand it would plead for such a day to the best of its ability. But it insists upon allowing the individual to choose his own day, especially where the *Sabbath idea* is involved as the prominent thing. This it does because the Sabbath stands upon religious grounds alone. It has to do with a man's conscience; and is a matter to be settled between the individual and his God. The state has no right to compel a man by civil law to observe any Sabbath. It is prohibited by the Constitution to make laws upon matters of religion.

We have received a lengthy circular letter from the Lord's Day Alliance in which it complains about the exaggerated propaganda put forth by certain business and amusement companies against its efforts at legislation to enforce Sunday observance. With much that it says we are in accord. We regret as much as the Alliance can, that there are so many sinners, and irreligious persons, who care nothing for any holy day. But we can see nothing in the policeman's club or the sheriff's method for compelling them to be better. This was never Christ's



way. Only by gospel methods in the spirit of Jesus can human hearts be won to the Sabbath of the Lord. The civil law method is inconsistent with the gospel of Christ and with the Constitution of the United States.

Another inconsistency is evident in the persistent effort to attach the "American Christian Sabbath", in other words, the "American Rest Day", to the Fourth Commandment.

The fourth item of the circular in which the Alliance states its position reads as follows:

4. The Alliance holds that the Fourth Commandment is still in full force and effect. It believes that the Sabbath was given, not merely for one nation, but for all people and that the world needs it today more than ever, both as a day of rest from excessive activity and as a day for religious inspiration in an age of worldliness and doubt. It holds that Christ did not abolish the Fourth Commandment, as some have held, but rather that in freeing the Sabbath from narrow and technical interpretations he strengthened and spiritualized the holy day. He said he came "not to destroy but to fulfill the law."

This is sound Bible truth. It is put forth by men who claim the Bible as their only rule for faith and practice. Its words and its spirit are true to God's blessed Sabbath commandment, enjoined and exalted by the prophets, and observed by Christ and his apostles. The Alliance people insist that it was not abolished; that all people are under obligations to observe it, and that the world needs the Sabbath today more than ever. And yet they deliberately substitute the "venerable day of the sun", as Constantine called it, for this holy Sabbath of their Bible! and that too while insisting that Christ came not to destroy this law, but to fulfill!

Everybody knows that God's law has no reference to Sunday, and that there is no authority for any change of the Sabbath to be found in the New Testament. And yet men who so strongly insist upon the Bible as their only rule in matters of faith and practice, complain of all who do obey the Bible in Sabbath-keeping, and they are straining every energy to secure civil laws compelling us to keep another day, even the "venerable day of the sun" which they call "The American Rest Day" or the "Christian Sabbath".

One thing more: After an agreement upon several points in a conference between Sabbath-keepers and those who observe Sunday—points that would be satisfactory to both sides—the leaders of the Alliance refuse to approve a bill, now pending, which would permit business men who have conscientiously observed the seventh day, to open places of business on Sunday!

They would permit Sabbath-keepers to "labor" on Sunday, but make a distinction when it comes to opening the store! The reason given is this: "It would subject Christian business men to most unfair competition and expose them to unjust pressure to renounce their Christian convictions in self-protection."

This is certainly a weak and pitiful plea! But it is the only reason given in the circular sent us. Think of it a little, and see how it really is. Only stores of similar character can come into competition. For example, two clothing stores are in a given town. One is owned by a Sabbath-keeper who conscientiously has to close his store on the Sabbath, which is everywhere regarded as the *very best* trading day of the entire week. This gives his Sunday competitor the full benefit of the best day for trade.

Then on the following day, which, in the nature of the case, is the poorest day for trade, our Sabbath-keeper can quietly open up, and do what little he can to make up for loss of the *best* trading day which his Sunday neighbor has made the most of.

And yet the Sunday-law lobbyists try to show that the Sabbath-keeper should be compelled by law to lose *both* days for fear of subjecting the Sunday man to "unfair competition" and exposing him to temptations "to renounce his Christian convictions"!

What would Christian convictions be worth that could not stand the "pressure" of such a test, and that too after the man had enjoyed by far the best end of the bargain? The Sabbath-keeper had to stand the pressure, and cheerfully and conscientiously did so. But this does not seem to be sufficient in the eyes of those who would compel religious observances by law. They insist on going further and compelling the one who keeps God's Sabbath to lose another day in order to save the "pressure" which his being in his store would bring upon "Christian business men".

**"A Stirring Letter Who Will Heed It?"** We hope every one receiving this RECORDER will be sure to read Brother Tenney's letter on another page, showing how our friends can help to make our denominational paper more interesting and helpful.

We are always glad when the mail brings us an article from Brother Tenney's pen. And we sincerely wish he would send more of his spiritual, helpful comments on the Bible. In making association programs where his gift for writing precious things from the Bible is best known, the committees have wisely chosen him for daily talks "With the Word" by which the devotional services have been made rich with spiritual food. Brother Tenney has a special gift for this line of writing, and we would like to make the chaplain of Battle Creek Sanitarium, the chaplain of the SABBATH RECORDER to furnish brief items of comfort, and inspiration, and help. His work leads him to comment on good things in the Bible a great deal, and there are those who feel that many of his best thoughts should be preserved.

We hope our dear brother will lay aside all hesitancy and send us help just as often as he feels able to do so.

**A Boom for Shiloh as a Seventh Day Baptist Community**

This week the friends of the Shiloh, N. J., Church give the first installment of a series of articles setting forth the opportunities and advantages offered there for lone Seventh Day Baptist families who may desire to find homes near church and school privileges, and where farm life can be enjoyed with good assurance of success.

Several good farms are reported to be available from owners who wish to retire from business, and the fact that some of these are passing into the hands of Sunday-keepers causes some concern among our people. It would be better for all parties concerned if the community that is so largely Seventh Day Baptist can be kept so. And we know no reason why Sabbath-keepers should not purchase farms there and do well on them since other people who buy are prospering finely.

It is hoped that lone Sabbath-keepers seeking employment, and families desiring homes in a beautiful homeland may find it to their advantage to settle in Shiloh. Watch the RECORDERS for what the friends of the good cause may have to say. Re-

member that the General Conference is to be held in Shiloh this year, and by attending that you can have a chance to study these advantages at first hand.

**Memories of "Snow Bound" In the West Virginia Hills** At the close of a mild spring-like day in February, as the setting sun illumined the hills and plains of New Jersey, we took the train for Salem, West Virginia. Rapidly the lengthening shadows faded, and then through all the night the moon's soft light rested upon hills and vales, as our train sped on past the nation's Capital and along the Potomac's silvery sheen toward the uplands of Deer Park and rugged mountains of the Cheat River country.

The first suggestion of morning found our train laboring up the famous seventeen-mile grade and nearing the plateau upon which stand the summer hotels of Deer Park and Mountain Lake.

No matter whether it be summer or winter those rugged old hills always have a charm. We have seen them many times in the rich robes of tender green illumined by the sunshine of spring. We have admired them when the deep foliage of summer softened their rugged rock-ribbed outlines and the songs of birds lent their magical charm, and again when frost-tinged autumn forests seemed like gaudy robes to crown the mountains with unspeakable beauty. But at the first peep of this winter morning we were deeply impressed with the somber coldness of bare rocks and angular peaks as:

"The sun on that brief winter day  
Rose cheerless over hills of gray."

As certainly as in Whittier's "Snow Bound" it gave,

"Its mute and ominous prophecy"

of a coming storm. The dim misty haze had already begun to shroud the outlines of distant peaks, throwing a gauze-like chilling mantle of gray over the rugged landscape. And when we reached Salem a fine soft snow had begun to fill the air. Very slowly throughout the day with thickening cloudiness the snow-mists grew denser and:

"Unwarmed by any sunset light  
The gray day darkened into night,  
A night made hoary with the swarm  
And whirl-dance of the blinding storm."

"All night long the storm roared on", and when morning came we looked out up the



West Virginia hills transformed. Everything—fields, fences, barns, houses and hills were buried out of sight. Nothing upon which our eyes had rested the night before was visible. There was not even a sign of any pathway for man or beast, and no track of either could anywhere be seen.

But what cared we for all the storm. We had found a safe and comfortable retreat in the home of our loved ones, where the cheery gas lights the evening before had beamed out of every window sending forth rays of glory into the night, and on every hearth the gas fires had burned to keep out the cold. Thus safely housed, we had a few hours for loving visits before we would have to hustle for our home train, and for the land beyond the mountains. In our every heart we could say with the poet-author of *Snow Bound*:

"What matter how the night behaved?  
What matter how the north-wind raved?  
Blow high, blow low, not all its snow  
Could quench our heart-fire's ruddy glow."

**Another Friend Called Home** Only last week we had to write of the sudden death of our friend of many years, Brother C. Layton Ford, accidentally killed on January 28 while hunting. Today many hearts are saddened over the sudden death of Mr. Ford's brother, Samuel L. Ford, of West Union, W. Va., who dropped dead from heart trouble on February 16, while at work on his farm.

It was in answer to a call to assist in his funeral that we made the trip mentioned in the preceding editorial entitled "Snow Bound". The data for a life-sketch of our friend will soon come to hand, and in due time this will appear in the *RECORDER*. But just now we will be so glad if the dear Lord would give us words of helpful comfort for all those who suffer from such sudden and overwhelming loss of loved ones. No matter how the death angel comes, whether by lingering disease or by sudden stroke, there is always the inevitable shock of sorrow. But in cases of sudden death, the sorrow becomes especially heart-rending, owing to the fact that there has been no time to fortify one's heart against the inevitable change that must sometime come to all.

There come times when frequent experiences of sorrowing friends cause us to concentrate our hearts and minds upon the great mystery of death. If we can only be enabled

to see and understand more perfectly the far-seeing plans of God for the welfare of his spiritual children created in his own image; if we could but understand the goodness of the Providence that ordains bereavements; if we could learn how God himself looks upon that transition which we call death; if we could know just what estimate he places upon the continuance of our years in this mortal stage of our existence, we might be able to think of death as the opening of a door to let us through into God's other room—into the mansions of which the Savior spoke when about to leave his disciples.

In a world where we can not fully understand anything that pertains to the mystery of life, it would be strange if we could solve all the problems concerning death. Nevertheless we might receive most comforting assurances regarding the whole matter if we could know how God looks upon it.

From our earthly stand-point, physical existence is regarded as everything. All that a man hath will he give for his life. But to the God who has created his children in his own image for the spirit land immortal, mere physical existence must be only a trifle in his far-reaching plan for human welfare. Jehovah must see through the mists which obscure our earthly vision and he beholds only life in his universe. The body to him must seem more like a garment which the living soul lays aside upon its liberation for the higher life beyond.

If we could be given telescopic vision to see the universe as God sees it; if the souls that have been lifted out of sin and attached to the life of Christ could be permitted to behold the vista of an infinite life stretching away into eternity; if we could think of death more as we do of the snow-drifted winter today, with all life snow bound indeed, but only biding God's springtime resurrection; if by faith we can look upon death and the grave as only life's winter, beyond which we may live on in an expanding, deepening, broadening, and enriching existence, what a help and comfort it would all be. Oh! if we can by faith, see life—*real life*—with the veil removed, and with the curtain lifted, until the future as God sees it seems real to us, with its glorious life, its visions of beauty, how different death would seem! Death must sweep away our limitations of mortality, and then life can expand into per-

fect freedom, into fullness of joy in the land of Paradise restored.

Sad indeed, is the hopeless outlook of the one who forgets when winter snows cover the earth, that spring is sure to come. Sadder still is the condition of one who fails to see the light of love even when bereavement darkens the home.

"Alas for him who never sees  
The stars shine through his cypress trees!  
Who hopeless lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play!  
Who hath not learned in hours of faith  
The truth, to flesh and sense unknown,  
That Life is ever Lord of Death,  
And Love can never lose its own!"

**What Did Christ Think of Death?** We know no better way to learn how God regards death than to study the thoughts expressed by Jesus. He spoke of the spiritual world as naturally as we would speak of the scenes surrounding our own childhood home. In his wonderful prayer in connection with the Last Supper he spoke of the glory he had with his Father before the world was. Just before that prayer he comforted his disciples with the thought that he was going to prepare a place for them that where he was there they too might be.

His disciples, more than once, asked him about the kingdom concerning which he said so much. At such times and with such a question pending, Christ would surely be candid with them. He tried to show them the nearness of the spiritual world to which they were hastening and gave them a practical illustration of his teaching when he was transfigured before them and revealed Moses and Elijah who had passed from earth centuries before as being still alive in the spirit land and interested in things of earth. In the parable of the rich man and Lazarus, Jesus represented the poor man as being carried at death, by the angels to be with Abraham, and to the dying penitent he said: "Today shalt thou be with me in Paradise."

**How the Disciples Regarded Death** After Christ we would regard the disciples as the very best authority on questions concerning death and what follows. These men were so near to Jesus that they must have learned from him the fuller meaning of what we call death.

There was Peter contemplating the end of this earthly pilgrimage. He speaks of

his hope as an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.

Then there was Paul whom Jesus met in a marvelous way. In writing of death he spoke of it as being absent from the body and present with Christ. To him death was a great gain, and he expressed his readiness to die and be with the Lord.

To the Corinthians he wrote: "For we know that if our earthly house of this tabernacle were dissolved, we have a building from God, a house not made with hands, eternal in the heavens. . . . Therefore we are always confident, knowing that, while we are at home in the body, we are absent from the Lord: We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Then when Paul stood at death's door and looked over his past life he was ready to go, being fully assured of the crown of life waiting for him in heaven. This is the way Paul understood the teachings of Christ.

Finally, there was John the beloved disciple, who lived so near to his Master. Time will fail us to tell of his glorious vision of those who "came out of great tribulation" through the gates of death to the blessed home where all tears shall be wiped away.

Friends of many stricken homes, great will be the consolation from him who went to prepare a place for us and who said, "If it were not so I would have told you"; if you can only make these things real and come to think of death as it was regarded by Christ and those who lived nearest to him.

#### A STIRRING LETTER, WHO WILL HEED IT?

DEAR DOCTOR GARDINER:

I have noted your appeal for help as given in the last *RECORDER* and I wish to assure you of my hearty sympathy. I have felt that to place a man in your position and then leave him to his own resources unaided is a good deal like setting a man at making bricks requiring him to make a full tale every week and yet leave the man to find his own straw, yes, and his clay also. It is not fair. We all want and demand a good live paper, and thanks to you, Dr. Gardiner, we are getting it, but we are taking it out of your vitality and vim. Nobody likes a paper made up with scissors and paste. We do not relish selected articles, good though they



are. For me I seldom read one in any paper. I want fresh fodder that meets my needs, and I am not peculiar in that respect either.

When I think over the men and women I have met in Seventh Day Baptist ranks who are well qualified in education and experience and in wisdom to help make our paper what it should be, I am surprised that the editor is not snowed under with articles, so that his perplexity shall be how to find room for all the good things that are showered down upon him. We should soon have a sixty-four page journal laden with rich things directly relating to our own spiritual interests and lives. What an uplift such a paper would give to us all. I am not saying this in a way, to deprecate the good paper we have. I wonder with every number how our editor can make it so good, but he cries for help, and by all that is good and merciful he ought to have it. Our pastors and teachers and laymen and women ought to rally until the Commission shall have to do as they did when the Temple was built, beg the people to let up on such liberal giving.

That does not mean that our paper should be filled with diluted mushy stuff that means nothing to anybody, but with strong spiritual food that will nourish and edify our people. I would not plead for this if I did not see the resources clearly in sight. It can be done without anybody becoming disagreeably prominent. With my limited acquaintance I could name at least two-score people in our ranks whose work should often be seen in the RECORDER, and every word of the matter would be read and relished by every reader. But even now that I have gotten this out of my system and onto paper, I am embarrassed at the thought of sending it. It applies splendidly to Brother A., to Sister B., to Professor C., and to Doctor D. I can heartily recommend it to them all and a lot more, but perhaps some will say, Thou that sayest a man should not shirk, dost thou shirk? I think that comes pretty near being a quotation from the second chapter of Romans, and possibly it hits me, and would I not better burn this sheet up and let dear Brother Gardiner flounder along? No; I believe I'll send it along:

GEORGE C. TENNEY.

"The waters of God's blessings flow downward, and he who would drink them must stoop."

## THE FEDERAL COUNCIL OF CHURCHES

DEAN ARTHUR E. MAIN

(Continued)

The following are a few statements suggested by the report of the Executive Committee and the treasurer:

The churches of the United States could not have helped the government and the soldiers and sailors in the great war as they did without the leadership of some organization standing for the principles of co-operation as the Federal Council does.

The present seems to be a supreme hour of responsibility and opportunity for the Federal Council. One of the greatest needs is to get local churches and their pastors into closer sympathy with the work, the spirit, and the scope of the whole co-operative movement. The progress in this direction has been greater during the past three years than in all the preceding period of the council's existence.

The denominational consciousness of our constituent bodies has seldom if ever been as clear and strong as now. Yet there is also a general and genuine spirit of co-operation.

It seems but just to say in view of our history that co-operative work must for the present at least depend for life and vigor upon the Federal Council. The recent experiences of the nations of the world emphasize the necessity of both national and international co-operation in all the affairs of human relationship.

The total present denominational apportionments are about \$12,000. If the Federal Council is to improve existing opportunities and responsibilities, its budget should be increased to about \$300,000 a year. In the election of new members of the Federal Council such persons should be elected as really purpose to attend the important Quadrennial Meeting.

During the recent Quadrennium among the more important meetings held besides those regularly appointed have been those in Washington, Pittsburg, New York City, Chicago, Yonkers, Atlantic City, Cleveland, The Hague, and at St. Beatenberg, Switzerland.

One important action of the Federal Council was with reference to the question of Army and Navy Chaplains. Their number has been increased and the dignity of the position more completely recognized. It also

urged total war prohibition; and advocated the granting of freedom in missionary work. In some very real sense the Federal Council is a voice of the Christian people of America that is not without influence and power. The Federal Council has been instrumental in bringing together for conferences employers and employees. The Commission on The Church and Country Life has made the first state wide survey ever made of the country churches. The Commission on Christian Education was the first to suggest the value of week day religious instruction. The Commission on relations with France and Belgium has helped to save Protestant institutions and influences in these nations. Pastor Keller of Zurich expresses the hope that the American Christians will not leave the Swiss churches alone and will not abandon the common cause of Protestantism in the Old World. The Committee on Negro Churches have appealed to the citizens of the United States to act more in harmony with the high ideals of Christianity and democracy in the present strained relation between the races.

Messengers have gone back and forth especially during the period of the war between churches in America and those in Great Britain, France, Belgium, Switzerland, Italy, Hungary and other nations; and the relations thus established are becoming intimate and significant. Representatives of the churches of France, Belgium, Italy, Switzerland, Holland and Great Britain have also attended meetings of the Federal Council in this country. During the past year, and under appointment by the Federal Council about fifty friendly visitors of several denominations have been among the churches of Europe, and it is evident that their visits were timely and most helpful. At a Conference held in Geneva last August, it was voted that the time had come to prepare for what is to be known as the Universal Conference of the Church of Christ on Life and Work. It has been proposed that this Conference should be held either in 1922 or 1923. The staff of workers of the Federal Council numbers about seventy-five at the New York offices, four in Washington and three in Chicago. It is a growing conviction that the money needed to carry on the increasing work should come in larger proportions from the constituent bodies, rather than from individuals.

The following publications have been used

during the quadrennium: Library of Christian Co-operation—Six volumes containing the reports of the last Quadrennial meeting; Churches of Christ in Time of War; Survey of the Moral and Religious Forces in the Military Camps and Naval Stations in the United States; War-Time Agencies of the Churches; A Manual of Interchurch Work; Community Programs for Co-operating Churches; Six Thousand Country Churches; The Churches of Christ in America and France; Handbook of French and Belgian Protestantism; Progress of Church Federation; Nine Monographs by the Committee on the War and the Religious Outlook under the heading, "The Religious Outlook"; Volumes of the Committee on the War and Religious Outlook—The War and Religion: a Bibliography; Religion among American Men as Revealed by Conditions in the Army; The Missionary Outlook in the Light of the War; The Church and Industrial Reconstruction; Next Steps toward Church Unity; The Year Book of the Churches—This has been issued with increasing completeness from year to year, and now has become a genuine compendium of ecclesiastical information.

The future strength and usefulness of the Federal Council depends upon our standing squarely and unalterably for the great fundamental facts of the Christian religion. But the churches must do teamwork. We need one another. The world needs not a new or old social order, but a true Christian order. The church faces the greatest opportunity it has ever had since Christ threw it out into the stream of world life. The situation should not stimulate pride but send us to our knees in prayer for wisdom and strength.

During the first quadrennium, the income and expenditures were about \$88,000. In the second quadrennium they were about \$272,000. In the third quadrennium, the total was \$722,000. Hundreds of thousands of dollars have been sent to the aid of French and Belgium churches.

(To be continued)

When the longshoremen wear silk shirts, the shop girls expensive furs, the mechanic a swell suit, the "nouveau riche" run touring cars, we must all agree that America has a little edge on some of the islands of the sea.—*Silent Partner*.



## THE COMMISSION'S PAGE



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

*"Without me ye can do nothing."  
"Lo, I am with you always, even unto the  
end of the world."*

### ROLL OF HONOR

North Loup (1) (1/2)  
Battle Creek (1) (1/2)  
Hammond (1) (2)  
Second Westerly (1)  
Independence (1)  
Plainfield (1) (1/2)  
New York City (1) (1/2)  
Salem (1)  
Dodge Center (1)  
Waterford (1) (1/2)  
Verona (1/2)  
Riverside (1) (1/2)  
Milton Junction (1/2) (1/2)  
Pawcatuck (1/2)  
Milton (1/2)  
Los Angeles (1/2) (1/2)  
Chicago (1)  
Piscataway (1/2) (1/2)  
Welton (1)  
Farina (1)  
Boulder (1/2)  
Lost Creek (1) (1/2)  
Nortonville (1)  
First Alfred (1/2)  
DeBuyter  
Southampton  
West Edmeston (1/2)  
Second Brookfield (1/2)  
Little Genesee

Marlboro (1/2) (1/2)  
Fouke  
First Brookfield (1/2)  
First Hebron

(1) Churches which have paid their full quota, on the basis of ten dollars per member, for the Conference year 1919-1920.

(1/2) Churches which have paid one-half their quota for the Conference year 1919-1920.

(1) (2) Churches which have paid their full quota for the two Conference years beginning July 1, 1919, and ending July 1, 1921.

(1/2) (1/2) Churches which have paid half their quota for each of the first two Conference years of our Forward Movement, ending July 1, 1921, or for the calendar year 1920.

### QUARTERLY MEETING OF THE MEMORIAL BOARD JANUARY 9, 1921

The regular quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held in the parlor of the Seventh Day Baptist church, Plainfield, N. J., at 10.15 a. m. Present: Henry M. Maxson, William M. Stillman, Orra S. Rogers, Frank J. Hubbard, Edward E. Whitford, Holly W. Maxson, Clarence W. Spicer, Asa F. Randolph and William C. Hubbard. Minutes of the last meeting were read.

Frank J. Hubbard, Treasurer, reported the following:

a. The Board holds 190 mortgages on about as many different pieces of property. One hundred and twenty-nine seem to be satisfactory; 28 need slight repairs; 33 have been referred to the Finance Committee for consideration.

b. Mr. Grant Davis, executor, asks the Board to adopt a resolution authorizing Mrs. Noey to deduct from the estate an amount equal to interest at 6 per cent per annum on the amount of the inheritance tax which she has paid.

The suggestion of Mr. F. D. Burdick, of Milton, Wis., that we place in escrow with the Bank of Milton, the five shares of stock of the Burdick Cabinet Co., owned by the Estate of Julia A. Saunders, to be turned over upon payment of same at par, with a view to being able to better interesting outside capital.

Letter from Mr. George F. Potter, Edelstein, Ill., stating that under the existing circumstances, the Southampton Church does not feel that they should accept any more of the Burdick Estate money, and suggesting that it be diverted to Milton College, hereafter.

Communication from Rev. George B. Hills regarding the loan made to the Los

Angeles Church, stating that the trustees of the church had been authorized to give the Memorial Board a note to cover their indebtedness. The proper papers have been forwarded.

The Hornell church matter is still pending. The deed to same is being secured from the original trustees or their heirs. Because the Memorial Board is a "foreign" corporation as far as New York is concerned, title is being taken in the name of William C. Hubbard, who will execute a declaration of trust showing that the deed is held for the benefit of the Board.

Every item of interest, save one, is paid.

All moneys are invested, except for some very small balances in the Ministerial Relief and Twentieth Century Funds.

All papers re bequests are codified and filed for reference.

A modified form of report for printing in the Conference Year Book has been compiled and is recommended for future use.

Regarding the Noey Estate tax, the President and Secretary were authorized to execute the necessary paper, as requested by Mr. Grant W. Davis.

The request of Mr. F. D. Burdick was approved and the Treasurer was authorized to forward to the Milton (Wis.) Bank the five shares of the Burdick Cabinet Co., stock, expressing the wish that they will be able to sell it for \$500.

The matter of transferring the Burdick Estate money, now given to the Southampton Church (Edelstein, Ill.) was left to the Treasurer with power to secure an action from the trustees giving the Board the right to remit the funds to Milton (Wis.) College, as suggested.

It was voted that the annual printed report of the Board be revised and condensed as suggested and compiled in a sample report submitted by the Treasurer, F. J. Hubbard.

A communication was read from J. C. Wilson, Attalla, Ala., re the sale of the Attalla Seventh Day Baptist church, and enclosing a proposition from Joe Rhea to pay \$250 cash, and give a mortgage for \$750 for one year at 8 per cent interest. The proposition was approved.

The request of Dean A. E. Main for a further allowance of \$50 for the use of Mrs. Angeline Abbey was granted.

The White Cloud (Mich.) Seventh Day Baptist Church reported through its church

clerk, Mrs. Nettie Fowler, that its church property is progressing nicely, is insured for \$2,000, in favor of the Board of Trustees of the Seventh Day Baptist Memorial Fund, and that the property represents an investment of more than \$4,000.

The Treasurer reported on the sale of the A. A. Prudhon property which has been under foreclosure for five years, showing a net gain of \$1,717.76 after all costs, disbursements and accrued interests. The disposition of the \$1,717.76, belonging to the Chair of Greek Language and Literature Fund of Alfred University, Alfred, N. Y., was referred to F. J. Hubbard, Treasurer, and Herbert G. Whipple, attorney for the university.

It was voted that the President appoint a committee to revise the By-Laws of this Board. The President appointed Orra S. Rogers, Frank J. Hubbard and William M. Stillman such committee.

The report of the Treasurer for the quarter ending November 30, 1920, was read, approved and ordered placed on file.

The report of the Finance Committee was read, showing changes in securities, was approved and ordered placed on file.

It was voted that the Discretionary Funds be appropriated as follows: The George H. Babcock Fund, \$1,138.82—\$200 to Milton (Wis.) College, and the balance, \$938.82 to Salem (W. Va.) College. The Henry W. Stillman Fund to Milton (Wis.) College—\$709.13.

Minutes read and approved.

WILLIAM C. HUBBARD,  
Secretary.

### WHY?

Why become a Christian? Why should one join the church? Why should he give generously to its support? How much should he give? If love does not prompt an answer it is hardly worth the time to reason. The contrast of costly living and cheap religion is a common one. The final imperative for the Christian is the call of love.

Why defer your answer? Why withhold your gift? The opportunity to show your love and loyalty will soon pass away. Many an alabaster box is never broken save at funerals. Oh, the tragedy of deferred loyalty! Why should we defer our loyalty to God? Why withhold our gifts? Of Mary it was said: "She hath done what she could." Will you?—*North Loup Church Bulletin.*



## MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.  
Contributing Editor

### MISSIONARY AND TRACT SOCIETY NOTES

The many friends of Corliss Fitz Randolph, the President of the Tract Society, are sincerely sympathizing with him and his daughter, Miss Mildred Fitz Randolph, in the sorrow and loss that have come to them in the death of the devoted wife and mother. Mrs. Randolph has been an invalid for some time, but the end of the earthly life which quietly came towards evening on Monday, February 21, takes us none-the-less unawares, and is a grievous and heavy blow, especially to the home. As a personal friend of the family for the past twelve years I have a very deep appreciation of the gracious Christian qualities in the character of Mrs. Randolph; a woman, refined by nature and training, given to hospitality, with high ideals, giving herself unreservedly and gladly to a woman's dearest interests, the welfare and happiness of her home.

The Tract Society is the human agency through which Seventh Day Baptists, as churches and as individuals, undertake, in a united and organized way, to emphasize for themselves and to proclaim to others the value and the obligations of the Sabbath of Christ, the Sabbath of Eden, Sinai and Calvary, the Sabbath of the Kingdom of God.

The *spiritual resources* of the Tract Society are the prayers of the people, together with their Godly living and their loyal consistent observance of the Sabbath. The limits of these resources are beyond human calculation.

The *dynamic resources* of the Tract Society are the messages, the appeals, of truth and right from the Bible, from the history of the church, and from religious experience which are heralded abroad by its printed pages and by the living voice of its representatives. These resources are bounded only by the limits of consecrated human endeavor.

The *financial resources* of the Tract Society are in part the proceeds of the sales of its printed productions, but far more largely they are the free-will offerings of the people, living and gone. The measure of these resources depends upon the devotion and love of the people for the Sabbath Truth.

Answers to the questions regarding the two pictures without names in the SABBATH RECORDER of last week.

1. The DeRuyter Seventh Day Baptist church building at DeRuyter, N. Y.
2. The annual session of the Seventh Day Baptist Central Association held in June, 1920, at DeRuyter, N. Y.
3. From left to right: Robert W. Wing, Boulder, Colo.; Edwin Shaw, Plainfield, N. J.; Edward M. Holston, Milton Junction, Wis.; Jesse E. Hutchins, Brookfield, N. Y.; Harold R. Crandall, DeRuyter, N. Y.; Theodore J. Van Horn, Verona, N. Y.; T. Stuart Smith, Verona, N. Y., and Alfred E. Whitford, Milton, Wis.

Friends will be interested to learn that Rosa W. Palmborg who recently underwent a serious surgical operation at St. Anne's Hospital in Chicago, writes on the tenth day after that she is feeling fine and will soon return to Milton, Wis., her home while in America on her furlough.

Miss Susie M. Burdick on arriving at San Francisco for her furlough has been visiting friends in Berkeley, Riverside and Los Angeles, Cal., at Ft. Stanton, N. M., the home of her niece, Mrs. Susie Dunham Berry, and at Milton and Milton Junction, Wis. She has been with Dr. Palmborg's adopted daughter Eling while the doctor was in the hospital.

People who desire extra copies of the Seventh Day Baptist Calendar should send in their orders at once, ten cents each, one dollar a dozen.

Editor Theodore L. Gardiner was called to Salem, W. Va., February 19, to attend the funeral services of Samuel L. Ford. Only a few days ago Brother Gardiner had received a letter from Mr. Ford telling of the death of his brother, C. Layton Ford, who accidentally shot himself while out hunting.

In a letter from Secretary E. M. Holston he says that the tentative itinerary of his

trip to the South with dates is as follows: Gentry Ark., till February 17; at Belzoni, Okla., February 18-21; Fouke, Ark., February 23-28; at Tichnor, (Little Prairie Church) Ark., March 2-7; at Hammond, La., March 8-17; at Stone Fort, Ill., March 18-21; and at Farina, Ill., March 22-27.

### WORK OF THE MISSIONARY SOCIETY

#### VI. MISSIONARY-PASTORS

Missionary-Pastors is a term given to the plan by which the Missionary Society and some church agree to share in the support and in the services of a worker,



Rev. George W. Hills

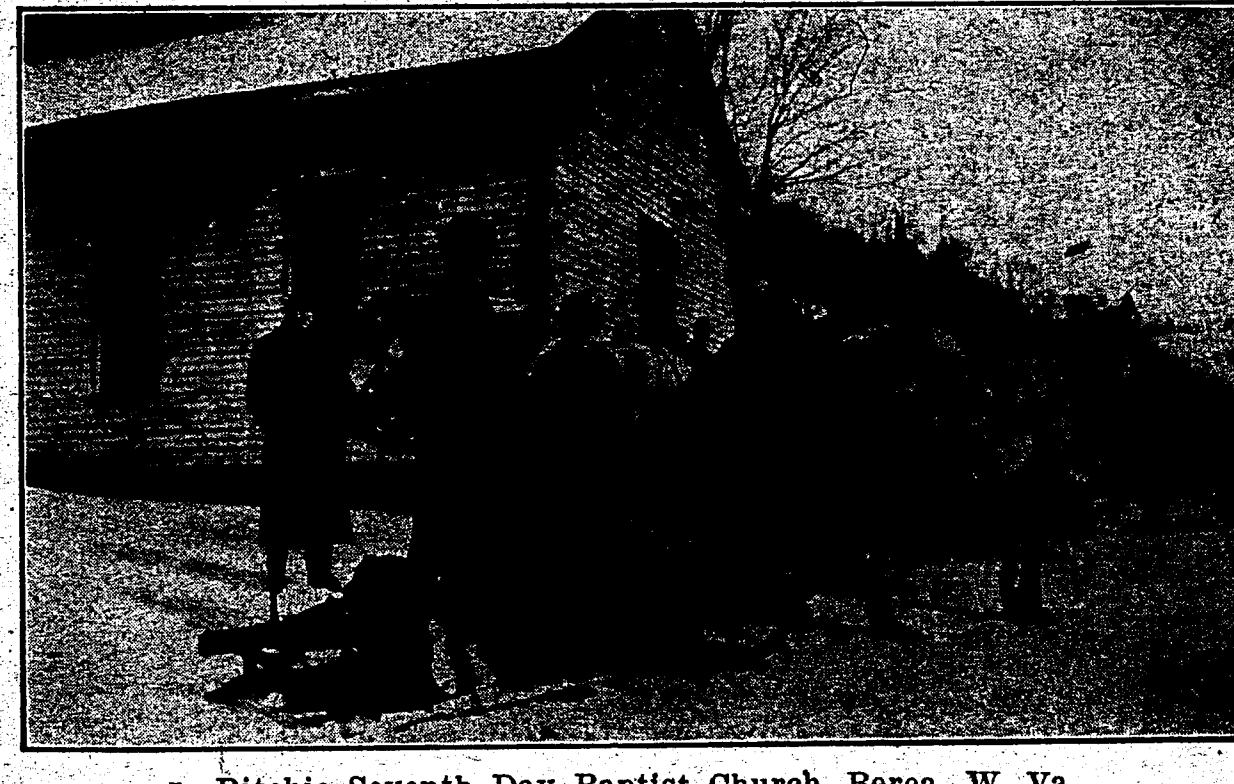


Rev. Gideon H. F. Randolph

who shall be pastor of the church and at the same time a missionary on a field larger than the immediate limits of the local church parish.

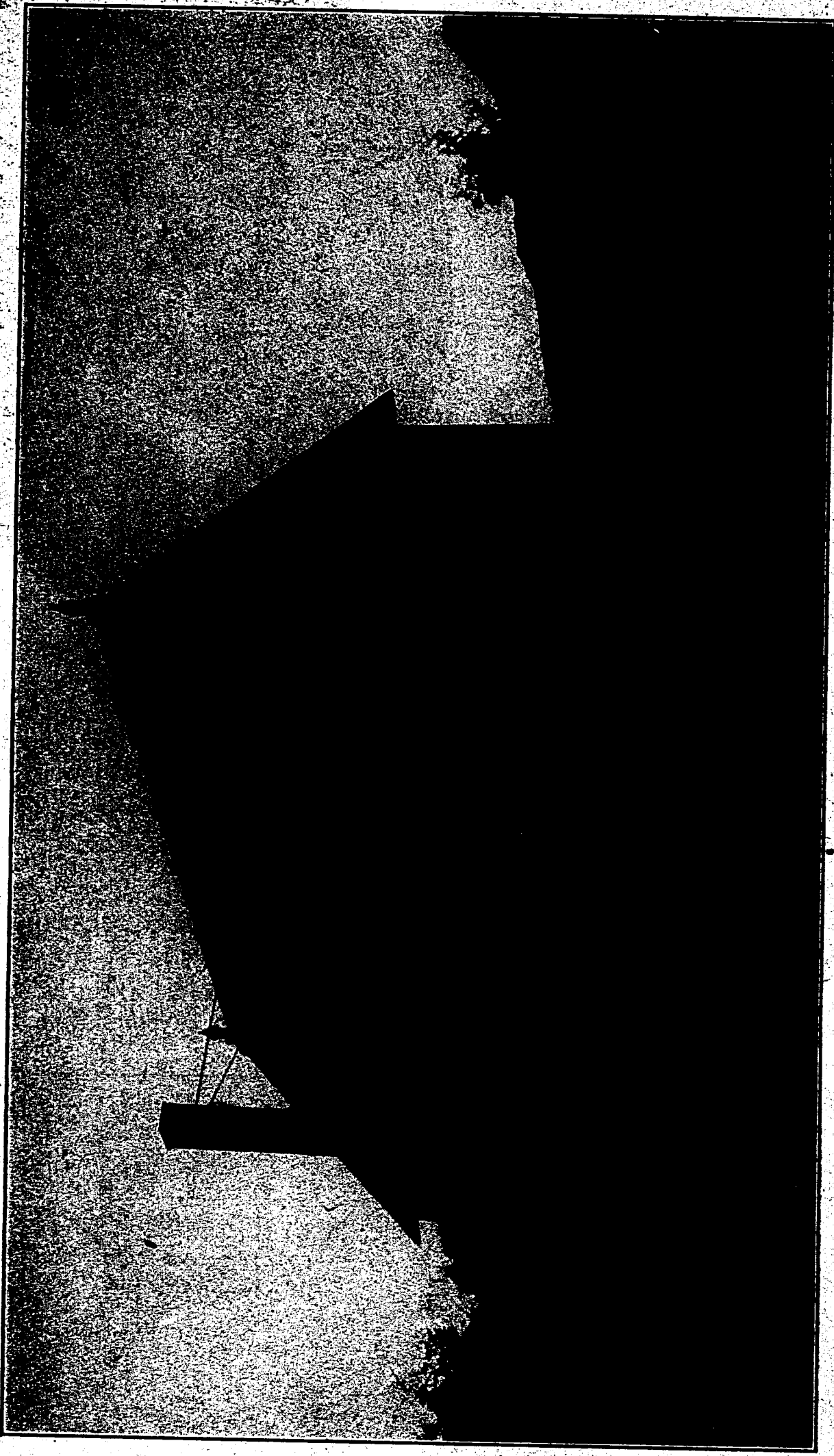
It is understood that the worker shall be called and employed jointly by the church and the Missionary Society, that each shall be responsible for certain parts of his financial support, and that each shall be entitled to a certain share of his time and efforts.

The church appoints from its own membership a missionary committee to counsel



Ritchie Seventh Day Baptist Church, Berea, W. Va.





Boulder Seventh Day Baptist Church, Boulder, Colo.

with the pastor and the Missionary Society in reference to the details of the outside work on the larger field.

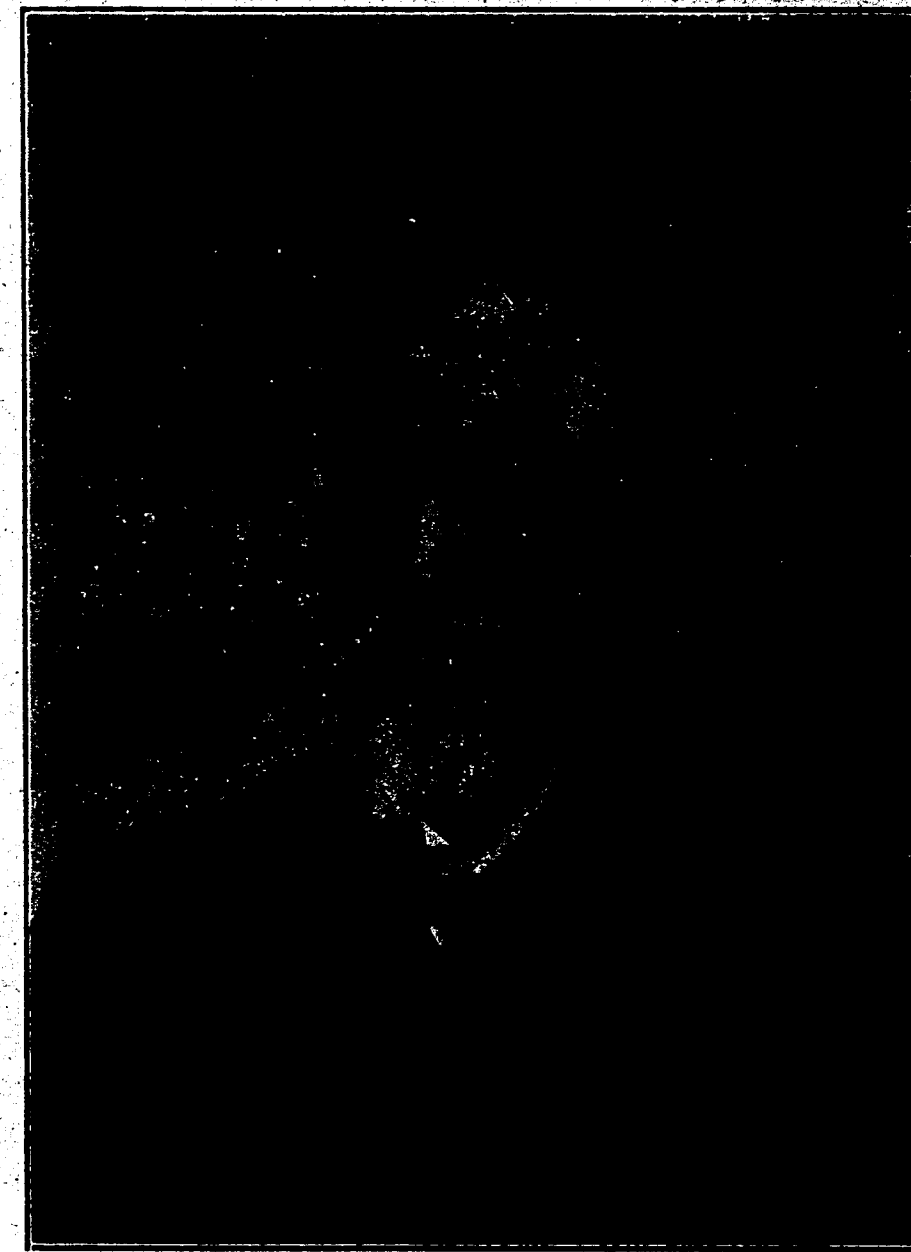
Whenever the work of the missionary-pastor involves traveling away from the local field, the Missionary Society meets the expense, except for visits to the General Conference and the association, when it is expected that the church will look after the expense.

The support of the missionary-pastor is usually shared about half and half by the church and the Missionary Society, and it is expected that the annual salary will be at least \$1,000.

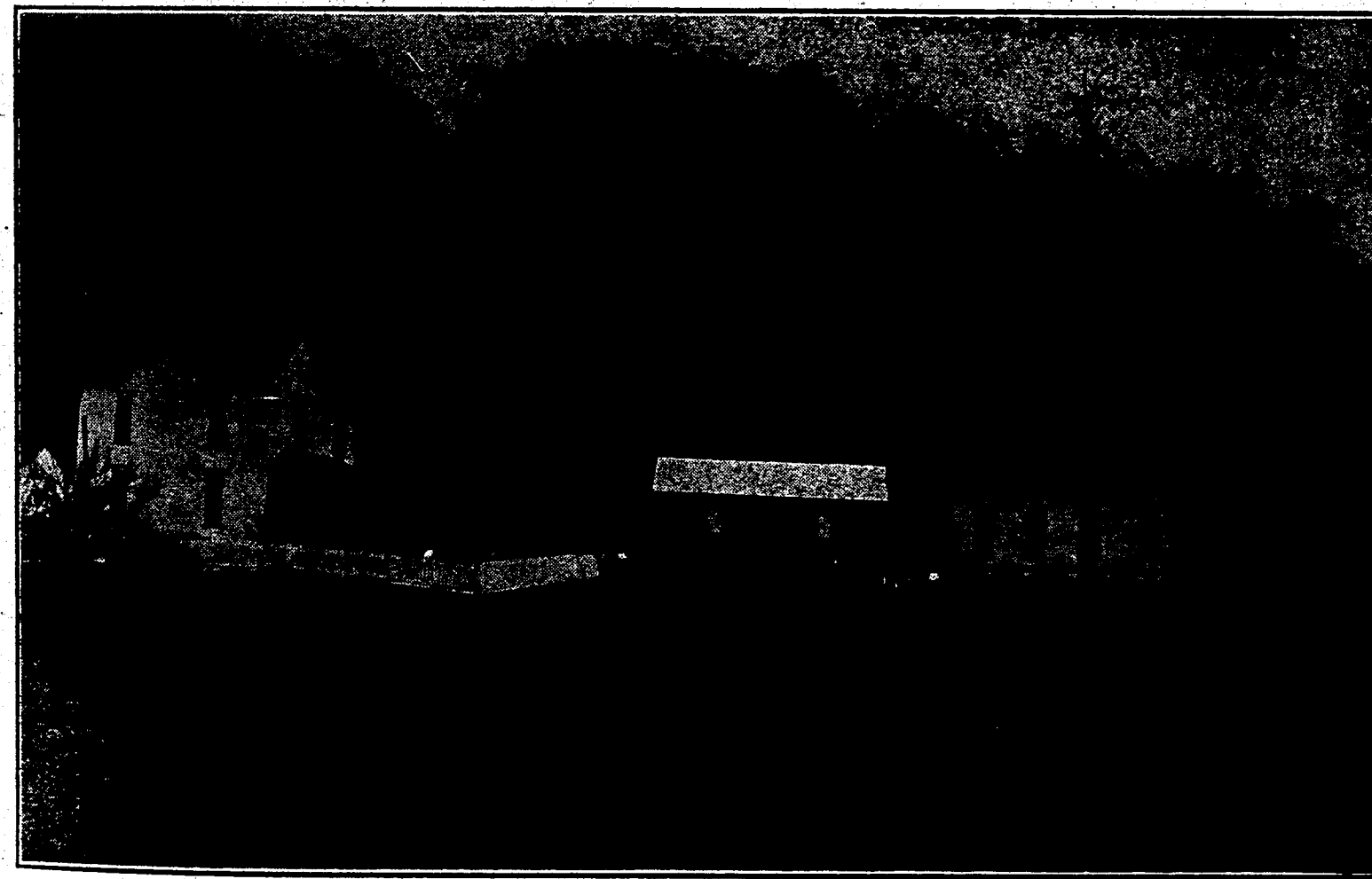
At the present time there are five missionary-pastors. They receive from the Missionary Society a financial support monthly, two of them at the rate of \$500 a year, one at the rate of \$700 a year and two at the rate of \$400 a year.

Rev. George W. Hills is pastor of the Los Angeles Seventh Day Baptist Church and missionary on the Pacific Coast field.

Rev. Luther A. Wing is pastor of the Boulder Seventh Day Baptist



David Cartwright



Middle Island Seventh Day Baptist Church and Parsonage, New Milton, W. Va.



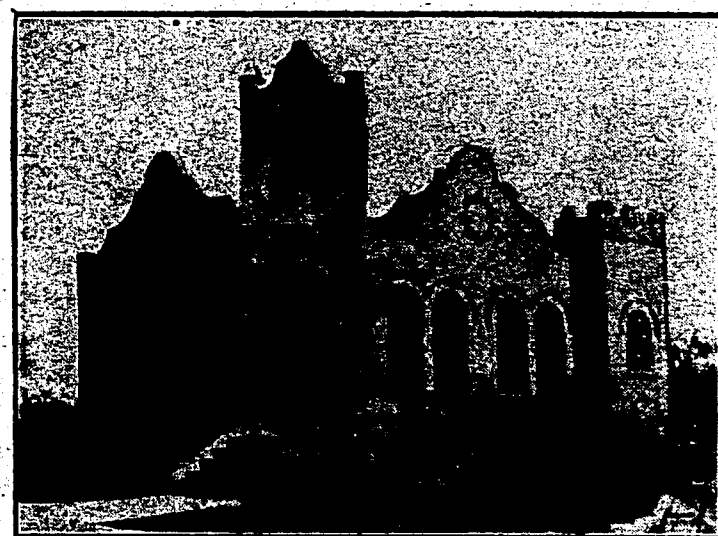
Church and missionary on the Colorado field.

Rev. William L. Davis is pastor of the Ritchie Seventh Day Baptist Church and missionary on the Berea, W. Va., field.

Rev. Gideon H. F. Randolph is pastor of the Middle Island Seventh Day Baptist Church and missionary of the Middle Island field.

Rev. C. Burchard Loofbourrow is pastor of the Cartwright Seventh Day Baptist Church and missionary on the Northern Wisconsin field.

These men make quarterly reports to the Missionary Society on blanks provided them for that purpose; they keep the board in-



Los Angeles Seventh Day Baptist Church,  
Los Angeles, Cal.

formed by correspondence, in reference to the work on their respective fields, and from time to time send articles for publication in the SABBATH RECORDER regarding the interests they represent.

In this series of outlines on the work of the Missionary Society we have made use of the pictures already on hand at the publishing house. This week we are very sorry to find that we have no pictures of Luther A. Wing, William L. Davis and C. Burchard Loofbourrow; nor do we have any picture of the Cartwright church building at New Auburn, Wis. "Uncle" David Cartwright was the founder of the village now called New Auburn, a pioneer Seventh Day Baptist in that part of Wisconsin.

Let us cease praying that our children may be saved while we never think of giving them to serve. Let us lay each child upon the altar, especially our first-born and best, and seek this one thing—that they may be worthy and fit to be set apart for the service of the King.—*Andrew Murray.*

## SHILOH, N. J., AS A SEVENTH DAY BAPTIST COMMUNITY

PASTOR ERLO E. SUTTON

There is perhaps among us as a denomination, no community that is so nearly Seventh Day Baptist as the thriving farming community around Shiloh, N. J. About eighty-five per cent of the people in the immediate vicinity are of this faith. No other people have ever attempted to establish a church here as this church has always endeavored to minister to the spiritual needs of the neighborhood.

Feeling that a scattering of our people, such as has been going on for some time, has a tendency to weaken the denominational life, we plan to set forth in this and succeeding articles some of the advantages we have to offer to Seventh Day Baptist families who are lone Sabbath-keepers or to those who intend to make a change. We have no desire whatever to draw any family away from one of our churches, but only to help those who do not now live in a Seventh Day Baptist community to find a home with their own people. Other people find it profitable to buy farms here, why not our own people? Several farms have changed hands during the last few months, some of them belonging to our people who have sold to First-day people as they desired to retire.

We have no "soft snap" to offer to any one, neither do we desire to make Shiloh a dumping ground for "rolling stones", but a center for worth-while families of our faith. Many of our people have made wonderfully good here but it has been done by hard work, long days and tireless energy. Any other kind of people have no place here for they will find just the thing they would find in any other community, "failure". Places might be found for a few single men who wish to work on the farm, but the thing most desired is to find those who wish to buy farms or to work as tenant farmers for the sake of Sabbath privileges. This is primarily a farming section, one of the best in the United States. About this we will have more to say later.

Feeling that any one looking for a home, especially a home for children, would be interested in public school, church and Bible school privileges we will endeavor to tell you what we have. The following state-



Shiloh Seventh Day Baptist Church

ment is from W. Kelton Evans, principal of schools in our county:

### SHILOH SCHOOL AN EDUCATIONAL LANDMARK

This institution is over one hundred years old and is now one of the most progressive schools in the State. Founded as a "common school", several years prior to the opening of the nineteenth century, the public schools of Shiloh now rank among the best in the State of New Jersey. Earlier records reveal that the school was organized by the Seventh Day Baptists, who settled here late in the eighteenth century, and later combined with the Union Academy, which had been established in 1848 by the denomination.

Thus Union Academy was one of the first secondary schools in the southern part of the State, and remained near the top of the list until its final incorporation as a high school. The first principal of the Academy was Prof. Ethan P. Larkin, who was followed by Rev. William C. Whitford, later president of Milton College. The present building was erected in 1863 and turned over to the public schools in 1882.

The first county superintendent of Cumberland County, in which the school is situated, was Albert R. Jones of Shiloh. His selection for this office proves the tremendous value of the work of the pioneers in education in this vicinity.

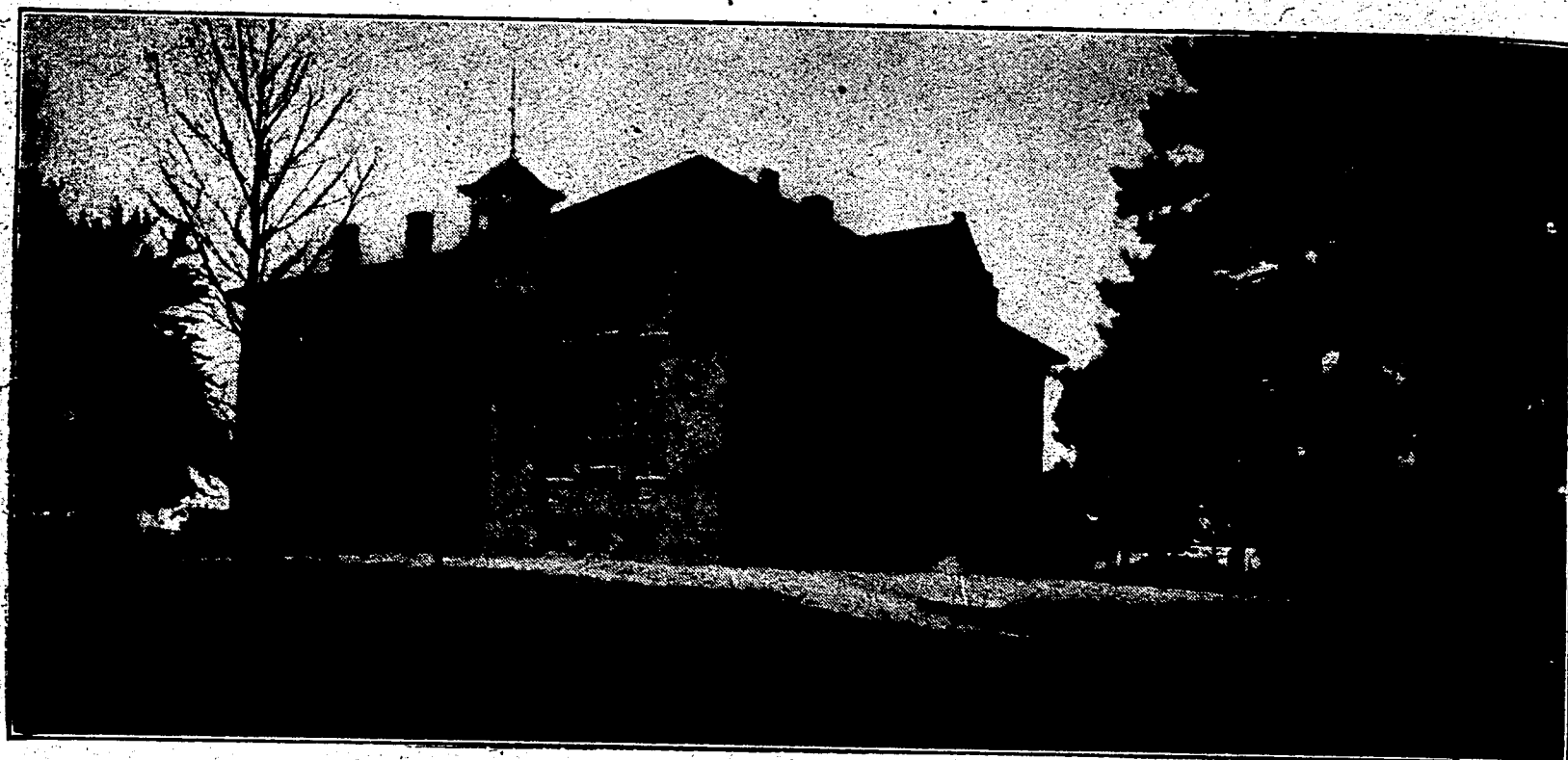
Today, housed in the time-honored Union Academy building and the High School Annex, we have the Shiloh consolidated graded school

and the Hopewell Township High School. The latter, now classed as one of the best four year high schools in the State, has increased nearly one hundred per cent in enrollment in six years. Rural schools have been closed and the children are transported to Shiloh in commodious school busses which are the property of the township. The high school pupils have the advantage of courses in college preparation, teacher training and agriculture, including all the regular branches of instruction and music and drawing.

What does all this mean? First, it indicates that ours is a progressive community which has not been satisfied with many of the older ideas in education, rather one which has reached out to secure for its children many of the advantages of the city child. Second, it proves that rural schools can be consolidated and organized as a useful institution in the community. Third, with the wonderful background of noble educational tradition, school, church and community are working in harmony to further the interests of the boys and girls.

A word regarding the results: We now have an approved high school which has met with the commendation of the educational officials of the State. Its graduates are welcomed by practically every college and all normal schools upon certification for completion of the prescribed course. We have sent out over fifty teachers in the short space of ten years. Our record has been that more than four-fifths of our high school gradu-





Shiloh Public School

ates enter either college or normal schools or the teaching profession directly.

"Progress" is the keynote of our educational system. We believe this community is well favored and a real "garden spot" in the garden State.

#### SHILOH SEVENTH DAY BAPTIST CHURCH

This is one of the oldest churches in the denomination, having been organized as a separate church March 27, 1737. This was probably "old style" and by the method used since September 1752, would be April 7, 1737, but as the original records are not in existence we can not be certain. It was called the "Cohansey Seventh Day Baptist Church" until 1829. The official name given in the charter procured in 1790 was "The First Congregation of Seventh Day Baptists residing in Hopewell, in the County of Cumberland and State of New Jersey." Owing probably to the length of the title it was soon shortened to "The Shiloh Seventh Day Baptist Church", or at least since about 1829.

The growth of the church from the first was good. This has been true not only in membership, but there has also been marked growth in other ways. Missionaries have gone out from it, not only in the homeland, but to Palestine and China. She has always occupied a prominent place among the churches of South Jersey and her pastors have always been in demand as supplies among churches of other faiths and in Bible school work and other interdenominational activities. At the present time the membership is about 280 resident, and some 60 non-

resident, or a total membership of about 340, representing more than 150 families.

The church and her auxiliaries, for the most part, are in good working order. The attendance at the Sabbath morning service and Bible school are excellent, the average for the former for the past year being about 140, and the latter 118. This is not bad when it is remembered that the winter of 1919-20 was the worst any one living here ever saw, or at least so they said. Fifteen classes, or all classes below the adult department, are doing closely graded work with good results. There is also a large "Community Brotherhood" that is a part of the Bible school which is one of the best affiliated bodies of the church and is a power for good in the church and community. Besides these there is a live Ladies' Benevolent Society, Female Mite Society, the oldest organization of its kind we believe in the denomination, and a W. C. T. U. The County W. C. T. U. president is a member of our church.

The financial conditions were the best for 1920 that they have ever been although we were not quite able to "go over the top" for denominational work. Yet during the last six years we have increased our contributions for this purpose more than ten times. We are hoping that the holding of General Conference with us will help to put us over the top.

(To be continued)

"Censure is the penalty great men pay for their eminence."

## EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.  
Contributing Editor

### CHRISTIAN EDUCATION A MEASURE OF INDIVIDUAL AND COMMUNITY SERVICE

(A sermon preached at the First Alfred Seventh Day Baptist Church, February 19, 1921, by President Boothe C. Davis.)

The text is found in Revelation 3: 13. "He that overcometh, I will make him a pillar in the temple of my God, and he shall go out hence no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from God, and my own new name."

The book of Revelation is so full of mystery that we are almost afraid to attempt to draw from its pages any lessons, lest we shall fail to understand its true meaning. But few persons, however, doubt that this verse is a figurative description of the triumph of a redeemed soul, when it shall have conquered the last enemy and victoriously entered upon its immortal inheritance. We believe that it is a figurative description of the *place* in the great plan of God, that his own faithful and tried servants shall occupy. With this faith, this blessed promise has added strength and courage to many a weary soul, who has been battling against the discouragements and the failures of life. With this thought many, who have been disheartened with the consciousness of their own sin and unholiness, have been led to undertake *anew*, a battle for nobler living and for real achievement. But to many believing ones, this comforting declaration of the Savior, still in its reality, has only been the vague uncertainty of *something* that would be real, but after all indefinite and unimaginable.

What it could mean to be a pillar in God's temple; what it could mean to have the name of God, to have the name of the city of God, the new Jerusalem written; what it could mean to have the name of Jesus written upon the victorious saint, he has had but little conception, and yet he has found comfort in the fact that it would be *something*, and mean some way by which God should

mark his own, should identify and know and reward those who had fought the good fight and had finished their course.

To most of us, doubtless, this Scripture means something like this and nothing more; and yet I dare say that no one of us who is a Christian, has ever read it without the very deepest appreciation and joy at the untried and unimaginable blessedness to which it points. But I have chosen this text today for the sake of studying it from a different standpoint.

I do not wish to take away any of its sacredness or to lessen in any way your satisfaction, as you think of the final triumph of the faithful. For I rejoice with you that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

But my friends, we are here today looking on the beginning, and not the end of life. This life even for those of us of mature years, is the morning and not the evening. The brightness we see is the sunshine upon the morning dew drops. It is not the afterglow of a spent sunlight, or the faint glimmer of a distant twinkling star. Our church and community though over a hundred years old, is in youth, and not in age and decrepitude. Alfred University, though three-quarters of a century old, is just in its infancy and all the glory of its larger and better life is still before it.

Here young life is bursting the calyx of its opening buds and blossoms. I wish to make this the starting point for some present and very practical lessons in the study of the victory which makes men and communities "Pillars in God's Temple". We are told that "as the tree falleth, so it shall lie". It is not therefore, unjustifiable to believe that the blessedness of heaven begins *here* in the kind of life we live, and in the place we take now in God's structure of society, both as individuals and as a community.

The pillars in God's temple are built out of the stuff we put into our lives now, out of the materials of daily existence. They are largely determined by the ideals and purposes of youth, and by the effect of education upon us.

"To him that *overcometh*" reads the promise; and the first thing impressed upon our mind is the struggle, the conflict and the sacrifice. It does not take the poetry out of



life, or the religion, to be told that life is a warfare. The finest experiences of the race and the choicest expressions of literature are born in the passion of conflict. The immortal hymns of the Church and the deathless epics of patriotism would never have been written or sung but for the winepress of persecution, or the birth pangs of freedom.

Education is a special struggle for a perfected humanity. It is not the mere fight with pain and difficulty that every mortal meets. It is not the wrestling for place, for power, for esteem, for wealth, for any of the prizes which men covet; it is not merely the desire to escape from sin and its influences, from the punishment of broken laws. God has called his children to a special achievement on earth. It is to the development of our highest natures against all the influences that tend to stunt and dwarf and minimize life on every side. He has bidden men seek for fullness of life. He holds out the offer of largeness of intellectual grasp, the rewards of service to our fellows, and the glory of goodness springing out of love and loyalty and obedience to God, which may lead even to the full sacrifice of giving up life for a holy cause.

Such achievements are not without their Bunker Hills, their Yorktowns, and their Gettysburgs, their Chateau-Thierrys or their Marnes. No education that is worth the while comes without a fight. No life is crowned, that has not crossed its Rubicon. It is the glorified Christ who speaks these words of conflict and of triumph. His voice comes out of the mystery and the glory of heaven. His work of redemption has been wrought. He has lived his human life; he has been subject to his parents; he has "grown in wisdom and stature and in favor with God and man". This was his education. He has lived in a world of sin. He has overcome the temptations of the wilderness. He has triumphed over the raging of his enemies who cried, "Crucify him! Crucify him!" He is now seated at the right hand of the Father. The plan of salvation is wrought; the story is told. His struggle is over, but to the men and the women who live, he sends forth the message, fresh from the lips of the conqueror. His struggles had made real to him the struggles of living men who are now fulfilling the conditions which he prepared for them, who are now in the midst of the struggle for victory

which his life and death made possible for them.

Jesus is talking to men and women who are endeavoring to be pure and brave and true and spiritual and unselfish because they love him; because they belong to him; because he would be honored by their goodness and grieved by their wickedness, because by goodness they would come into greater sympathy with him and with each other, and would better fulfill the mission of their being.

It is to such people in such a struggle that Christ promises the appropriate rewards which faithful obedience and loyalty secure. Among such people are the men and women who are striving for a better manhood and womanhood through education. It is not learning for the sake of knowing, but for the sake of *being* and *doing*. It is not a stretch of imagination to see such people, or to see their characters forming in the boys and girls of our schools and our colleges. You know them and have admired them. They are in your homes and on your streets. Their struggle is just as evident and as real, as is his whom every one knows to be struggling against poverty and deprivation, to be struggling for ease, for power, or for fame. And to him that overcometh in this struggle for a perfected humanity, Christ says, "I will make a pillar in the temple of my God."

Now if we have a proper view, and a correct understanding of the struggle which every true youth and every true man and woman is making, and which a college or a community may have as a goal, let us see if we can analyze the *promise* of reward. What is it to be a *pillar* in God's temple after the *battle* has been won?

Paul in writing to the Ephesians says: "Now, therefore, ye are no more strangers and foreigners, but *fellow citizens* of the saints, and of the household of God, and are built upon the foundation of Apostles and Prophets; Jesus Christ himself being the chief corner stone. In whom all the building fitly joined together, groweth into a holy temple in the Lord; in whom we also are builded together for a habitation of God through the spirit." And again in the Hebrews it is said, "But Christ a son over his own house, whose house we are, if we hold fast the confidence, and the rejoicing of hope, firm unto the end." And Peter in his first epistle says, "Ye also as lively

stones, are built up into a spiritual house."

These scriptures show the frequency of the figure of a building, in which redeemed society is represented as God's *temple*, his building, the place of his habitation, and each victorious life makes up a part of that building, each is a stone in its structure. But in the figure of the text, the victorious ones are to be *pillars* in the temple. My friends, this promise is yours. You have but to fulfill the conditions to be built into this structure which God is building. Youth is just the beginning of this preparation for such exalted uses. Whatever your education enables you to do of service to society, helps you toward the victory and toward the reward. No humblest calling but has a pillar's place to fill, if it can but fulfill the conditions God has laid down. No college or college community that fulfills its mission, but is awarded its place as a pillar in this great temple of God's humanity.

The ideas that might suggest themselves to us from the pillars are strength which is used as support and ornament, which beautifies the structure. But still further it gives us the idea of being a part of the temple and as being permanent as the temple itself.

Now let us picture the temple, not as some future heavenly palace of leisure and repose, but as the present temple of our God; made up of the warm pulsing life of our present day humanity, educated, spiritualized, cleansed, and glorified for service by the indwelling presence of the great King. How vivid the picture of that temple where God dwells and is worshiped and revered by his children! It is the temple of our humanity. Poor men and women with their burdens and distresses kneel at its shrines, and find a hallowed joy. The rich in their wealth gather in its courts to find that the only riches that endure are soul riches. Happy children cross its threshold and with reverence tread its sacred aisles. Generation after generation comes and goes, and is forgotten, each giving place to another, and still the temple stands, outliving all. The great solid pillars that other generations cut from the granite hills, and reared, each in his place, will stand, and the day when they were hewn and placed is long since forgotten. Men look upon them as children look upon the aged men and women they see among them and forget to think of the day in which they were born.

Such is a picture of the ever building, ever standing temple of our redeemed humanity. How it inspires the soul with the worth of life to catch such a vision of the building God is making of our human lives. When a soul throws off its selfishness and its sin, cuts itself loose from the quarry of this world, and is polished and dressed by education, and brought into symmetry and proportion for its place in this structure; it is like the day when the column was taken from the quarry and erected as a pillar in the temple. It can go no more out. Such a soul becomes a part of the great purpose and plan of God. It has no place or meaning outside of God. Its life is hid with Christ in God. Men who behold such a soul think instantly of the God who shines out through it. They can not think of the pillar apart from God.

Do you wonder that Paul wrote to the Romans these wonderful words, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? I am persuaded that neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God." It is the calm assurance of the pillar in the temple of God, which feels the permanence and the strength of the position it occupies; and with God's favor it defies any temptation to entice it, or any force to tear it away.

It is not strange or unnatural thus to be built into the plan and purpose of God. There is nothing in it to which men ought to object, or from which they ought to shrink.

History is full of the names and deeds of men who have built themselves into the structure of the state, as men may build themselves into the temple of God. Their names and deeds are handed down to posterity as men who belong to the state. The name of the state and the country stands written upon them. They never will be lost from its history; they are its pillars. I need not recall their names. Your own hearts are calling them by name while I speak; Washington and Lincoln, and Grant and McKinley and multitudes of others who have served their country. They are identified with the country because they helped to defend and support its life.



So in the Kingdom of God; Paul and Peter and Stephen; Luther and Zwingli and the Wesleys; Jonathan Edwards, Finney and the thousands upon thousands of others of all churches and of all creeds. They belong to the Church; they are built into it and no compulsion could separate them from it; they are a part of its structure. They are its pillars. Thus it is in religion as in every other interest of human life; there is a deeper entrance, and a more permanent abiding place for those who have come into profoundest sympathy with its principles and the most thorough and unselfish consecration to its work. These illustrations of the permanent pillars in the state and in the church, point to the larger exhibition of the same law; namely: the ideal place of a man, a community or a college in the great plan and temple of God.

The purpose of God's government, the one design upon which it all proceeds, is that the whole world, through obedience to law, and love, should be wrought into his likeness, and made the unfolding of his character.

But God deals with men as individuals as well as in mass. He sees the race made up of men and women, each free to act for himself; each working out his own problems according to his own light, his own education, and his own will. The world can become like God in character, then, only as the souls of men and women individually become like him in love and righteousness and truth. Each soul, your soul and mine, must enter into that fellowship for itself; must make the work of the spirit possible by its own free choice of God. To each soul God brings the opportunity and the necessity for the struggle, and the possibility for the triumph.

All the temptations, all the disappointments, all the successes, all the doubts, all the perplexities, all the clashing of interests, all the sacrifices in a righteous cause, all the hindrances or helps which come flocking around every life, are the material with which to work out that struggle. It is begun in childhood. Here it is in college. Nowhere is this mass of material molded and shaped and finished as it is in college.

Alfred University has a unique opportunity and a unique responsibility. Just now it and the community in which it lives, have one of their greatest testing times.

The conditional offer of \$100,000 from

the General Education Board has classified Alfred as one of the approved 300 colleges that have received such help, out of the 600 that have applied for it. Will this community now help make good that classification by doing its share toward meeting the conditions?

Three hundred and fifty thousand dollars are included in this present Improvement Fund campaign. Two hundred and fifty thousand dollars of it are already in hand or are conditionally pledged. One hundred thousand dollars remain to be subscribed by next October, and paid within five years. It is estimated that thirty thousand of that amount should be subscribed within the township of Alfred.

Ten subscriptions at \$100 per year for five years, twenty at \$50, one hundred at \$25, one hundred and twenty-five at \$12 each for five years would more than meet this quota. Will Alfred not quickly make these subscriptions to help make its loved college a great strong pillar in God's beautiful temple of world institutions and world civilization? It is already taking a large place in public service for uplift, enlightenment and Christian education. Shall it fail of fullest success through any weakness or neglect on our part?

My friends, the struggle is on. Whether you will or no, you are now determining the place you will fill in this temple of God's humanity. Will you be pillars; polished shafts of beauty and power, or will you be rubbish for the scrap heap?

Is it success in the struggle to have combated bravely with one's physical needs only; to have supplied oneself with food and raiment? Is it success to get through life with decency, and die without disgrace and shame? Is it success to have only sought God's mercy and to know that we shall not be damned for our sins?

These things are good in themselves, but if God's purpose is to develop characters like his own, characters that are beautiful because of the Christ life that is in them, then truly success can be nothing short of the accomplishment in us of that which it is his purpose to attain in all the world. When we have fully triumphed, we shall be like him whom we serve; with wills harmonized to his will, with souls that love and hate in unison with his soul, with no purpose in us but his purpose. We have then come to take our places in the temple of his own

erection. Then indeed are we pillars in the temple of God.

This, my friends, is the victory and the triumph to which God invites you. Slowly but surely the temple is building. Century by century its columns are forming. Generation after generation adds its contribution to the great masterpiece of God's workmanship. Whenever a soul, by free will obedience, catches the fire of God's likeness it is set in the wall a lively stone. When any man in the conflict of life, in the hard fight, or toilsome drudgery, or in sharp temptation, catches the purpose of his being and gives himself to God, there a pedestal of a capital is set; wherever a life or an institution gives itself to culture, to education for ennobled character, there a polished column is reared, and the bonds of Christian fellowship, of living sympathy from other living stones, forms about it a cement of love and union which neither time nor eternity can destroy.

Thus ever the temple grows, stronger and larger because of the noble quality of the material with which its walls and its pillars are made. But more sure, and more strong, and more eternal because underneath its base, cemented with the love of God and the blood of Jesus Christ, lies the *corner stone*, the *Divine Son of God*. How grand and noble the structure stands! How infinite the thought and plan of God!

Men choose their building stones from the best quarries; but God takes his from whatever place a human soul is found. He puts his transforming love and power upon it and fits it for a pillar. See the quarries that are represented there; the quarries from which these stones for God's temple are hewn; out of the hillsides of humiliated pride; deep in the darkness of despair; from hearts bereft, broken and bleeding; from the marble palaces of wealth; from the fretting dusty atmosphere of little cares; from the hard and cruel conflicts that man has with man, from sacrifice and giving that *hurts*. Wherever men are being purified, and tried, and ripened in whatever way, and by whatever process God works them, there he is preparing the pillars for his temple. Every hardship through which men and women pass in their fight to education or to give it to others, is but an additional turn in God's great polishing machine. Upon the pillars thus wrought and finished, there are

to be inscriptions which shall tell the hand that carved them.

"I will write upon him the name of my God, and the name of the city of my God, and mine own new name."

My friends, if God's name is written on you today and the name of the city for which you are bound, you have reason to know that you are being fitted for a pillar in God's great temple. May that assurance be with you all. In the confidence and power which that faith inspires, may you go forth to enrich and adorn the temple of which you are a part. May we make your place and our college memorable in days yet to come; and may God give us the joys of eternal habitations in his indestructible and glorious temple.

### MORNING

As we proceeded, the timid approach of twilight became more perceptible; the intense blue of the sky began to soften; the smaller stars, like little children, went first to rest; the sister beams of the Pleiades soon melted together; but the bright constellations of the west and north remained unchanged. Steadily the wondrous transfiguration went on. Hands of angels hidden from mortal eyes shifted the scenery of the heavens; the glories of night dissolved into the glories of the dawn. The blue sky now turned more softly gray; the great watch-stars shut up their holy eyes; the east began to kindle. Faint streaks of purple soon blushed along the sky; the whole celestial concave was filled with inflowing tides of the morning light, which came pouring down from above in one great ocean of radiance; till at length, as we reached the Blue Hills, a flash of purple fire blazed out from above the horizon, and turned the dewey tear-drops of flower and leaf into rubies and diamonds. In a few seconds the everlasting gates of the morning were thrown wide open, and the lord of the day, arrayed in glories too severe for the gaze of man, began his state.—*Everett.*

The call of our day is not so much to defend the Bible as to proclaim it as the word which makes men "wise unto salvation"; as the truth which makes men free from the power of sin; as a message not merely of good advice but of good news to the children of men.—*John McDowell.*



## WOMAN'S WORK

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

There is no remedy for time misspent;  
No healing for the waste of idleness,  
Whose very languor is a punishment  
Heavier than active souls can feel or guess.

O hours of indolence and discontent,  
Not now to be redeemed! Ye sting not less  
Because I know this span of life was lent  
For lofty duties, not for selfishness;

Not to be whiled away in aimless dreams,  
But to improve ourselves, and serve mankind,  
Life and its choicest faculties were given,  
Man should be ever better than he seems;  
And shape his acts, and discipline his mind,  
To walk adorning earth, with hope of heaven.  
—Sir Aubrey de Vere.

### "SERVE AMERICA"

MRS. THOMAS G. WINTER, PRESIDENT GENERAL FEDERATION OF WOMEN'S CLUBS

All around us ugly things are going on, as though evil forces were shaking their fists in the face of the Goddess of Liberty. One of the most anarchical publications in America recently boasted that it would take 8,000 mail sacks and 14 cars to carry out its edition of 2,000,000 copies. Organized efforts to disrupt our government are taking time and trouble and spending the money to send out teachers of their evil gospel who can go in and sit down and spend evenings in little family groups to tell them that the United States is a great conspiracy of the strong to prey upon the weak. Yet after the recent election, a business man in one of our great cities could say, "Thank goodness we do not have to think about politics for another four years."

We need people in every community who will interpret the spirit of America to those who know it not; who will know their own community, not in a vague general way, but inch by inch, its wants, its failures and successes, and what it is thinking about. In a time of crisis we can all be depended upon. When there is war, we women will work our fingers to the bone, we will see that every one in town is approached and brought into relation with the service. When election is near, we organize and campaign,

ward by ward and precinct by precinct. The real test comes in our doing as well when the job is the spiritual service alone, the devotion to ideals that are threatened. It does not do to isolate ourselves and assure ourselves that all is well, while the fires creep nearer and nearer. Why leave all the energies of propaganda work to the powers of destruction? Shall not our love of country be greater than the forces of hate? It is not enough to do our loving in a closet—it must be aggressive and wise and active love.

What is the Federation for, if not for this?

We believe in justice, in law, in equity, in democracy and in the republic, but faith without works is dead.—*General Federation News.*

### WORKER'S EXCHANGE

**BATTLE CREEK.**—At the beginning of the present year the Battle Creek Ladies' Aid Society voted to turn its attention mainly to raising funds for our much needed church building.

As the initial move, a committee was appointed to canvass the membership for subscriptions. At the last regular meeting this committee reported cash and pledges secured to the amount of one hundred and fifteen dollars with a few of the members yet to be seen. Only our own membership has been asked to contribute but practically every woman has responded, many giving generously.

Our society is rather peculiarly situated in that so many of its members are employed during the day at the Sanitarium and elsewhere. For this reason the attendance at our meetings is small compared with our membership. However, many who are unable to be with us are loyal workers and do their bit in other ways.

On November sixteenth the Women's societies of the city held a union meeting and missionary exhibit at the First Methodist church. This was given under the auspices of the World Fellowship department of the Y. W. C. A. and proved most interesting and helpful. Each society represented one of the nations which are subjects for missionary effort, and had charge of a booth which showed conditions, customs and dress of that country. The Seventh Day Baptist

## MINUTES OF THE WOMAN'S EXECUTIVE BOARD

February 7, 1921, the Woman's Board held its February meeting with Mrs. J. J. Dennett and Mrs. J. W. Morton. The members present were Mrs. West, Mrs. J. H. Babcock, Mrs. J. W. Morton, Mrs. A. R. Crandall, Mrs. G. E. Crosby, Mrs. A. E. Whitford, Mrs. E. D. Van Horn. Visitors: Miss Susie Burdick, Shanghai, China; Mrs. Susan Randolph, Mrs. Dennett, Mrs. Whitford, Mrs. Dayton Coon, Mrs. Spiegelhalter, Mrs. Margaret Bliss, all of Milton.

Mrs. West read the sixteenth Psalm, and prayer was offered by Mrs. Randolph.

Minutes of the last meeting were read. The Treasurer read the report for January. The receipts for the month were \$840.15 and disbursements \$302.50. This report was adopted.

Mrs. Whitford read communications from Miss Marie Jansz, Java; Mrs. A. W. Vars, Plainfield, N. J.; Mrs. Wade Loofboro, Welton, Ia.; Mr. Charles Vickery, secretary Armenian Relief Committee; and from Mrs. Nancy E. Smith, Fouke, Ark.

The Corresponding Secretary read letters from the following Associational Secretaries: Mrs. M. Wardner Davis, Salem, W. Va.; Miss Phoebe Coon, Walworth, Wis.; Mrs. Jay S. Brown, West Edmeston, N. Y., and Mrs. N. O. Moore, Riverside, Cal. Letters were also read from Mrs. Floyd Coon, Nortonville, Kan.; Mrs. M. G. Stillman, Lost Creek, W. Va., and from Secretary Edwin Shaw, Plainfield, N. J.

On motion it was voted that Mrs. West be chairman of the committee for preparation of the program for Women's Hour at Conference, 1921, with power to choose her assistants. Mrs. West appointed as other members of that committee Miss Susie Burdick and Dr. Rosa Palmberg.

Mrs. West read the manuscript prepared by the committee appointed one month ago, setting forth the aims and program of our Board—this manuscript to be forwarded to the director of the New Forward Movement, Rev. A. J. C. Bond. It was voted that the President be authorized to purchase the necessary slides to illustrate this manuscript.

An interesting letter was read from Mrs. E. E. Whitford, New York City, giving an account of her attendance at the Foreign Missions Conference recently held in that city.

The Woman's Board were very glad to

ladies were given "Mexico". It was supposed by the committee in charge that each exhibit would be labeled with the name of the society but to the amusement of many and the consternation of our own ladies the large card bearing the words "Seventh Day Baptist" was the only one in evidence. So once more we were pioneers in an enterprise.

The exhibit of the First Baptist society representing India won first honors, the decision being based on attractiveness and missionary appeal. Our society took third place in this as in percentage of membership in attendance, there being fourteen societies taking part.

In the afternoon a musical program was given and an address by the Reverend J. S. Ingram who has for many years been a missionary at Rangoon, India. After the supper, which was served in the basement of the First Baptist church, the company returned to the First Methodist church for the evening program consisting of a stereopticon talk on missionary work and orchestra music. Our ladies feel that they have been well repaid for their effort in the inspiration and knowledge gained.

MARY EVANS,  
Press Committee.

**ASHAWAY.**—In answer to a request from the Woman's Board, I am writing a little something regarding our Sewing Society work. The request was "to tell about the very best thing" we have done this year. Our year commenced the first Tuesday in October and I can tell only of what we have been doing. We meet once a month. At that time we have a supper which is usually followed by a program. In December we held our sale and had an extra supper, the proceeds from which were \$160. We gave \$100 of this amount to our church.

The ladies served a dinner at the time of the annual meeting the first Sunday in January. In the afternoon of that day we had a very interesting session. The program consisted of music by the Ashaway Trio, Miss Maud Briggs, violin, Mrs. Julian T. Crandall, 'cello, and Miss Mildred Taylor, piano; and two addresses by Pastor Coon and Rev. Clayton Burdick. The occasion was very enjoyable because a number of the aged members of our church were present.

PAULINE WELLS.



greet once more our returned missionary, Miss Susie Burdick, from Shanghai, China, and the remainder of the afternoon was most pleasantly and profitably spent, in listening to Miss Burdick as she told of the work of our teachers in Shanghai, and of the progress being made in the work of the pupils.

The meeting was adjourned to meet with Mrs. A. E. Whitford in March.

MRS. A. B. WEST,  
*President.*

MRS. E. D. VAN HORN,  
*Recording Secretary.*

#### IN MEMORIAM

"Life changes all our thoughts of Heaven;  
At first we think of streets of gold,  
Of gates of pearl and dazzling light,  
Of shining wings and robes of white,  
And things all strange to mortal sight.  
But in the afterward of years,  
It is a more familiar place,  
A home unhurt by sighs or tears,  
Where waiteth many a well-known face.  
With passing months it comes more near,  
It grows more real, day by day,  
Not strange and cold, but very dear—  
The glad homeland not far away  
Where none are sick, or poor, or lone,  
The place where we shall find our own."

#### A TRIBUTE

It is with an unusual sense of loss that the Woman's Evangelical Society of Alfred meet in their accustomed places of work and worship. A dear familiar face, a choice spirit, a rare personality is missing.

Death, with "whose silent tread we never grow familiar" has again come into our midst, and one loved, Mrs. Jessie Briggs Whitford, has gone!

We that are left gather close and mourn the absence of our sister and our friend.

Mrs. Whitford was a most loyal member of our society, and served it as treasurer, as none other, for a quarter of a century.

Now, she needs no tribute to her faithfulness or worthiness; yet we can offer to those most bereft our deep sympathy and pray for the Master's "healing touch" upon her lonely companion and the broken family circle.

To our Woman's Board and our foreign missionaries, with whom Mrs. Whitford was intimately connected, not only because of her office as treasurer, but equally because of her own thoroughly Christian principle of personal stewardship, we would bring a

tender message and hope that the influence of her life activities will be a means of multiplying the number of women who have a vision of real Christian service.

To our local church and community we would extend the same heart-felt desires.

ANNA S. DAVIS,  
MRS. CHARLES STILLMAN,  
MRS. MARY E. CARPENTER,  
*Committee.*

#### R. E. OLDS FOR REVOLUTION OF THE WORLD FOR GOOD

[The automobile manufacturer, Ransom E. Olds, of Michigan, comes out for a new order of things. Don't fail to read his message.—Ed.]

As a manufacturer employing thousands of men, I believe the only way to revolutionize the world for good lies in the hands of the heads of industry and employers in these United States. The reason why America has been so wonderfully successful is because we have had men who wanted to do great things. The American business men are a hard working class of men. To reach success their minds are on the job, not for eight hours per day, but in most cases night and day. I have become more tired and weary over business problems than I ever did while working at the bench.

My father and mother endowed me with the principle of the Golden Rule—to live and let live—to deal with men as I would like to be dealt with if I were in their places. When I started to learn my trade at fifty cents per day for the first year, and later when I finally secured a foothold in business and had seven men working for me, I had to borrow many times and do without money myself in order to pay them. Little by little I took up the slack in the rope, and finally after years, began to see daylight. When I could see enough daylight ahead to support a wife, it was my good fortune to marry a devoted, Christian-principled girl, and we started out together on life's pathway. She had always attended church, but I hardly knew what the inside of a church looked like. While working at the bench I agreed with all my fellow workers and pals that the church-going people were a lot of hypocrites and only wanted to get me in for what they could get out of me, but to please my wife—which every married man should try to do—I went with her to church.

I went to church four or five years before I could really believe that there were so many good people inside of the churches. Gradually I became convinced that their guiding thoughts and teachings were to do good—to help those that were worthy of help and good fellowship. I tried to make myself believe that this could not be true, but finally just had to see the real meaning of the work of the church and the teachings of Christ. Then it dawned on me that I was doing wrong to stay on the outside and that my place was on the inside to take my part and lend a helping hand. I finally wanted to belong to such a wonderful organization for good and right teachings and counted it a great privilege.

We have heard a great deal about the troubles between capital and labor. If both or all were Christian-principled men do you suppose you would hear anything? Take for example, one of the companies of which I am president, the Reo Motor Car Company. This company is employing over five thousand men, and I believe we have the largest percentage of church-going and Christian men of any corporation in the country. During this company's life such a thing as labor trouble has been unknown, and if a labor agitator comes around the plant to poison the minds of the men and make them dissatisfied with their employers the men won't listen to him.

In my acquaintance with the business world, having started out making steam engines and then invented and pioneered the gasoline engine and automobile, I have been brought in contact with thousands of manufacturers and business men from Maine to California. I find that about nine-tenths of them are Christian men. Now, suppose all of our employers in the States would put up a notice to their employees to the effect that their companies would favor church-going or Christian-principled people, would not this be a wonderful starter for good? Don't you think the light of the high example of the United States would shine all over the world? I know it would.

Understand me, I am not in favor of forcing religion on any one—just want to get them to see and know the Truth for themselves; that the people inside the church are the kind they would enjoy, and that the teachings of Christ are worth their while; that they would be greatly benefited by coming in contact with people who regu-

larly attend a church, whether they are members or not. Whether any man, woman or child should become a church member or a Christian is entirely for them to decide, but I do believe we should use our influence to get them to know the truth and to see what the church is doing for the world and the people of this land of ours,—that they are the right kind of people to know. To meet them as brothers and sisters on an equal plane would give them a different look at life and would help them to be happy and contented and learn how to apply the Golden Rule—to do by each other as they would have others do unto them.

The church society has not always been perfect, but generally nine-tenths good is a very fair average. The church can not show the people the way if they won't listen to what it has to say. It is for the employer to get them to listen; then they will soon discover as I did the great benefits they will derive. Then the world will soon begin to mend from the horrible state it is now in.

We must not be content with peaceful waiting. We are skidding! Are we to make an effort to save the world, or are we to sit by at our ease until it is too late?

If you will read the *Literary Digest* for December 11, you will be convinced it is time for both the employer and employee to pull together. Our jails and penitentiaries are full and crime is increasing. I have hoped the church would be able to reach out to correct the evil, but it can not do so alone—we all must help.

The only hope I see to save the world from its present chaos lies in getting the people to see or realize what the true Christian principle will do for them. Our schools and colleges are teaching too much of the idea that the world owes them a living, instead of the world owes them nothing without honest days' work and endeavor on their part. Not until they understand this are they entitled to promotion or success; it is the only permanent foundation to success and a life worth while.

Mr. Employer, let us all arrive at a common basis where we can let our light shine and use all the influence we have for the good of all. Let us benefit our employees by showing them the way.

All there is in life for me now is the good I can do the world. I could have retired perfectly independent years ago, but the joy I get in business is to furnish a liveli-



hood for men that want to help themselves honestly. The army of men coming from our factories, knowing I am helping them to earn an honest living and get ahead in the world, is more to me than all the dividends I receive. I want to help the honest man, and those that are ready to do the right thing. I want to help the upright man to succeed, that he may properly care for his family and loved ones. The wonderful joy I have in doing Christian deeds is my happiness.

I believe in three great things in life—Love, Labor and Religion. *Love*—That divine gift that annihilates time and distance and disposition, that gives to us the way to forget self while doing for others. Is in us before we come into the world, is all that we can take out, and the best we can leave behind us. *Labor*—The honest endeavor of head, heart and hands, through which we give expression to a desire to accomplish something worth while in the world. *Religion*—Faith in the ever-presence of God, the Source of all good; our Hope and Comfort that gives us courage in life, destroys the fear of death, and has prepared a greater reward than anything we could conceive of here on earth.

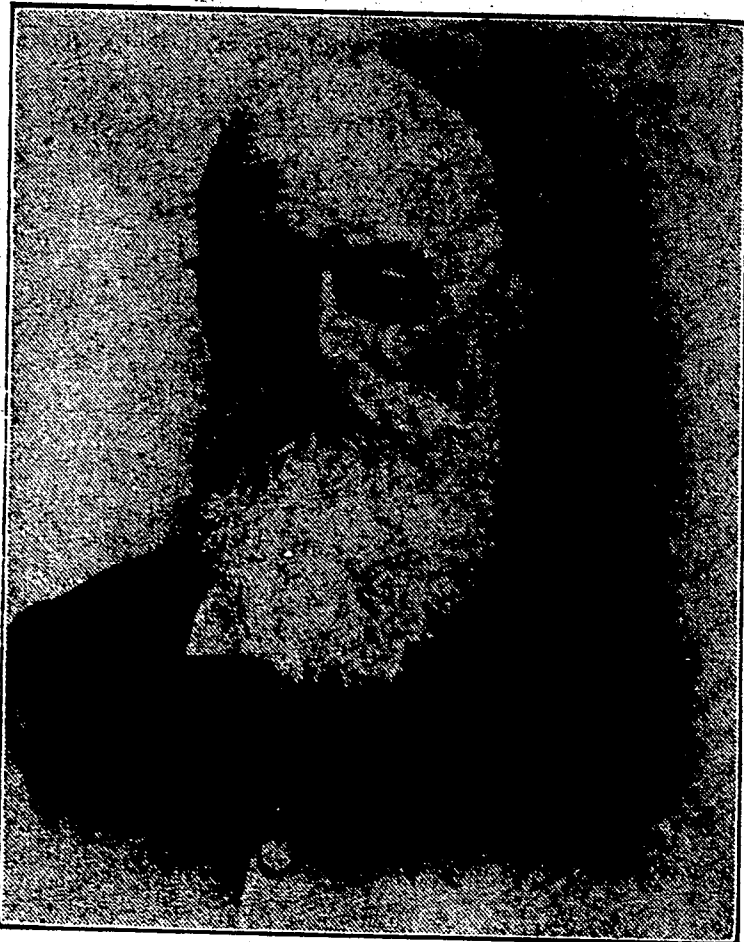
### DEACON JOHN BACON HOFFMAN

John Bacon Hoffman, son of Isaac and Hannah Bacon Hoffman, was born near Woodstown, Salem County, N. J., on January 18, 1836, and died at his home in Shiloh, N. J., January 20, 1921, being two days past 85 years of age. He had been in about his usual health and had cared for his invalid wife before retiring as usual, passing some joke with her as he frequently did. Later in the evening, a granddaughter, who was staying with them, was awakened by him coughing in strange manner. She went to the bed and saw at once that something was wrong and put her arms around him to help him, and as thus held he fell asleep.

From early youth he was raised in the home of an uncle, a brother of his mother. His boyhood days were spent in the usual rounds of home duties on "Uncle John Bacon's" beautiful farm about one-half mile west of Shiloh, and in the common school opportunities such as most farmers' boys experienced in this delightful community some three-quarters century ago. He had a strong desire for learning and attended Union Aca-

demy and Alfred University. Later he taught public school in this section.

On August 30, 1860, he was married to Miss Mary Josephine Crandall, of DeRuyter, N. Y., and brought her to the home which he had built across the road from the Bacon homestead. Here they reared their family in the old-fashioned way on the farm and under the best of Christian home influences. On this farm they lived until a few years ago when he retired, moving to the village, leaving the farm in charge of the only son, Elsworth. Besides the son there were three



daughters, two of whom are left to remember with joy the life of a Christian father. They are Estelle W., wife of Pres. B. C. Davis of Alfred, N. Y., and Mrs. Gertrude B. Jeffreys, of Milton, Wis. The other daughter who was never married, Miss Mary J., and who made her home with the parents, died about two years ago. There are ten grandchildren and three great grandchildren; also one sister, Mrs. Sarah Davis, of Shiloh, and one brother, Jacob Hoffman, of Mullica Hill, N. J.

Deacon Hoffman united with the Shiloh Seventh Day Baptist Church October 21, 1854, and was ordained deacon August 30, 1876, thus being a member of the church for sixty-seven years and serving as a deacon for forty-five years. He was an earnest follower of Christ, and membership in the

(Continued on page 284)

## YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.  
Contributing Editor

### REAL RELIGION

B. F. JOHANSON

Christian Endeavor Topic for Sabbath Day,  
March 12, 1921

#### DAILY READINGS

Sunday—Real religion is knowing God (1 John 4: 6-12)

Monday—Serving man (Matt. 20: 25-28)

Tuesday—Worshipping God (John 4: 19-26)

Wednesday—Helping the helpless (Isa. 61: 1-3)

Thursday—Growing in graciousness (1 Pet. 4: 8-11)

Friday—Doing God's will (Matt. 7: 21-23)

Sabbath—Topic. What is real religion? (Jas. 1: 19-27; John 17: 3)

No group of individuals has possession of the whole available supply of real religion, nor can any one person get possession of a monopoly. True religion is rather something that all honest Christians, of whatever faith, have in some measure and that they are constantly striving to possess in greater measure. If we could fully understand Christ and could interpret his teachings and principles into human conduct and character we would come close to a real comprehension of our subject.

We sometimes meet people who are very gifted in prayer and who know their Bible very well, but who seem to have little of the spirit of Christ. To this class belong persons who are very intolerant of the views of others. They may be found in the doorway of the church arguing for hours upon some of their pet doctrines, or they will throw a bomb into the prayer meeting if some one should give expression to a thought which does not meet all the requirements of Scripture as interpreted by them.

Prayer and Scripture reading are certainly necessary elements but there must be an inner acquaintance with Christ which expresses itself in conduct. Our fellow-men should recognize the fact that we have been with Christ even before they hear us pray or quote Scripture. This conduct should reflect all the elements of the Great Teacher. We should not act unnatural, dress peculiarly, work ourselves up into a frenzy, cry out or show undue emotion to let people see how much religion we have. But we should

ask the Lord daily to help us be our best selves. Do the will of God as it is revealed to us, extend a helping hand where it is needed. Remember that the one who is greatest in the Kingdom is he who serves most.

The message of religion does not always come through the sermon, the Sabbath school lesson or the prayer meeting testimony, it may sometimes come through the most simple service to our fellow-men. Dr. Grenfell has shown the world that for Labrador religion consists not only of healing the sick and building hospitals but in developing the resources of the country, building mills, harbors, co-operative stores, schools, etc.

#### SUGGESTIONS TO THE LEADERS

This is the kind of subject that the people like to sit and think about or meditate upon. It will take ingenuity on the part of the leader to get expression of thought by the Endeavorers. In some way you should get them to make a vital connection between the subject and daily life, and to express this in the meeting. The following thoughts may be handed out to be discussed by different members or may be placed on the blackboard to stimulate thought.

Is it possible to attempt to do so many things that you can not put real religion into all of them?

Is there any real religion in tears, mourning, or sadness?

Is there real religion in a cheerful "Good morning"?

How put real religion into a song that you sing?

Mention some phase of life that you can not put real religion into.

How does a laborer put religion into his daily tasks?

True religion is that which binds the individual to God and his fellow beings in righteousness and love.—Mrs. Martha Wardner.

Real religion involves the belief in, and practice of, those fundamental principles of love and service, which Jesus Christ taught by word, and by example, while here upon earth. It must include both the *belief* and the *practice*; there must be the belief else the practice is mockery; and the belief without the practice is worthless.—August E. Johansen.



Real religion is service for others. To render service according to Christian standards, I must realize, sympathize, and sacrifice. I am my brother's keeper. I want to know his natural tendencies, his chances for development, his ways of thinking, his likes and dislikes, his weakness and strength. I want always to get his point of view; attribute the highest motive to his action; take no offence as personal; forgive before he asks; never judge, knowing my lack of wisdom; never condemn, leaving that to God. When through the help and example of Christ, I have attained this inner attitude toward my brother, I want to forget physical weariness when I can help him, disregard personal preference if I can influence him, share in his sorrows if I can console him, suffer with him in the results of his sins if I can win him.—*L. E. Babcock.*

"If ye love me, keep my commandments."—*Jesus.* According to this true religion is a religion of deeds not of profession only. It consists of following the Master in spirit and in practice.—*Elder George C. Tenney.*

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—*James.*

### DEACON JOHN BACON HOFFMAN

(Continued from page 282)

church meant to him, active service. He was always in his place, not only in the Sabbath morning service, but in the Sixth-day evening prayer meeting and Bible school. In the latter he was a lifelong teacher and a peer among teachers. No task required of him by the church was considered a burden, but a privilege, and to offer prayer or take part in a testimony meeting was to him a joy. For several years he was clerk of the church and his work as such shows that he was an efficient, careful official. Later he was chosen church moderator which office he held until compelled by the cares of an invalid wife and his advanced age to relinquish the work, but even then he was present at every service of the church or business meeting when possible.

He was among the first in the community to enter the prohibition movement and to cast his lot with the Prohibition party. It was a great joy to him when his country, for

which he fought, banished the saloon. He always took a lively interest in the political activities of the community and was broad minded enough to vote for the best man, no matter what might be his party affiliations.

He volunteered in the Union Army during the Civil War for a period of three years and was placed with Co. D, 10th N. J. Reg., but was later promoted to lieutenant, Co. H, in the same regiment.

Farewell services were held in the home by his pastor, Erlo E. Sutton, aided by Pastor L. D. Seager, of Marlboro.

By request of the Shiloh Community Brotherhood, and others, a memorial service was held on Sabbath Day, January 29, the Marlboro Church uniting with the Shiloh Church. At the request of the pastor and people of Shiloh, President Davis returned to aid in this service and gave the principal address which appears in the RECORDER. Pastors Sutton and Seager and Deacon Auley C. Davis also took part. Deacon Hoffman has passed to the Great Beyond but his influence will continue to bless the community through the lives of others.

ERLO E. SUTTON.

### JOHN BACON HOFFMAN—MEMORIAL ADDRESS

PRESIDENT BOOTHE COLWELL DAVIS

"The Influence of the Christian Man in the World"

"He being dead yet speaketh"

In the eleventh chapter of Hebrews is enumerated a notable list of the servants of God who triumphed by *faith*—

"By faith Abel offered unto God a more excellent sacrifice than Cain."

"By faith Enoch was translated, that he should not see death."

"By faith Noah prepared an ark to the saving of his house."

"By faith Abraham when he was called, obeyed and went out not knowing whither he went."

"By faith Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

and so on through the long list of the worthies and saints of God who have stamped the impress of their lives on their own generation, and left a record that for

thousands of years has proclaimed the triumph of righteousness and faith.

Of the first one of these typical heroes of the faith here enumerated, it is said, "He being dead yet speaketh."

I thank God that there are modern "Heroes of the Faith" as well as ancient. Generation after generation has been blessed with men of faith, of vision, of courage and zeal for righteousness, for human brotherhood, and for patriotism and good citizenship. Of each one of these it may just as truly be said, as of righteous Abel, "He being dead, yet speaketh."

The Shiloh Seventh Day Baptist Church, this village, this county, has been blessed with a hero of the Faith whose upright life and whose strong, clear messages of righteousness will live for years to come though the earnest heart that prompted them and the faithful lips that uttered them now lie still in death.

John Bacon Hoffman, because of his faith, because of his zeal, because of his wisdom and his tireless energy, being dead, yet speaketh. He was as truly a hero of the faith as was Abel, or Enoch or Abram or Moses.

This man whose life service we recall today with so much love and appreciation, in whose memory we hold this memorial service, that we may pay our humble tributes to his unusual worth and his high character, was indeed a very human man inspired by a very real faith and a very compelling earnestness.

Deacon Hoffman would have been the very last man to think himself perfect or possessed of unusual or exceptional virtue or holiness. He was conscious of his humanity and of the humanity of men and women around him. He was swept on in his zeal and efforts for the uplift of individual men and of the whole race of mankind by the love of right and truth and faith in God's redeeming and saving power when heralded by a living Church and a consecrated and fearless membership.

We are not seeking today in this memorial to give a biographical sketch of Deacon Hoffman's early life and struggles. Of his education, his work as a teacher, his patriotic service to his country, his lifelong devotion to religion, and to social, political, and world righteousness, there is not now time to speak in detail.

I have chosen rather to mention briefly

a few outstanding characteristics of his life and service and to try to show the relation of these to the influence of the Christian man in the world.

I. In the first place, Deacon Hoffman believed in preparation of mind and heart for world service. He sought this preparation for himself as far as educational advantages were available for him, and he sought to extend these same advantages to others. He was a student of Union Academy and of Alfred University; then he became a teacher in the public schools. The object of education for himself and for others was that the community and the world at large might be wiser in mind and stronger and purer in life because of such education. He encouraged his children to acquire education with this same motive.

The inspiration of his example and his life has been felt not only by his children, and by his grandchildren, three of whom have already graduated from college and others will follow, in their educational achievements; but by many others in the world in which he has lived and served. This same influence will go on broadening and deepening in his posterity and in the circle of his acquaintance and influence from generation to generation. One of the greatest perils of today is the rage for money and for pleasure, which causes so many to neglect adequate education and training for effective living.

II. A second outstanding characteristic of Deacon Hoffman was unselfish and patriotic devotion to country. No finer example of patriotism is to be found than that which prompted this Christian man who loved his home and his family, to volunteer for three years in the service of his country in the great Civil War, and to devote the best of his young manhood to that gigantic struggle in the midst of privations, dangers and perils almost surpassing description. He with his comrades made possible a united country, and a country free from the curse of slavery. It was the sacrifice made by a noble Christian manhood for national and world righteousness and justice.

Having survived the hazards of the war, he came back to his home to defend by a pure and staunch citizenship, the integrity of the country for which he had fought on many a battle-field, among them, the Wilderness, Cold Harbor, Cedar Creek, and Win-



chester. At Appomattox he witnessed the surrender of General Lee.

Inseparably intertwined with his patriotism, was his Christian citizenship. Moral and spiritual reforms were to him civil duties. A man of strict temperance habits from his youth, he early espoused the cause of prohibition as the channel through which the world must be made free from the thralldom of intemperance. He talked and prayed and voted prohibition year after year with all the zeal and devotion which religion can put into political ideals. But with all his zeal for prohibition, he carried a perspective of social and political righteousness and justice which enabled him to take in the whole field of political progress. During the last presidential campaign, though nearly eighty-five years of age and worn with home duties and cares, his mind and heart were active in the political issues of the day. He was not prejudiced in favor of party name or organization to the extent to blind him to the advantages to be gained from a comprehensive view of the great political problems of the campaign. He wrote to his children of his earnest desire for the success of Mr. Harding, believing that his candidacy gave greater promise of moral and spiritual progress than that of any other candidate then in the field.

He read widely and thought deeply and acted bravely and fearlessly in the discharge of his duties as an American citizen.

III. Of his religious faith and his unceasing devotion to the church, it is for others to speak in detail; but I wish to add this only to all the splendid tributes which have already been paid to his religious character; namely, that because he was a Christian, his life in the home was what it was; because he was a Christian he was a staunch pillar in the Church of Jesus Christ; because he was a Christian, he was a worth while member of the community; because he was a Christian, he was a man of influence in the world; because he was a Christian he sought education for himself and to extend educational advantages to his children and to the children of his neighbors; because he was a Christian, he was a patriot and a loyal servant of his country; because he was a Christian, he was able to combine all these high qualities of life and character in the one quiet, modest, faithful dependable man.

In summing up the influence of this Chris-

tian man in the world, I am impressed that his life has been a power-house in the kingdom. Every pulse beat of his heart has vibrated with the heart-throb of the kingdom, every utterance has given no uncertain sound, as to the values of character, of righteousness, of love and salvation.

The influence of his life, not only in this community and this church, but in the wider circle of his acquaintance and through the lives of those who have been influenced by him; out and beyond, farther in the world's life than he has ever known or dreamed, will be echoed the sentiments and the principles which he lived and taught. They will continue on down through the centuries yet to come.

"He being dead yet speaketh" not to his family and loved ones only; not only to his church and appreciative brothers and sisters; not only through personal friends and neighbors and comrades, but on out into the wider circle of the world's great fields of action.

So while God takes home his servant, he leaves in the world that which death can not destroy or send away with the lifeless form to its Mother Earth. It is that immortal "speck" or influence which the man of God, though dead, continues to herald to all humanity and through all the ages yet to come.

Aptly has Browning put this truth in his "Rabbi Ben Ezra" and his "Apt Voglar":

Not on the vulgar mass  
Called 'work', must sentence pass,  
Things done, that took the eye and had the  
price;  
O'er which, from level stand,  
The low world laid its hand,  
Found straightway to its mind, could value in  
a trice:

"Thoughts hardly to be packed  
Into a narrow act,  
Fancies that broke through language and escaped;  
All I could never be,  
All, men ignored in me,  
This, I was worth to God, whose wheel the  
pitcher shaped.

"Fool! All that is, at all,  
Lasts ever, past recall;  
Earth changes, but thy soul and God stand sure:  
What entered into thee,  
That was, is, and shall be:  
Time's wheel runs back or stops: Potter and  
clay endure.

"So, take and use Thy work:  
Amend what flaws may lurk,

What strain o' the stuff, what warpings past  
the aim!  
My times be in Thy hand!  
Perfect the cup as planned!  
Let age approve of youth, and death complete  
the same."

"All we have willed or hoped or dreamed of  
good shall exist;  
Not its semblance, but itself; no beauty, nor  
good nor power  
Whose voice has gone forth, but each survives  
for the melodist  
When eternity affirms the conception of an hour.  
The high that proved too high, the heroic for  
earth too hard,  
The passion that left the ground to lose itself  
in the sky,  
Are music sent up to God by the lover and the  
bard;  
Enough that he heard it once: we shall hear it  
by-and-by."

Jesus the Master said: "Except a kernel  
of wheat fall into the earth and die, it abideth  
by itself alone, but if it die, it beareth much  
fruit."

It is another way of putting the same great  
truth, to say: "As dying and behold we live."

Or as J. J. Holland has put it:

"Life evermore is fed by death,  
In earth, and sea, and sky,  
And that a rose may breathe its breath,  
Something must die."

So a loved companion, a tender father, a  
dear friend and co-worker, a spiritual leader,  
a patriot, and a great-hearted citizen has  
lived and fulfilled his life's task. He has  
influenced this generation and coming gener-  
ations in this town, in this county, in this  
church and community as few if any others  
have ever done. But though dead, his deeds  
and words of righteousness will echo and re-  
echo on throughout the coming years.

May I close this loving tribute from one  
who feels keenly the personal loss as well  
as the community loss, by reading a few  
stanzas of Whittier's, "The Eternal Good-  
ness" which seem to summarize Deacon  
Hoffman's life and crystalize his life's mes-  
sage to us all.

"O Friends! with whom my feet have trod  
The quiet aisles of prayer,  
Glad witness to your zeal for God  
And love of man I bear.

"I see the wrong that round me lies  
I feel the guilt within;  
I hear, with groan and travail-cries,  
The world confess its sin.

"Yet, in the maddening maze of things,  
And tossed by storm and flood,

To one fixed stake my spirit clings;  
I know that God is good!

"I dimly guess from blessings known  
Of greater out of sight,  
And, with the chastened Psalmist, own  
His judgments too are right.

"I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.

"And if my heart and flesh are weak  
To bear an untried pain,  
The bruised reed He will not break  
But strengthen, and sustain.

"And so beside the Silent Sea,  
I wait the muffled oar:  
No harm from Him can come to me  
On ocean or on shore.

"I know not where His islands lift  
Their fringed palms in air;  
I only know I can not drift  
Beyond His love and care."

#### FOUR SUGGESTIONS

Here are four valuable suggestions for  
employees who would rise:

First, Be dependable. The management  
has trusted you with responsibility. Keep  
the trust.

Second, Be careful. Mistakes cost con-  
fidence, time and cash. Inaccuracy irritates  
the boss.

Third, Be cheerful. The chief has trou-  
bles enough without yours. Look up, cheer  
up, and you will keep up.

Fourth, Be interested. How can you ex-  
pect the management to be interested in  
you, if you are not interested in the industry  
that pays you?—*Silent Partner.*

#### Sabbath School. Lesson XI—March 12, 1921

THE LORD'S SUPPER.

Matt. 26: 14-30

*Golden Text.*—"As often as ye eat this bread,  
and drink the cup, ye proclaim the Lord's death  
till he come." 1 Cor. 11: 26

DAILY READINGS

March 6—Matt. 26: 17-30

March 7—John 6: 41-51

March 8—John 6: 52-59

March 9—I Cor. 10: 14-21

March 10—I Cor. 11: 20-28

March 11—Rom. 5: 6-11

March 12—Rev. 19: 4-10

(For Lesson Notes, see *Helping Hand*)



## MARRIAGES

**WAINWRIGHT-SAWYER.**—At the home of the bride's parents near Hammond, La., February 5, 1921, by Rev. S. S. Powell, Mr. Leonard Wainwright and Miss Pearl Esther Sawyer, all of Hammond, La.

**EMERSON-WIDA.**—At the home of the bride's parents, Mr. and Mrs. B. Wida, 319 East 90th St., New York City, on New Year's evening, 1921, Mr. Elvin M. Emerson, of Alfred Station, and Miss Anna A. Wida, Rev. G. E. Schlbrede officiating.

**LIPPINCOTT-PELTON.**—At the home of the bride's father in Janesville, Wis., on February 14, 1921, Truman G. Lippincott, of Milton, Wis., and Gladys I. Pelton, of Janesville, Rev. Henry N. Jordan officiating.

## DEATHS

**HAKES.**—Egbert Eugene Hakes was born in Peoria County, Ill., April 5, 1848, and died at the hospital in Peoria January 22, 1921.

Mr. Hakes was a son of Rev. Anthony Hakes and Suzanne Saunders. His father for some years was pastor of the old West Hallock Church and was an influential personage in the community. About that period there was a large and flourishing Seventh Day Baptist society located there. Eugene had one sister, Mary, who became the wife of Delford Potter and who is now deceased.

On March 24, 1870, Mr. Hakes was married to Miss Marian Elizabeth Rankin. To them were born four children: Maggie May, wife of Lynn H. Brown, of Chicago; Herbert Eugene, of Edlestein; Geneva Ethel, wife of Paul H. Hummel, of Boulder, Colo.; and Flora Jean deceased March 7, 1888.

Mr. Hakes has always been a loyal believer in the principles of Seventh Day Baptists and a worker in the church at West Hallock. For years he was a teacher in the Bible school. It was during the pastorate of his father and while M. B. Kelly, Sr. was assisting the pastor in revival meetings that Eugene made a surrender to Christ and was baptized into the fellowship of the church.

Mr. Hakes is survived by his widow, three children and four grandchildren. Farewell services were held in his late home and at the church on Tuesday afternoon, January 25, 1921, conducted by Rev. Henry N. Jordan. The body was laid to rest in the rural cemetery at Edlestein, Ill.

H. N. J.

**HOFFMAN.**—John Bacon Hoffman, son of Isaac and Hannah Bacon Hoffman, at his home in Shiloh, N. J., January 20, 1921. See page 282 for extended obituary.

E. E. S.

## THE SABBATH RECORDER

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

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Find loving echo—evermore a part  
Of all her sweetest memories; could I give  
One great thought to the people, that should prove  
The spring of noble action in their hour  
Of darkness, or control their headlong power  
With the firm reins of justice and of love;  
Could I have traced one form that should express  
The sacred mystery that underlies  
All beauty, and through man's enraptured eyes  
Teach him how beautiful is holiness,—  
I had not feared thee. But to yield my breath,  
Life's purpose unfulfilled!—This is thy sting, O death!

—Sir Noel Paton.

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