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Treasurer—P. J. Hubbard, Plainfield, N. J.

Regular meeting of the Executive was held on the first Friday of each month at 2. m.

THE SABBATH TRACT BOARD

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

J. A. C. B. Board

1915.

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The ex-officio meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

The Sabbath Recorder

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

Vol. 83, No. 12
Plainfield, N. J., September 17, 1917
Whole No. 3785

Education Society

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

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

No society received greater consideration from the Committee on Denominational Activities than the Education Society, owing to the fact that all our colleges are being hard pressed by the national standardization rules and are making strenuous efforts to secure the funds necessary to place them in the front ranks. When the committee reported approving the work of the society for the year just closed, every one felt the truth of its statement that our colleges at Alfred, Milton, and Salem, and our Theological Seminary are filling important places in the work of developing our young men and women for useful service in the world. The truth was also recognized that the salutary influences of these schools are being greatly appreciated by hundreds outside our own churches, and that an increasing number of alumni year by year is adding to the constantly widening circle of substantial friends and supporters.

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

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

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

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

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

WHEREAS, The Trustees of Salem College have conducted a canvas during the past year raising more than $15,000.00 to complete its buildings and meet immediate requirements of standardization; therefore be it

Resolved, That the General Conference hereby renews its pledge of commendation and support, and hereby urges our denomination to lend both moral and financial support in aiding Salem College to complete its program of development.
Since Salem College is the youngest of our institutions of learning, having by far the smallest productive endowment—only a little more than $6,000—Conference had no hesitancy in saying that this college is now in greatest need of help.

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

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

Whereas, The present religious, social and economic conditions of the world indicate beyond question that unprecedented opportunities of service for our Christian civilization are upon us; therefore be it Resolved: First, That our young men and women be urged to seek every opportunity to avail themselves of training and preparation for such service through attendance upon our colleges and seminaries.

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

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

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

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

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

Three Essential Things For Ideal College Life

Three things are to be considered of great importance in choosing a school for our young people:

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

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

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

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

The Theological Seminary

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

A Brief Summary of Annual Report

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

Good Counsel

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

The Adverting to the many who have spoken and written had years ago learned and needed the following sound advice from the pen of the same writer:

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

And we may spend so much time in speculation over abstruse problems and minor details that we shall fail to sense the importance of the great plain, simple, positive truths making
up the gospel message of salvation. So long as God in his word has given us no warrant for forming any exact idea of events, or by what signs we assume to be wise above that which is written? There is danger of our taking some things "blind to be understood," and wresting them, as Peter declared some did with the writings of the apostle Paul and other Scriptures, "unto their own destruction." (2 Peter 3: 6.) It is for us to watch the order of events, and as we see prophecy fulfilling, call the attention of the people to it. But nothing can endear us with the gift of prophecy, and gives us divine enlightenment to fill in some of the details regarding the prophesied of his word, let us be careful of our forecasts.

Israel's Age-long Tragedy

The present war is adding many pathetic phases to the age-long tragedy of the Hebrew people. Scattered as they are among the nations, it has become their sad lot to fight one another and to shed blood for countries not of their own. Poland, largely a land of Jews, has been ravaged seven times by the armies of Germany and Russia until indescribable misery prevails. And yet no nation has furnished a more noble example for this redemption of the devastation and carnage than has the Hebrew nation. According to reliable testimony 23,000 Jews are fighting under the British flag; 18,000 are in the French army; and 1,500 are fighting under the Turkish flag.

The little Belgium has 2,000 Hebrews in the ranks of war. Astro-Hungary claims 180,000 Jewish soldiers, and 20,000 are found in the Turkish ranks.

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

They Have a Flag

In speaking of Israel But No Nation among the nations, Philip Sidersky, Hebrew Christian evangelist of Baltimore, Md., describes the banner of the Israelites as a flag still being preserved and cherished in the hope that it may some day wave over a nation. He says: "The Jews have a flag but no country, and the oldest national emblem in history is now seeking a home-land." Mr. Sidersky describes this flag as having two broad blue stripes on a white ground and having between them a double triangle, also blue. These emblems indicate the power of religion and national unity. He claims that such a flag was carried by Israel through the sea and is destined to float over the land given to Abraham's children, when the promise to gather them out of all nations whether they have been driven is fulfilled.

In Them Many Nations Have Been Blessed

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

ANOTHER APPEAL TO THE MEN WHO HAVE BEEN DRAFTED

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

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

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

SUMMARY OF SIXTY-SECOND ANNUAL REPORT

Executive Board—Thirty-three members.

Officers—Rev. William C. Whitford, president, Alfred, N. Y.; Professor Paul E. Tittsworth, treasurer, Alfred, N. Y.; Rev. Arthur E. Main, corresponding secretary, Alfred, N. Y.

Receipts—Including a balance of $665.65, $3,440.60.

Expenditures—Including a balance of $1,420.60, $3,230.50.

Contributions were received from twenty-seven churches.

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

Accordingly, it holds $23,708.61 for the seminary; $23,720.53 for Alfred College; and $416.00 in small sums. But its officers stand ready to render any service within their power to Dr. Burton and Salem.

ALFRED UNIVERSITY, ALFRED, N. Y.

Board of Trustees—Thirty-three members.

Vernon A. Baggs, president; Dr. F. Randolph, treasurer.

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

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

Registration—College, 179; seminary, regular, 7; in religious education, 29; school of ceramics, 15; school of agriculture, 100; summer school, 59; in music, 93. Total, omitting duplicates, 443.

Graduates—(1) With diplomas or certificates; in religion, 37; in classics, 23; in law, 6; in music, 93; in art, 1; theology, 2, Total, 102. (2) With the bachelor degree: B. A., 2; Ph. B., 14; B. S., 18; B. D., 1. Total, 33.

Special Mention—The eighty-first year of one of the oldest colleges in the state; a competent and faithful faculty; the work of the seminary in religious education; the growing usefulness of the two state schools, with state appropriations amounting to over $40,000; a successful summer school; an excellent glee club of sixteen voices—a valuable advertising agency; and the addition to general athletics, according to the State's requirement, of elementary military instruction.

Improvement Funds—Three of Alfred's great needs are, (1) an increase in salaries of teachers; (2) a central heating plant; (3) a gymnasium. To meet these needs $20,000.000, in addition to existing pledges of about $30,000.000, must be raised, they are the earliest possible day. Justice, reasonable comfort, and efficiency call for these things.

Gifts and Bequests for the Endowment—These amount to over $65,000.00, although the larger part is not immediately available, about $10,000.00.

Financial Statement

Endowment and Property—Endowment, $422,805.01. Property, including grounds, buildings, apparatus, library, etc., $98,000.00. Total endowment and property, $520,805.01.

Property of the New York State School of Clay-working and Ceramics at Alfred University, $57,993.41, of the school of agriculture, $28,518.86.

Grand total of endowment and property, $641,373.35.

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

Income—Of the college, including $5,040.86 brought forward, $12,213.06; of the seminary, including $31.52 brought forward, $5,360.55.

Expenditures—Of the college, $84,518.40; of the seminary, $43,153.50; of the school of agriculture, $3,153.50. Of the total endowment, the treasurer of Alfred University holds $81,826.01.

He has paid out during the year, (1) for college, $18,425.00; (2) for the school of agriculture, $44,475.00. Total, $107,052.00.

MILTON COLLEGE, MILTON, WIS.

Board of Trustees—Twenty-seven members.

Fred C. Dunn, president; C. Eugene Crandall, treasurer.

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

Registration—College, 66; academy, 26; school of music, 98. Total, omitting 8 in music, counting twice, 190.

Degrees Conferred—B. A., 10; M. A., 3; M. Sci., 1. Graduates without Degrees—Academy, 6; in music, 2.

In addition to class and high school honor scholarships, nine one-thousand dollar scholarships have been established that include free tuition and incidents. The year has been a trying one, due to ill health in the faculty and to the Great War. The president himself was absent over four months; a few students enlisted; and more left for work on farms. But faculty and students continued in their college and the president; Professor Whifford assumed the burdens of administration; and friends like Professor A. B.
The Education Society is deeply interested in the struggles and achievements of Salem; and its Edgar friends can render noble service by helping it to accomplish its purpose and realize its hopes.

CONCLUSION
It is not narrow and unintelligent religion to feel that material things seem to outrank spiritual things in the thought, wish, conversation, and action of men. To say that one can not serve God and Mammon is not to say that one can not serve God, and possess and wisely control Mammon. To say that one can not be dominated by both spiritual and material things is not to say that one can not be governed by spiritual facts and ideals, and become the rational master of the material world.

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

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

WILLIAM C. WHITFORD,
President.

ARTHUR E. MAIN,
Corresponding Secretary.

ALFRED THEOLOGICAL SEMINARY
(From University Publications)

HISTORICAL SKETCH

As the result of many years of longing for a means of thorough training for candidates for the Christian ministry, the Seventh Day Baptist Education Society was organized at Leonardsville, N. Y., September 8, 1855, for the purpose of establishing "as soon as practicable," a "Literary Institution and Theological Seminary." Alfred Academy, in its early years did much in the direction of preparing young men for the work of the gospel ministry, and when it grew into a college it was chartered as a university in order that it might include a theological seminary. The Theological Department of Alfred University was informally organized in 1861, four years after the university charter was obtained, and instruction was begun by President Jonathan Allen, D. D., LL. D. Until 1870 the work in theology was usually carried on in connection with the collegiate work of Alfred University.

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

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

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

GENERAL STATEMENT

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

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

The work of instruction will be carried on as follows:

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

2. By Professor Whittord, professor of Biblical languages and literature in both the college and seminary, head of the department of religious education.

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

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

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

ADMISSION

The seminary, although primarily established for the training of men for the Seventh Day Baptist ministry, is open on equal terms to men and women of all Christian denominations. It welcomes, also, those not having the ministry in view who desire to fit themselves for better Christian service. There are fields for noble service outside the educated ministry; and the seminary offers, it is believed, an opportunity to become increasingly useful in the Bible school, the prayer meeting, in evangelism, and in many other forms of service required of the Christian and the citizen.

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

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

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

REQUIREMENTS FOR GRADUATION

1. The Degree Course

The seminary offers a course of study, covering three years with an average of fifteen hours of class room work per week; thus prolonging the course of study to four years. Ninety-two semester hours will be required for graduation with or without degree; sixty-one of which are prescribed.

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

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

2. The English Course

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

For further information address the Dean.

RELIGIOUS EDUCATION

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

Religion is what millions believe it to be; if character and conduct are supreme things as reason and conscience teach; if the Bible is the greatest of all books on morals and religion, as millions think it is; if truest greatness and goodness come by those best trained and informed minds see deepest and farthest, then religious education is well worth while.

We need more Education in our Religion, and more Religion in our Education.

Schools, colleges, and universities, are giving increasing and thorough attention to the study of subjects relating to personality, the Bible, religion, and the ethics of individual and associated life. Alfred College has recently placed religious education in its list of thirteen major subjects; and, in its latest catalog, announces a "Department of Religious Education.

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

CORRESPONDENCE WORK

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

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

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

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

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

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

There is a strain that can be brought upon the faith of God's children so great as that which comes with the untimely death of one who has been filling every day with useful and selfless deeds and who is sorely needed in a world of care and suffering. Such a strain has come upon those who have loved and honored Agnes Babcock and who can not yet fully realize the tragedy which on the nineteenth of August so suddenly took her from the loving arms that were striving to hold her back and which removed her beyond the reach of our longing eyes. The writer of these words is too near a friend to be able to compose the ordinary tribute to one who has passed from earth to Heaven; and yet only a near friend can adequately speak of her whose dominant quality was strength of character absolutely devoted to the service of others, but nevertheless so unobtrusively, so completely without any signs that could draw any attention to herself, that only those nearest her can ever properly estimate the loss that has come to all who are left to work on without her com-forting aid. The world is poorer because she is gone.

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

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

"So here shall silence guard thy fame! But somewhere, out of human view, Whatever the fates have set to do Is wrought with tumult of acclaim."

Treasurer's Report

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

Mrs. A. E. Whiteside, Treasurer,
In Account To Mrs. A. E. Whiteside

THE WOMAN'S EXECUTIVE BOARD

Balance on hand July 1, 1916  $ 797 11

SOUTHERN ASSOCIATION

Lost Creek, O. H. Ladies' Aid Society  $ 40.00
Ladies' Aid, Church of God  10.00
Boulder, Colo. Women's Missionary Society  10.00
Woman's Missionary Society  50.00

EASTERN ASSOCIATION

Ashaway, R. I. Ladies' Sewing Society  $ 512.00
Boston, N. Y. Ladies' Aid Society  50.00
Bradford, R. I. Missionary Society  50.00
Brentwood, N. J. Missionary Society  50.00
Ogden, L. S. K. Missionary Society  10.00
Davenport, I. A. Missionary Society  10.00
Edgeworth, L. S. K. Missionary Society  10.00
Marion, N. J. Ladies' Benevolent Society  49.38
New Market, N. J. Ladies' Benevolent Society  10.00
New York City, N. Y. Women's Auxiliary Society  10.00
First S. B. Church, Brooklyn, N. Y.  10.00
Plumasfield, N. Y. Society for Christian Work  179.00
Pomona Circles, Flaxel, N. Y.  10.00
Ayes, L. S. K.  1.00
Mary A. Stillman, L. S. K.  72.00
Marie E. Stillman, L. S. K.  10.00
Shibuk, N. J. Ladies' Benevolent Society  39.00
Waterford, Conn. Women of Church, 24.75
Westfield, N. Y. Women's Aid Society  320.00
Mrs. A. K. Witter  30.00
1,048.93

CENTRAL ASSOCIATION

Adams Center, N. Y. Ladies' Aid Society  40.00
Brookly, N. Y.  50.00
Mrs. Annette Clark  31.50
Dr. Sinclair  30.00
Dr. Grace Crandall  30.00
Dr. P. B. Fouke  50.00
Mrs. T. I. Place  10.00
Dr. McFarland  10.00
Mrs. C. C. B. K.  5.00
Mrs. A. C. H.  25.00

SOUTHWESTERN ASSOCIATION

Alfonso, N. Y. Miss. Board of Missions  39.00
Alfred, N. Y. Missionary Society  10.00
Alfred, N. Y. Women's Missionary Society  10.00

PACIFIC COAST ASSOCIATION

Riverside, Cal. Women's Benevolent Society  50.00
Long Beach, Cal. Benevolent Society  50.00
Los Angeles, Cal. Women of Church  11.25
Shanghai, Dr. Palmberg  47.64
Total  52.13

Fort Wayne, Ind., Mrs. Nellie G. Ingram, L. S. K.  42.00
Jackson Center, Ohio, Ladies' Benevolent Society  35.00
Milton, Wisc. Woman's Benevolent Society  60.00
Circle Number  72.50
Circle Number  20.00
In memory of Elizabeth Goodrich  10.00
Philanthic Class  45.00
Young People's Board  10.00
Sabbath School, Women's Board  20.00
Sabbath School, Children's Board  20.00
Sabbath School, Primary Department  20.00
Mrs. E. L. Willcock  30.00
Mrs. T. I. Place  10.00
Mrs. Artis M. West  10.00
Milton Junction, Wisc. Church  55.60
Ladies' Aid Society  120.00
First S. B. Church, New London, N. Y.  10.00
Mrs. Dolly B. Maxson  10.00
Mrs. Carrie E. Green  20.00
L. S. K.  10.00
Mrs. E. L. Ellis  10.00
New Auburn, Wisc. Woman's Missionary Society  13.00
North Loop, Neb. Woman's Missionary Society  86.25
Young Woman's Missionary Society  86.25
Nortonville, Ill. Woman's Missionary Society  100.00
Wilton, Wisc. Woman's Benevolent Society  74.39
Total  1,057.99

For General Fund, Salem, W. Va.  $451 21
Tract Society  110
Missions Society  8 671 21
General Fund  $456 74
Long Beach, Cal. Benevolent Society  145.00
Home Missions  2.00
Miss Bardick's salary  660.00
Miss West's salary  600.00
Dr. Grace Grandfield  10.00
Education of A. T.  30.00
Miss Jeanne  127.30
Dr. Charles  19.73
Bank of Milton, payment of note and interest  103.14
Rev. Verne Wilson, Attalla, Ala.  25.00
L. P. R. Bank, dividend  $ 25.00
Recons subscription to  2.00
Alfred University Scholarship, Woman's  17.00
Western, L.  100.00
Theological Seminary  100.00
Fowler School  50.00
Young People's Board  25.00
Salem College  50.00
Sabbath School, Women's Aid Society Scholarship  20.00

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NOTES BY THE WAY

NORTHERN ASSOCIATION
SECRETARY EDWIN SHAW

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

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

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

The meetings were all held in the chapel of the Sanitarium, three sessions a day for four days, a Baccalaureate Service on Saturday afternoon, and a department for all concerned, thanks to the courtesy of the management of the Sanitarium. Between sessions we had the opportunity of visiting the institution with guides, even to the privilege on Friday afternoon of swimming in the outdoor pool and a game of pitching horseshoes. And on Monday morning a party made a special sight-seeing trip through the buildings, and then almost all the people of our church with delegates and workers at the Sanitarium villa at the lake a few miles out from the city at the end of a trolley line. These opportunities for social intercourse and the renewing and making of friendships are by no means the least of the privileges which help us and bind us together as a people, as we meet in our denominational gatherings.

Thursday afternoon we listened to the reports of officers and delegates and committees, followed by the Woman’s Board Hour in charge of Miss Phoebe Coon. Mrs. C. S. Sayre read the Scripture, Mrs. M. B. Kelly offered prayer, and Miss Rachel Coon sang a solo. A paper prepared by Mrs. George C. Tenney was read by Mrs. W. D. Burdick, on the topic of Temperance and Missions, and a paper on Christian Stewardship a book, \[\text{Sarah,} 1920\], by Miss Emma Rogers, was read by Miss Harriet Oursler. I hope that these papers may find a place in the SABBATH RECORDER sometime in the Woman’s Work department. In the evening the service was in charge of the workers who have been with the gospel tent during the summer in Michigan, Evangelist D. Burdett Coon preaching a strong sermon, and the quartet, consisting of Rev. Willard D. Bottoms; Miss Verna Foster; Among the Missions, Rev. C. S. Sayre; and Miss Rachel Coon, singing several selections and leading in the congregational music.

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

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

Sabbath forenoon the association joined with the usual services of the Sanitarium in a Sabbath school at 9:45 and a sermon at 11:00, Rev. A. L. Davis being asked to preach and the offering being given to the three denominational societies. This amounted to twenty-seven dollars and seventy-five cents. This was the largest attended session of the association. In the afternoon there was an afternoon symposium: In the field of the Master, Miss S. S. S. with the Master in the Home, Mrs. Willard D. Burdick; With the Master on the Sabbath, Rev. C. Burchard Loofoarrow; With the Master in Training, Rev. C. S. Sayre; With the Master Seeking Lost Men, Rev. Willard D. Burdick.

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

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

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

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

Because the General Conference next year is to be held in the North Western Association it was voted to hold the next regular session of the association in 1919, the place selected being Dodge Center, Minn., and the time being the week of the fourth Sabbath in September. The moderator will be G. W. Sutton, and the secretaries were named, but I did not get a copy of the report of the Nominating Committee. Following are the reports of the Committee on Education and the Committee on Time and Place of holding the Association, also the Missionary Committee.

THE SABBATH RECORDER

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

Feeling that the work of the associations, the denominational, and the kingdom of God may be advanced thereby, we make the following suggestions as to the time and order of holding the annual meetings of the associations:

1. We suggest the holding of annual sessions of the associations.
2. We suggest dividing the associations into two groups as follows:
   The Eastern group to consist of the Eastern, Central and Western associations, and the Western group to consist of the Southeastern, the North Western and the South Western associations.
3. We suggest that each group of associations send a joint delegate to the associations of the other group.
4. We suggest the sending of the joint secretary of the Missionary and Tract societies to all the associational gatherings as a representative of all our denominational interests.
5. We suggest that the Eastern Association begin on the Fifth Day, before the second Sabbath in June, the Central and Western associations following in consecutive weeks; that the North Western Association begin on the Fifth Day before the third Sabbath in September, the North Western and South Western associations following in consecutive weeks.

Signed

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

A. E. Whitford,
L. M. Barbcock,
H. N. Jordan,
Committee.

MARY T. GREENE
447 West Fifth Street
Plainfield, N. J.

Renewals or new subscriptions.
Club rates on other magazines.

TRAINING MINISTERS FOR EFFICIENCY

DAVID NELSON INGLIS, M. A.

I feel about as much out of place in dealing with this subject as many preachers would feel in suggesting best ways for training and education in the teaching of Spanish and French in college.

Most of us, however, have our ideals and ideas of ministerial efficiency. Very likely no two would agree in all points touching the training for such efficiency. I wish simply to suggest a few points which seem to me of importance in the training of those who hope to be ministers of the gospel.

I am presupposing that all candidates for the ministry will take their final training in college, if possible, and if not, as far as is practicable, and pursue the regular courses which are given there to fit men for the work of preaching the gospel.

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

I think first of all that the young man who has received a call to the gospel ministry ought, if possible, to take a college course. He must fit himself to be on an equal footing with the most cultured. He must feel he is above the most unlearned who has had the opportunities of an education. I know of nothing better to teach a man his opportunities and his limitations than a college training. Here he gets the foundation for future study; he gets in touch with the world-wide Y. M. C. A. movement, and the other religious agencies in which students are so actively engaging; he learns self-reliance by measuring himself against the best scholars in the school; and he has the benefit of the years of experience on the part of the teachers. Do not understand me to say that I think that a college course is absolutely necessary to make a success as a minister, nor that taking the college course will make a preacher successful. But it seems as though it would be apparent that added efficiency would result. If we are to be the only work of the minister, then I might say that a man were wasting his time on the college course. A man may tell the gospel story forcefully and effectively without having a degree attached to his name.

Not long ago I was conversing with a minister of one of the largest denominations of our land, a man who has the titles of Ph. D. and D. D. attached to his name. He made this statement: "If I had my work to do over again I should limit my education to a high school course. What do people want of high-class sermons and studied discourses? They want the gospel story, and the simpler the better. Here I am a man of culture, and about to be laid on the shelf at the age of fifty-five. It has taken me years to fit myself for my work and now I find that all my years of preparation have counted for nothing. Here I am in this little town with a church of two dozen attending members while ten miles away in a city of no little importance there are three ministers of my denomination who are pastoring large churches and their education has not gone beyond a high-school course."

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

And this brings me to the next point, namely, that there ought to be training in pastoral work; not only the theoretical and learned from a book, but the "real article" as we are accustomed to say. The title "practical" given by the supervisors to the training of the minister, and the pastoral work opens a field which preaching can never reach.

The visit to the home may put the minister in touch with chords that sermons cannot reach. We remember far more vividly the personal ties than anything else. I would suggest a course in practice work under the supervision of some pastor of large experience who can offer words of encouragement and friendly counsel. Let him report to the class for plans and experiences and have them talked over and discussed. Of course all this can be gained from actual work during the pastorate just as one can learn to teach from taking a school and going to work. But from the standpoint of efficiency we ask for training before the responsibility is too heavy.

Perhaps my next point will seem very similar to the one that I have been discussing. It can be considerable difference between pastoral work and personal work in evangelism. I think that our preparatory course should provide instruction and practice in personal work which will make it easier for the pastor to approach others on the subject of religion; to bring Christ to those who will not come to him; to overcome the objections and excuses of unbelievers; and to interest them in the things which so vitally concern their soul's salvation. And after all what greater ministry can one perform than to point the way to Christ. Henry Clay Trumbull has made the statement that in his work as editor, preacher, evangelist and writer the personal work that he did brought more souls to Christ than all the sermons, editorials or books that he had composed.

One of our own ministers, prominent in pastoral and evangelistic work, recently said to me if he were required to make over he would seriously consider taking his training in a Bible-school institute rather than in a seminary, simply on account of the practical, evangelistic training that it afforded.

Another point which I wish to emphasize is the training in Bible-school work. Here is an opportunity for service which until recently has been sorely neglected. If our ministers have had any Bible-school work and management, it has not been manifest to any great degree. This is the great teaching force of the church. Much too often we see the pastor taking the Sabbath school or being of little help even if he does partake, simply because his training has not included anything along this line, and he is no better fitted than those who are doing the work, and perhaps not as well.

The old idea that the sermon is the principal part of the minister's work has too often interfered with effective work in the Sabbath school. I had occasion not long ago to look up some data on courses in religion offered in colleges, seminaries and universities. In my search I found but three or four that had courses in Bible-school work listed in their catalogs. I should like to see our ministers given a chance to get some good courses in Bible-school organization, lesson courses, church architecture, teacher-training, etc., before leaving the seminary. Not that the pastor should try to run the school, not at all. But he should be given advice in his church regarding ways for more effective work and keep in touch with the spiritual life of the youth as it develops under Bible teaching. I do believe that the pastor should conduct the teaching class, not only as a duty, but as a privilege, for here is the opportunity to train Bible-school teachers; and when once we get teachers of the right caliber, the gap between the school and the church will be largely bridged.

And right in connection with the subject of expert teaching for this critical age comes the question of social life and its activities. The wise minister and the wise seminary will seriously consider how to solve the question—and it is a large one—of games and amusements in the society of the church. The dance and the card parties are rapidly taking the spiritual life from our young people (and from the old as well in many cases). It is up to the leader of the church to find a substitute for these amusements of vicious nature, for youth will and ought to have its playtime, the whole order of things, playgrounds, athletics, etc., may well demand a portion of his time before he has to face the problems of the church. I have heard two of our own ministers say that if they had their work to do again, they would devote a portion of their time to learning the dance. Not that they might simply have the pleasure that comes with the playing of the game, but that they might have a more ready access to the life of the boys in understanding and sympathizing with them in their sports. Our ministers may well be men of physical powers, for youth who worship both of the flesh and the spirit.

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

REPORT OF COMMITTEE ON EDUCATION, NORTHWESTERN ASSOCIATION

Your Committee on Education would respectfully submit the following report.

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

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

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

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

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

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

NORTHWESTERN ASSOCIATION—MISSIONARY COMMITTEE'S REPORT

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

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

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

There are forty Christian Endeavor societies among the seventy-five churches of our denomination. Of these, three societies have failed to report, although at least three, and in some cases five, report blanks have been sent to each society. Because several reports are incomplete, some of the totals given in this report may not represent the entire number enrolled in the various branches of Christian Endeavor work. No new Senior society has been reported, but Little Genesee has organized a society among the seventy-five churches of our denomination. Each society has been sent to each society. Because several reports are incomplete, some of the totals given in this report may not represent the entire number enrolled in the various branches of Christian Endeavor work. No new Senior society has been reported, but Little Genesee has organized a society among the seventy-five churches of our denomination.

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

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

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

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

Nearby $2,000 has been raised by our Christian Endeavorers during the past year. A large amount of this money has been used by the board for missionary work, while the balance has been expended for local needs of the societies, also state and district work. Alfred reports about $100 raised at a very successful Christian Endeavor fair. The special objects for which the Alfred society spent money are a lecture, "Grapes of Gold", by Mr. H. V. Adams; installing an extension telephone in the pastor's study; and, greatest of all, the balopticon which was sent to China to be used in the Boys' and Girls' schools. The Battle Creek Endeavorers have given liberally to help raise the Tract and Missionary debt. Friendship is raising money for the Red Cross by selling ice cream on the church lawn. Waterford has paid $89 for installing electric lights. Walworth has paid the church carpenter for the past six months, also bought, planted and cultivated the flowers in front of their church.

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

Although figures show that we have not quite reached the numerical goal set, an examination of the statistical report shows that nearly every society has done something toward the Forward Movement, and that the majority have made commendable progress in work begun last year, while our new societies are gradually and faithfully undertaking more work. Several secretaries write that, although their reports do not look large numerically, they know they have grown spiritually. Others acknowledge that if they really "trust in the Lord Jesus Christ for strength" and faithfully work "for Christ and the Church".

MINNIE GODFREY,
Corresponding Secretary.

MISSIONS AMONG IMMIGRANTS

FLORA HOUSTON CHAPMAN
Christian Endeavor Topic for Sabbath Day, September 29, 1917

DAILY READINGS

Sunday—An immigrant's adoption (Ruth 2: 1-12)
Monday—Preaching to strangers (Acts 2: 1-12)
Tuesday—Teaching (2 Kings 17: 16-28)
Wednesday—Aiding (Numbers 21: 1)
Thursday—Hospitality (Exodus 23: 1-9)
Friday—Coming home (Rev. 7: 9-17)
Sabbath Day—Trial. Home mission work among immigrants (Ps. 65: 1-7)
the creation of a new race of mankind, a new democracy. It ought to thrill us that we are not only a part of it, but that under God we may have a share in shaping its destiny.

A CLUSTER OF QUOTATIONS

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

Personal vital touch is the essential thing, the great power in all redemptive work.—Ishak Strang.

I don’t care,” is called the cruellest phrase in the English language.—Julia Johnston.

HOME NEWS

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

First, the association has “come and gone” and left a feeling of loneliness with us. How did we enjoy the coming of the delegates? They brought us good cheer and we certainly did try to make them all a happy one. Accounts of the meetings and speakers will appear from other “pens”, or type-writers. Many said this was their first visit here. It is to be regretted that a large portion of our membership did not or could not attend many of the services, being tied up at the sanitarium with necessary work for the patients. They ought to have been privileged to get the blessing that comes from a gathering and the spiritual help that is imparted by sermons and papers and music. It seemed to be emphasized the more that we need a building of our own. We greatly appreciate the kindness of the sanitarium authorities for the liberty we have with the chapel and grounds, but we just must have a church home if we make greatest progress and fulfill our mission. Even with these disadvantages the church has steadily grown and seemed to take on life and increase its influence.

The associational picnic was also a success. It was noticed that the delegates and those who could not attend were not off on joy rides and “doing the city” during the sessions of the association but reserved that until after their close, and then such a rally and good time! They came to the villa at Goguac Lake where Mr. Clarke and wife presided, and made the most of the day. Tables with seats for 153 at a time were set. And one would not have thought of war times and high cost of living as he saw the tables which fairly groaned with their weight of good things to eat. It was demonstrated that people could have a good time and a picnic and still testify for Christ. While eating, many arose and expressed joy in God’s service and appreciation of the benefits of social intercourse, and testified of faithfulness to true principles in all they do.

A young man who reported that the delegates did not come up to their reputation said that the things which were done in the ground would be agreed to by all. Finally, the table was cleared and the young people went home happy and refreshed. The delegate from the west seemed to be made more of the occasion than any one else, and made the students do their best.

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THE SABBATH RECORDER

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CHILDREN'S SAYING

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

Nellie was out riding one day with her aunt. She noticed that the regular black pepper shaker was partly filled with red pepper. Turning to her aunt, she said, with much concern: "You'd better not eat any of that red pepper, Aunt Harriet. Grandma says that red pepper kills ants."

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

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

"Ah! you did!"

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

EDUCATIONAL IDEALS

PRESIDENT CHARLES B. CLARK

Defined in their basic meaning, the words, education, ideals, religion and faith, hold for me the same essential tent. When we consider these words separately, we are but centering our attention on different aspects of a normal human experience. To educate is to provide an environment that stimulates, draws out or improves the constructive philosophers in ancient Greece; and again between the Pharisees and the Master; and so on to the present day with the quarrel between absolutism and democracy. It is just here that a too practical efficiency breaks down and turns itself over to defeat. Efficiency may yet produce the ideal element in human experience, but what is equally valuable, we may learn something of the method of attaining it. This can never be a mere duplication of the worthiness of the past, for no virtue can be merely copy-work. We must re-live the excellence of the past to appreciate the dynamic unfolding of the human spirit. To become genuinely human by realizing within ourselves the struggle of the past, is to give human history almost a pathos. Every earnest adventure for human betterment, however futile its accomplishments, has its own value and lesson. Our greatest men and contributors to human values have almost without exception, the stage of life as reputed failures. What one of the prophets succeeded in impressing his people with the worth of his message? The true prophets among the heathen fared no happier. Jesus, the Master, made no impression upon his age than to receive at their hands the distinction of unworthy crucifixion. And yet, where now do we turn with richer reward for our efforts than to drink from the springs of these once respected springs of idealism: Amos, Isaiah, Jeremiah, Socrates, Christ, and so on? And, just now, I can hear the ripening of our human life, it is as necessary to upon the canopied and confession of Napoleon himself, when he says: "The more I study the world, the more I am convinced of the inability of force to create anything durable. Alexander, Caesar, Charlemagne and I myself have found empires; but upon what did these foundations of our genius depend? They depended upon the force. Jesus Christ founded his empire upon love, and to this very day millions would die for him."

Not less instructive and deserving of our consideration was the ideal of the medieval world. It was apparently most strong where we are weakest. We may easily
stultify ourselves by hiding its virtues under the appellation, “Dark Ages.” Its spiritual craving, its dimension of eternity, its un-failing perception of sin as death, would go on growing and rounding out our lives and correcting the glaring faults of our materialism.

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

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

Take for example our material prosperity and eagerness to accumulate wealth. To the goddess of material success, relentless savor of the self and selfishness abound, constituting possibly the greatest menace to the world’s safety for democracy. Any remedy for an evil so deep-seated, short of a change in our ideal of success, can hardly be found. The desire for peace and rid ourselves of war, except the Christian method. When we shall win this method we will find greater success.

Our grave danger is that which our ideals of life in the future may have a part in shaping the ends of life, and the opportunity of seeking them. The economic and social unrest as well as the Great European War and world-upheaval of today doubtless the labor-pains of a new birth, the birth of this ideal of a common humanity. It is not enough that here and there the in­fant Kaiser shall gain his ends. It is not enough that civilization shall be realized in a few individuals. Standing on the backs of the proletariat, who furnish their shoulders to carry a citizen’s life is not a popular conception. All the ends of life that are worth while, belong not only as opportunity to each, but the convic­tion is gaining ground that each owes to the other to assist in the common realization. Each country has its cynical impediments: America its greed, England its conserva­tism, Germany its absolutism, France its decadence, Russia its dissension, Austria its race hatred and dynastic envy. A larger ideal of life has dawned, and it will not recede. Above the din of confusion and battle shock, is an undertone of measureless yearning for joy and love, and human kindness.

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

Dr. Griggs says: “Individual human be

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

One more question with a suggested an­swer, and I will conclude. The question is: “Whether our educational tendencies are becoming or degenerating, weakness, relaxation, enervation and efficiency or na­tivity.” Have our educational ideals degener­ated into comfort-seeking and money-making? Has Christianity become a search for mere happiness and good fortune? This is a question of capital importance, because it is, par excellence, the problem of the present age. One philosopher at least of the present era has made himself a reputation by declaring for a recre­ational society—i.e., I refer to course of course to Frederick Nietzsche. Nietzsche has done more than make himself a reputa­tion, he has formulated a policy and a program for a great race and nation. Follow­ing the idea that we seek to discard a religion, he has produced a philosophy. We discover that one great nation of the world today has adopted as her ideal, not Chris­tianity, but its antithesis. Not love, but hate is her guiding star. Of a certainty, Christian civilization is a world principle, and if it fails to win, there will follow a new era of oppression and persecution which will make the Middle Ages pale into insignificance.

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

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

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

I conclude with a sentence taken from the last issue of the Religious Education Magazine, and commit it to your thoughtful hearing: “The songs of earth to Heaven ascend, They rise to sing who kneel to pray, True faith is not easy. In the entire Church and nation the conviction is gaining ground, that the education of the future must be religious and spiritualized that the coming citizen shall instinctively place God at the center of human experience, that from it shall radiate to the remotest corners of human relationship all the virtues of the Holy Christ. Never was there a crisis in human history but the triumph of human welfare waited on a leader who was controlled by high religious ideals. It is as true today, as it was yesterday, and will become more manifestly true as the end of the present era approaches, this, or back to barbarism. Ideals of conduct, personal, social and national, must become so entrenched in religious principles that the world shall be safe for democracy, but the practice of the “Golden Rule” is the only principle that can make the world safe for democracy. It is life, not the Sabbath merely, that needs a new sanctity, or, put in another way, all life must be sanctified. The triumph of humanistic education must quit its formal temper, while its process and content must be vital, human, immediate and religious. Concerning itself with righting the world, it must go to the root of our present ills, it must lead the individual into righting himself by projecting the fountainhead of conduct—the heart and the mind, and this is a matter of ideals—educational ideals. The chief security of a free democracy is an enlightened mind, trained through the discipline that comes of loyalty to Christian ideals.”

When friends are few or far away,
Sing on, dear heart, sing on!
They rise to shine in the sky of your heart and adoration.
Whose ringing echoes ne'er shall end—
Sing on, dear heart, sing on!
—Christian Work and Evangelist.
OUR WEEKLY SERMON

RELIGIOUS EDUCATION—THE LIVE CHURCH

REV. AHVA C. BOND
Conference Address

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

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

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

I shall not discuss the various efforts and plans for the co-operation of the church and the public schools to give the school children religious instruction. Where such efforts have been made the initiative has usually been taken by the school. This may be due in part at least to our jealousy lest the church shall encroach upon the rights of the state. Not always, however, have the churches responded to the opportunity when offered, or been equipped with teachers or with the organization to make the work effective. Where such an opportunity comes to a Seventh Day Baptist church it should be accepted as a privilege and the work assumed with intelligence and devotion.

Neither shall I discuss the work of paid Director of Religious Instruction, now one of the most important offices in the larger churches of the land; for such services as these trained directors render our churches must depend upon the selective draft system of supply. This system takes it for granted that the whole church has volunteered *en masse* and then selects the one best fitted for the particular service.

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

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

The first is through the preaching of the Word. I have often recalled with profit a remark which the late Dr. E. M. Tomlinson made to me one day on the streets of Alfred. I was then a student in the seminary, and he had preached the previous Sabbath morning in the First Alfred church. My theme had been "An Exposition of the Book of Ruth," and Dr. Tomlinson was expressing his approval of the expository method in preaching, and this is the remark which has been of value to me during these years since: "A minister's sermons should be of such a character that one sitting in the pew and hearing the words of the minister can not only learn, but also come away from the service knowing what the Bible has to say; in other words, the minister should first become familiar with the contents of the Bible, even though he never read it himself." Of course Dr. Tomlinson believed that a layman should read the Bible. Expositionists believe that all the people interested and profitable to him that he does. But his statement is clear and illuminating, and ministers will do well to apply this test to their preaching.

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

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

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

When a minister is in his study, thinking, praying, preparing a message, he is not in seclusion; he is on the mountain surveying the scene before him and his God. If he is learning the law of God, in these days there will be little enough thinking. In the rush of its demands, it is a wonder that the newspaper editorial teaching is as sound as it is, but the voice of the press is not generally balanced nor controlled. It flies into glibness or sinks into flat banalities with painful frequency. There is little time to think. But the minister must find time to think. For his preaching may do at times, as it is known he has done at times; in these times people deserve much better than that. They are on the street themselves and know these things. It is the heavens over arching the street which they do not think of and which the minister must study. He needs to know the voice of the street, and his own voice must be the steadying one, clearer and firmer than the street voices, with the note of assurance and confidence which all the street voices lack.

The second means of religious education is available to every church, but is not usually thought of in this connection. I refer to the church ordinances. Baptism and the Lord's Supper. The doctrine of baptismal regeneration and "the real presence" in the bread of the Eucharist have been held by us to be so contrary to Scripture that we have rebounded to the other extreme and have reduced these sacred ordinances to almost empty and meaningless "rites," and we are not now, nor have we been, candidates for baptism who have been tossed our way on the crest of a revival wave, have baptized them and received them into the church without helping them to appreciate the spiritual significance of the ordinance, and in fulfilling the obligations of church membership.

The baptism of our young people should be preceded by instruction. But the service itself should be so conducted as to impress upon those who join it by their presence, and especially upon those who are baptized, certain fundamental truths of evangelical Christianity. In the ordinance of baptism three great doctrines of the church are carried out: the resurrection, the reformation, and of immortality.

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

The record for the last four years in my pastorate was: We had five-five persons have been received into the church by baptism, and that in receiving that number the baptismal waters have been visited ten times, an exact average of two and three times per year. In much it is true that this service has been held on Sabbath eve preceding the quarterly communion. If fifty-five persons had been received on one occasion, and all these decisions made during the past service, we would have been able to talk for ten times in the great revival in Salem. My conviction is that the more frequent baptismal service gives evi-
dence of an equally effective method of evangelism, and indicates and helps to secure and maintain a more normal spiritual life in the church.

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

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

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

The Bible contains neither a set of rules to be obeyed nor a system of doctrine to be believed. It sets forth the religious experiences of the race that gave birth to the Church, contains a fourfold account of that matchless life, and records all that he began both to do and teach. It is a perfect guide to life at every stage of development, the sufficient source of comfort in every time of sorrow, the satisfactory answer to every problem it perplexes the human soul. Its service is not rendered by magic, nor is its comfort the result of a blind faith. Not every page yields the help needed at a given time, and not every passage is adequate for the instruction of the child. To select from so large a library, the proper text for each particular need of the developing child and youth, it is a large task, one that calls for an discriminating study of the Book, and a sympathetic knowledge of the child, as well. This service is being faithfully done by men and women who are devoting themselves to the task with commendable success. Many of us see for the first time in the Sabbath School the demonstration of less than it has yet occupied, but there are many questions to be answered, and we are all learners together. As a possible contribution toward the working out of the educational task of the church through its school of religion, I shall venture two suggestions. The first is in regard to the selection of graded lessons.

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

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

I have also a theory regarding Sabbath-school administration which has been put into practice, so far as I know, only in part. A superintendent who should preside at the regular sessions of the Sabbath school, and at the regular workers' meetings, would perform such duties as usually devolve upon a presiding officer. Of course he would be familiar with the condition of that part of the work he should do, and would be directing head. But associated with him would be a superintendent of instruction and a superintendent of grading. The one should have direct supervision of the courses of study, and should keep well informed as to the best courses and should be ready always to advise with teachers and Sabbath-school workers in this matter. The other should have charge of grading and promotion. He would have duties throughout the year requiring more or less attention, and would prepare for, and have charge of annual promotion day. Of course all these officers would have their duties in the administration of the school. This division of responsibility, with the concentration of each superintendent on one particular phase of organization and work, should make for greater efficiency in religious education through the one man who has carried the church maintained for that high service.

In following the plan of this address as outlined in the beginning there remains a fourth and last item to be discussed, and there is just time to give it the briefest consideration. What I have in mind now is the religious day school. I do not mean the vacation Bible school which, backed by a great organization, is doing splendid work in many localities. If the faculty is composed of men and women, and capable young people, who can give an hour a day to hear a class, and who can direct their study. The curriculum will cover a wide range of subjects, including hymn singing and memorizing, Bible stories and biography, denominational history, organization, and beliefs, missions, and many other subjects adapted to the needs and circumstances of the local situation. The majority of young people who have the time to attend, and perhaps a class of older people who can devote one morning hour of the day to the study of some Bible, denominational, or missionary subject. Such a school, properly conducted, and supported, would bring up to the world to those who could attend, and, continued for a number of years, it would become a valuable supplement to the regular educational activities of the church.

There is in the Christian Church today two opposite views of the Bible, held in such extreme fashion as to prove the old rule that extremes meet. Both views accomplish exactly the same results in that they nullify the power of the Bible to build character and promote righteousness. The one view gives the Bible a secondary place as an authority in religion, holding that its benefits must be mediated through a specially ordained priesthood. The other view accepts the Bible as the supreme authority in religion but too often holds it in such a way as to lead to an unintelligent and brightening bibliography. The Catholic Bible has been sealed by the church, the Protestant Bible is a self-sealer.

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

SEVENTH DAY BAPTIST SOCIETY

SEVENTY-FIFTH ANNUAL REPORT OF THE BOARD OF MANAGERS

(Continued)

HOME MISSIONS

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

Evangelistic Campaigns

During the year Rev. D. Burdick Coon has spent all his time in conducting special evangelistic campaigns. In July and August, just before the General Conference at Salem, he, with Julius Nelson, held a series of meetings with the church at Berlin, N. Y. Brother Nelson then closed his work with the Missionary Society to enter the teaching profession. In the autumn of 1916, together with Rev. Willard D. Burdick, the Sabbath evangelist of the Tract Society, he held meetings at Shepherdsville, Ky., and Berea, Middle Island, and Lost Creek, W. Va. January 1, 1917, Rev. Jesse
E. Hutchins entered the work for the Missionary Society, and during the winter he and Brother Coon worked at West Edmeston, Brookfield, and Leonardsville, N. Y., and Brother Coon also at Portville, N. Y. During May and June these two men, together with Rev. T. J. Van Horn, conducted a campaign with a tent at Shepherdsville, Ky.

At the close of the effort at Shepherdsville Brother Hutchins resigned his place, with the Missionary Society to accept the pastorate of the church at Brookfield. Out of the work for the half year Brother Hutchins, who had charge of the singing, reported 578 gallons of salvation, and 580 calls. Concerning the work Brother Coon says: "I have spoken 241 times in 24 places or pulpits, in 6 States. I have conducted, or assisted in conducting, 8 campaigns. There have been more than 800 professed conversions. A goodly number of backsliders have been reclaimed. Many people have reconsecrated themselves to the service of God. Churches have been aroused to new Christian hope and activity. Three churches, and have given a little financial assistance in this way.

General Missionary Field Work

There are four men employed by the Missionary Society who receive the largest part of their support from the society. They are pastors of the church where they have their homes, but spend a large portion of their effort on a broader field. We have given these fields the following names: The Pacific Coast field, Rev. George W. Hills, pastor, with headquarters at Los Angeles, Cal.; the Colorado, or Rocky Mountain field, Rev. Luther A. Wing, pastor, with headquarters at Boulder, Colo.; the Southwest field, Rev. Theodore J. Van Horn, pastor, with headquarters at Gentry, Ark.; and the Central New York field, Rev. Royal R. Thorngate, pastor, with headquarters at Scott, N. Y. We believe that the work entrusted to these men is exceedingly important. We know it is very difficult, often discouraging. The fields are so large. There are places for so many more workers on each field. The needs are so great, the open doors so imperative. Then, too, there are other fields without general pastoral care, like the Alabama field, the Florida field, the North Wisconsin field, etc. Concerning the four fields that have supervision we give the following directly from the men in charge.

The Pacific Coast Field

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

The Central Association Field

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

The Southwest Field

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

The Colorado and Mountain Field

Brother Wing says: "Since locating here at Boulder in October my services have been confined to the interests of the Boulder Church. Notwithstanding some unfavorable conditions the interest in our work and the attendance at our regular appointments is encouraging. As relates to the general mission work in this field, it is my purpose to act in consultation with the board; hence I stand ready to visit such places and look after such interests at such times as may seem advisable."

Missionary Pastors

By missionary pastors we mean pastors who are located in churches so small that they can not be supported by what the people can readily give, and from which it is not at present possible to secure any financial resources. The Missionary Society helps to eke out these most worthy men and women a living that makes it possible to continue in the service.


MISSIONARY PASTORATES

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

Eastern Association

First Westerly (Dunn's Corners) and Second Westerly (Bradford), R. I., Waterford, Conn., and Cumberland, N. C., have received no financial assistance directly from the Missionary Society. Services have been kept up, however, quite regularly by the people themselves, at Bradford, but not at Dunn's Corners. At Waterford the pastor, because of old age, has been unable to conduct the services or even attend them. But the people support him as in years gone by, and the Missionary Society made him a little gift at Christmas time, and the Memorial Board is doing something for him, while the people forego the privilege of having a pastor, doing the work among themselves. Rev. J. Franklin Browne has cast in his lot with the church at Cumberland, and the people there with but little outside help are standing true and strong for truth.

Southeastern Association

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

Central Association

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

Western Association

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

Missionary pastors of the Northwest are Berlin, Rock River, Coloma and Exeland, Wis.; Farmam, Neb., Elkhart, Kan., and Huber, Ill. The people at Huber have not organized a church, but there are more Sabbath-keepers in that vicinity than in some of the other places where a church is said yet to exist. It and Elkhart come Sabbath-keepers. The churches at Little Prairie, Illinois, Boaz, Milton Junction, Wisconsin, and his work once during the year, but he was not this year. Rock River has no pastor for some time, a part of the people attending the nearby churches at Alton, Milton and Milton Junction. Belin and Coloma are about lone Sabbath-keepers so far as numbers are concerned. There is a group of Sabbath-keepers at Edsel, Ill., but no services are kept up.

Southwestern Association

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

WORK AMONG FOREIGNERS

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

The secretary, living near New York and New Jersey, has given a good share of time to thought to the work being done by Rev. Antonio Savarese among his countrymen, the Italians. It is a most discouraging work. It seems like attempting the impossible. But a good deal of effort in life is just of that nature. Results can not be seen. But your secretary believes in the work. He believes in the worker. He believes that Seventh Day Baptists do well to have a share in the tremendous problem of helping the foreigner to have a true view of citizenship in America, and in the kingdom of God.

In behalf of the Board of Managers.

EDWIN SHAW.

Corresponding Secretary.

The remainder of this report, "Work of the Corresponding Secretary" and "In Conclusion" has already appeared in the Sabbath Recorder. See issue of September 3, 1917, p. 298, and of June 18, 1917, p. 283-Ed."

(Continued from page 373)

but on Wednesday we had a most terrific storm. And now we settle down to 'digest the feast we had and remember the occasion a long time. Conference reports must now be the "order of the day".

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

REPORTER.

SABBATH SCHOOL BOARD.

Prof. Alfred E. Whitford, Milton, Wis., was re-elected President of the Board. Prof. Lovelle Burdick, Milton, Wis., was re-elected Recording Secretary. Prof. W. H. Greenman, Milton, Wis., was re-elected Treasurer. Rev. George S. Ashaway, R. I., was re-elected Director. Rev. Walter L. Greene, Andover, N. Y.; Rev. E. V. Hoover, Riverside, Calif.; Rev. G. T. Gentry, Ark.; Rev. A. L. Davis, Washington, D. C.; and Rev. W. E. Crocker, Madison, Wis., were re-elected as Directors.

SABBATH SCHOOL BOARD.

Rev. George W. Post, Chicago, Ill.; George W. Post, Chicago, Ill.; and Rev. W. D. Burdick, Milton, Wis., were re-elected as Directors.

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September 24, 1917

The Sabbath Recorder

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

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