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 For men, like the grain of the cornfields, grow small in the huddled crowd,
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 For hills, like stairways to heaven, shaming the level track,
 And sick with the clang of pavements and the marts of the trafficking pack.
 Greatness is born of greatness, and breadth of a breadth profound;
 The old Antæan fable of strength renewed from the ground
 Was a human truth for the ages; since the hour of the Eden-birth
 That man among men was strongest who stood with his feet on the earth.
 —*Sharon M. Hall.*

—CONTENTS—

EDITORIAL—Better Support for Pastors; The Incarnation of Truth; Seventh-day Baptist General Conference—Opening Day; Excellent Railroad Service; The Conference Choir; Time of the Associations Once More	289-293	YOUNG PEOPLE'S WORK—Young People at Conference; Report of Corresponding Secretary of Young People's Board; Report of General Junior Superintendent, 1912; Report of Treasurer of Young People's Board to the Seventh-day Baptist General Conference; An Additional Word From the Treasurer; Treasurer's Report for July; The True Use of Prayer; News Notes 308-312	308-312
Did the Demons Enter the Swine?	293	Annual Meeting	312
SABBATH REFORM—The New Nation and Christianity; Protestantism and Sabbath Reform; A Wrong Way	294	CHILDREN'S PAGE—The Carroll Twins; The Cross Squirrel	313
Conference, 1912—Welcome to North Loup; Denominational Unity	296-304	HOME NEWS	316
WOMAN'S WORK—Where the West Begins (poetry); Our President Goes to Conference	306	Resolutions of Respect	316
Bigfoot Academy Reunion	306	MARRIAGES	318
To Our Friends	307	DEATHS	318
		SABBATH SCHOOL	320

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EDITORIAL

Better Support for Pastors.

From Editor's Conference Address.

The Men and Religion Forward Movement, through its committee of twelve men, presented a report on the average salary of rural pastors that will appeal to many in most pathetic ways; and if carefully read and pondered it should open the eyes of church people to one of the causes of the dearth of ministers. Space will not permit the giving of data here which covers pages of that committee's report. It contains some personal experiences of pastors, and details of stingy treatment of missionaries, almost unbelievable. The small salaries promised, but in many cases seldom paid in full; the utter lack of any financial system in several denominations; the way churches let their pastors suffer for the necessities of life; the number of ministers actually driven out of the ministry in order to support their families; and the percentage of churches unable to secure pastors, are clearly set forth in the report referred to. A careful study of the matter will undoubtedly reveal the main reason why so few young men enter the ministry. No matter how consecrated a man may be, he will hesitate a good while before entering a life-work that is bound to keep him and his family in distress for the comforts of life while he is

able to work, and then leave him in poverty, if not an actual church pauper, when he is old. And in these times the churches, in their eagerness for young ministers, count a pastor old as soon as his hair turns gray.

If this question of a living wage for pastors could be properly settled in our country churches, and pastors could be assured that they would not be left in distress after giving their best years to the church, I am sure that one of our denominational difficulties would be well disposed of. More men would enter the ministry and we should have more strong churches. The very spirit of consecration that devotes more money to the support of church work would in itself make the churches stronger.

When we consider that during the last twenty-five or thirty years the cost of living has doubled and trebled, and that the wages of every line of toilers excepting those of the minister have correspondingly increased; when we consider the fact that almost every landowner, every man of business, every wage-earner, is far better prepared in these times to help support the church than he was a few years ago, there can be found no reasonable excuse for holding the minister's salary down to the old figures. Why should the pastor be allowed only one to two dollars a day when men of every trade obtain from two to four dollars? Why should a minister be expected to give his entire time in faithful service to a church twelve months for one-half what he could obtain in a school for nine months' service? School-teaching is about as altruistic work as is preaching, and we do not wonder so many turn away from the ministry to teach when we think of the better support granted the teacher.

Again, every wage-earner excepting the minister can fix his own standard of living to correspond with his income, and nobody objects; but the pastor's standard of living is practically fixed for him by the church he serves, and if he and his wife and children do not dress as his people

think is becoming their pastor and his family, he must move on. And if, in the effort to come up to the standard required, he runs in debt, he is no longer wanted; for churches can not endure a pastor who is always in debt.

The minister must spend more time in preparing for his life-work than almost any other wage-earner. While his parishioners were paying for their homes and farms with their earnings, the minister was spending the best ten years of his life and all his previous life-earnings, in getting his education and in books. Now these, and all his time, are in many cases placed at the service of his church for less than half the money earned by most of his parishioners.

What, think you, would be the effect upon our denominational outlook if all the churches should awake to see their full duty to their pastors, and establish a practical, systematic method of finances by which church debts could be promptly and cheerfully paid? We would then be rid of a whole group of denominational difficulties.

The Incarnation of Truth.

From Editor's Conference Address.

After all may it not be true that the chief difficulty is found in our failure to incarnate the truths we hold? Do we find it difficult to exemplify fully in our daily lives the sacred and precious doctrines and precepts of our religion? Testimony for the truth, and nothing more, can not make a people strong. We may preach well; we may send out the printed page to enlighten the world; we may lament the sad fate of the poor, and express sorrow for the unfortunate and oppressed; but if we find it difficult to practice what we preach, if we can not in some practical sense become incarnations of the principles we advocate, we stultify ourselves—we are a weak people. We have no difficulty in holding our own against all comers in arguments for the Sabbath. We can quote the Scriptures from beginning to end upon the Sabbath question; but if we do not keep the day holy ourselves, if we make it no more than a holiday, a choring day, a visiting day, then this is our difficulty—a real denominational difficulty.

We may be hard pressed to hold our young people to the church and to the Sabbath, and mourn over their indifference and lack of denominational loyalty: but if we as parents live more for the world than for the church; if we criticise our leaders before the children; if we constantly bemoan the hard lot of Sabbath-keepers, and complain about the crosses resulting from obedience; if we fill the home with an atmosphere of unrest over the so-called hard lot of the Sabbath-keeping boys and girls in regard to business prosperity, then this too is a denominational difficulty.

We may talk ever so well about keeping the unity of the spirit in the bonds of peace, and exalt the virtue of Christian charity and brotherly kindness: but if we indulge in harsh criticisms of the workers; if we constantly pull apart as to methods of work, and as to places where work shall be done and who shall do it; if the spirit of distrust and criticism prevails and hampers us in our efforts to build up the kingdom, then all our precepts come to nought and we are up against a real denominational difficulty.

If we advocate cheerfulness, claiming that a cheerful heart "doeth good like a medicine," and then look on the dark side of everything, become downhearted and pessimistic, we only discourage the workers and become dead-weights for others to carry. Our example in such a case would counteract all our good precepts. We should fail to incarnate the truth we admire, and find ourselves face to face with a difficulty to be overcome.

We are regarded as promoters of education, and we are proud to be so considered. We exalt education and desire that our young people shall have up-to-date culture, and excellent training for life's work. We claim to be proud of our schools, and yet we leave them crippled and handicapped for want of proper equipment. This is a real hindrance to us in the work we ought to do. It is a denominational difficulty.

In many churches, the lack of system in giving for God's cause, want of a practical systematic plan of benevolence, is a serious hindrance.

Finally, I fear that a decline in the spirit of evangelism in some sections of our denomination, a sort of growing antipathy to old-fashioned revival work to reach the lost, is a real source of weakness—a hin-

drance to the upbuilding and to the spiritual power of the churches. If so, this too is a difficulty that must affect the denomination.

I have briefly stated here some denominational difficulties with which we have to contend, simply to bring them before the people, hoping that good may come from carefully and prayerfully considering them.

Do not think for one moment that I regard any one of them as insurmountable. Indeed, all combined could not hinder in the least if the true spirit of revival shall fill us, and we should begin at once to be living incarnations of the principles we hold and teach. There is no need of Seventh-day Baptists living at a poor dying rate. If we take a new hold on the hand of God; if we keep near to the Captain of our salvation; if the Christ-spirit fills our hearts and we are willing to consecrate ourselves and our possessions to the Master's work, our denominational difficulties will soon disappear and the cause will move grandly forward.

Seventh-day Baptist General Conference. —Opening Day.

After two days and three nights of life on the train, with happy meetings of delegates, as group after group came on from various sections along the line, we arrived, over one hundred and fifty strong, at North Loup, Neb., at 7 a. m. on the opening day of Conference. Hundreds of people were out to give us welcome. As the train stopped, strains of music greeted our ears from the North Loup band, and such a joyous hand-shaking as followed, one sees only a few times in a long life.

For the first time in all our history a General Conference was to be held in the State of Nebraska, and most of the North Loup people had never seen one. It did not take the visitors long to discover that the church here had been equal to the occasion in the matter of preparation, and that all needs had been anticipated. Breakfasts were ready in the homes, automobiles were at the station to hustle the guests away to enjoy them, and soon everybody was made to feel at home.

When 10 o'clock arrived the people had assembled at the tent opposite the church,

and all things were ready for the one hundred and tenth anniversary, and the one hundredth session. Acting President Boothe Colwell Davis called the meeting at 10.15, and after singing, "All hail the power of Jesus' name" by the choir and the entire congregation, the repeating in concert of the twenty-third psalm, and prayer by Rev. Geo. W. Hills, the words of welcome were given by Eld. Oscar Babcock, the pioneer pastor of North Loup. We are glad to give our readers his words on another page of this paper. He was followed by Pastor Shaw, who welcomed the friends from abroad to a church of common life; to a church whose strength lies in the unity of spirit; to a church that came through many trials in its earlier years,—trials by cyclones, by prairie fires, by droughts and by floods, and that succeeded because it came on the principle, "to stay there."

He welcomed us to a community that has no locked doors in their homes, and one in which even the county jail has not been locked for weeks and months. Therefore he could not offer the visitors any key to the homes, but welcomed them to doors already open and always unlocked. Finally, to a church burdened for the social, financial and spiritual welfare of the denomination, a cordial welcome was given.

In closing, Pastor Shaw presented to the Conference a gavel made of native diamond willow—a diamond in the rough, guaranteed to keep order in a drove of donkeys, or in a herd of elephants, or of bull-moose; and that there might be no failure in the matter of keeping order, he accompanied the gift of the gavel with another gift of a unique cane prepared from native wood. Then came the president's opening address already given to RECORDER readers. Promptly at 12 o'clock the whistle blew and dinner was next in order. We then had our first introduction to the large dining-hall built for the occasion. This hall is about one hundred feet long including the kitchen, and capable of seating about four hundred and sixty people at a sitting. The plan of service was somewhat different from that usually followed at Conference. Those who preferred to do so could take places at the tables and be served as usual at twenty-five cents a meal, while those who chose could take a tray and get from the counter just what

they might wish for lunch,—something on the plan followed in the chair restaurants of our cities,—and wait on themselves at tables provided for their use. In this way one who did not desire a hearty meal could get plenty for lunch at from twelve to fifteen cents. This plan was quite popular with the guests.

In the church, arrangements were made for resting and writing and general comfort between meetings.

AFTERNOON SESSION.

At two o'clock the people assembled for service, and after a song, and prayer by Rev. J. T. Davis, the report of the Executive Committee was presented, in which was stated the doings of the two meetings of the committee held during the year, one in Wisconsin and one in New York.

The regular program for the afternoon was then taken up. The general topic was, "The Rural Church: Its Problems and Its Possibilities." Rev. William L. Burdick was the first speaker. His theme, "Seventh-day Baptists Essentially a Rural People," was as he said a diagnosis of the case, while those who should follow him would prescribe remedies. Mr. Burdick included among rural churches those in towns of two to five thousand inhabitants having large outlying country districts, and claimed that all such churches should do faithful work in the outlying sections. Our history as Seventh-day Baptists shows conclusively that we prosper better in country than in city. The speaker here compared the early history of Newport with that of the outlying country section in Rhode Island, showing how the city part died and the country part grew until, when one hundred years had passed, it included 947 members. After more than two hundred years we have failed to learn well the lessons we have had regarding the importance of the rural church. The world calls us to a great duty which has been long neglected by Seventh-day Baptists.

Pastor A. J. C. Bond then read a thoroughly prepared paper on the "Essential Qualifications of Rural Pastoral, Religious, and Social Leadership." This excellent paper will in due time be given to RECORDER readers. Then followed an address on the "Essentials for Improved Industrial Conditions in the Rural Commu-

nity," by Mr. E. D. Comstock, Jr., which also we hope to publish. The speaker gave some suggestions we should consider well as a people, and we trust our readers will find them full of profit. The "Essentials of Rural Education," by Prof. Peter Clement, and the "Essential Characteristics of a Layman as a Constituent of the Rural Church," by Prof. A. B. West, were all carefully prepared addresses which, as they appear, will be enjoyed by our readers.

The first two sessions of the Conference have been full of promise for a series of most spiritual and helpful meetings. The blessed spirit of unity, the prevailing desire for a gracious uplift in spiritual things, and the appropriateness of the program to a rural church and community, all combine to assure us of a most successful General Conference.

Excellent Railroad Service.

We are glad to recognize the favors granted to Conference delegates by the railroads. The Erie road has long been noted for its concessions and favors granted in connection with our General Conferences, and though but few delegates could use this line the present year, the officials did not fail to extend the usual courtesies. The Northwestern and Union Pacific lines gave us ample car room and sent a special engine from Grand Island to haul our Conference cars to North Loup at early morning, thus enabling us to arrive in good time, and well rested for our work.

The Conference Choir.

I wish our people could see the North Loup choir of forty singers, mostly young people. It would be a source of inspiration, and of hope for our good cause in the Northwest. There are two or three in this choir who have served since the organization of the church, and it is beautiful to see parents and children still uniting in the song service. Under the leadership of Brother Claud Hill, this great company sing with all the heart, and to hear them is next to listening to a warm gospel sermon. They recognize the song service as an essential part of worship, and try to make it a worship in spirit and in truth.

Time of the Associations Once More.

In view of the fact that, through some misunderstanding, two of the associations have appointed their annual meetings under the new order, at such times as will crowd one association out entirely, or compel two of them to hold their meetings the same week, a meeting of representative men from all associations present at Conference was called by the chairman of the denominational committee of last year, hoping to help straighten the matter out.

Of course this informal committee could only advise the associational executive committees. And after carefully considering the question, and learning that the time was too short to make any change in the appointment of the Western Association this year, the following resolution was unanimously passed:

In view of the fact that at this late date it is impracticable for the Western Association to change the date (October 3) for its present year's session, we recommend that the other associations fix their time at the same date they would if the Northwestern Association were to hold a session this year, namely, the Western, October 3; the Central, October 10; the Eastern, October 17; the Southeastern, October 24; and the Southwestern, October 31.

We hope each of the associations will be able to comply with this recommendation as it now seems the only way to avoid an unfortunate complication.

Did the Demons Enter the Swine?

M. HARRY.

In the *Helping Hand*, in the Introduction to Lesson VI, August 10, 1912, the author gives this interpretation to Mark v, 12, 13, which states that the unclean spirits entered into the swine: "In the case before us we may imagine that paroxysm of the lunatic threw the swine into a panic, and that what then occurred gave rise to the theory that the demons left the man and entered the swine." •

In plain English from this we are told that the demons did not enter the swine at all, but that the swine took fright at the noise the lunatic made when the demons went out, and ran into the sea. Our author thus contradicts the plain statements of Matthew, Mark and Luke, for each declares that the evil spirits entered into the

swine. If this statement be untrue, why may not the statement that the spirits went out of the man at all, or any other statement in the narrative, be untrue and the whole story a myth? And therefore it follows that the evangelists are guilty of recording myths. But Peter says, "We have not followed cunningly devised fables."

No doubt this interpretation is designed to make the story a rational one in harmony with enlightened "modern thought." But does this interpretation harmonize with the facts of the situation any more than with the record of the evangelists? Matthew viii, 28 says that the herd of "swine were feeding afar off." Now is it at all likely that swine "afar off" would take panic at the noise the lunatic made at that time and run into the sea? Why did they not take panic before, for we are told he cried out night and day? Besides, who ever heard of swine in fright running off a precipice? Their habit is to run the other way. Ordinarily swine can not be driven off a precipice. They will run back, or by the herder, though he pound them with his club.

Thus we see that such interpretation is a flat contradiction of inspired witnesses, and also incredible when we attempt to harmonize it with facts of the situation.

Our reason for noting this matter is, if such interpretation of Scripture be believed, it will produce skepticism. If we may consider *some* parts of Scripture only stories or myths, where will it end? How much is myth, how much is true? Another reason is, we have no opportunity to make any reply to such comments in the *Helping Hand* given us from time to time. We think it but fair and just to the most of our people who can not accept such teaching to hear why we believe the Bible is not a compilation of much mythical and legendary matter.

Aug. 13, 1912.

"When the spirit of forgiveness possesses the soul you may be sure that you are walking in the way that leads to the feet of the Christ."

"What does the world need today more than anything else as far as you are concerned? Simply this: that you walk with fidelity in the footsteps of Jesus."

SABBATH REFORM

The New Nation and Christianity.

No one thought of vindicating liberty of religion for the conscience of the individual till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing for all mankind a pure, spiritual, and universal religion, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of the Gospel for all men. . . . The new nation, . . . when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a state.

Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power.—*Bancroft.*

Protestantism and Sabbath Reform.

In Protestantism, quite as clearly as in any similar movement, the philosophy of all great reforms is illustrated. Few individuals, much less men in general, are likely to entertain more than one great thought prominently, in a given movement. Reform naturally begins at the point where the evils to be reformed have become most acute and emphatic. Hence it was that the beginning of the Reformation in Germany, under Luther, paid little attention to any fundamental question except that of salvation by faith, and the right of all men to seek that salvation without the interference of the church. That movement was a revolt against the spiritual tyranny which,

through centuries of Catholic dominance, had refused salvation to all outside the lines of the church, and to all not having certain prescribed ministrations of the priestly order. Therefore the Sabbath question, and many similar practical questions, received little attention under the German Reformation.

In the second stage of the reformatory movement, in England and Scotland, men were carried forward to the idea that when the authority of the Catholic Church as a power holding the keys to salvation was rejected, there must be a return to the original source of authority, God, and his Word. Hence the development of what is often spoken of as the watchword of Protestants: "The Bible and the Bible Alone the Rule of Faith and Practice."

So soon as men began to face this authority, the Sabbath question rushed to the front and demanded consideration. No appeal to the Scriptures, or to the teaching and example of Christ, can be made without this result. As a consequence, Sabbath Reform became a prominent and acute feature of the Puritan movement in the English Reformation. It is at this point that the organized existence of modern Seventh-day Baptists began. It must be remembered, however, that during all the previous centuries, groups of Sabbath-keepers—and these were usually, if not in every case, Baptists also—had existed from the time of Christ, and that these were the original Protestants who had protested, step by step, against casting aside the authority of the Scriptures and the Sabbath. The history of these scattered groups is but imperfectly known, since most of the recorded facts have come to us through the hands of Roman Catholics. But enough is certain to show that the duty of adhering to the Sabbath and the practice of Sabbath observance were not without representatives in any century between the time of Christ and the time of the Reformation. Doubtless the influence of these scattered groups of Sabbath-keepers, these original Protestants, had a more or less direct connection with the development and organization of Seventh-day Baptists, in the early years of the English Reformation.

But if these pre-Reformation Sabbath-keeping influences be left out of account,

there was another reason why the Sabbath question had to become prominent, and why Seventh-day Baptists had to organize along denominational lines, in this second stage of the reformatory movement. They said, as they say now, that the fundamental principles of Protestantism demanded a full return to Christ's attitude toward the Old Testament and the Sabbath. From the standpoint of Protestantism alone, the birth of Seventh-day Baptists in England was a legitimate and logical result.

The entire Puritan party joined in this discussion, and in accepting the views and arguments advanced by English Seventh-day Baptists up to the point of returning to the observance of the Seventh-day. For a time the progress of true Sabbath Reform ideas among Puritans was rapid, and it promised the full recognition of the Seventh-day Baptist position. Had there been a little more moral bravery on the part of Puritan leaders, and a little less of the infection of the state-church idea, and of the hatred for Judaism which they had received from the Roman Catholic Church, the whole Puritan party would have become Seventh-day Baptists. This is an important fact, one which has direct bearing upon the situation at the present time. Make full note of this fact.

Brought face to face with the final issue, the observance of the seventh day of the week, the Puritan leaders halted, and compromised. They said: "The Ten Commandments are binding, and all the Old Testament requirements concerning the Sabbath rest upon us, but we may reserve the right to transfer the fourth commandment, and the obligations imposed by it, from the seventh to the first day of the week." This was the compromise which gave birth to what has since been known as the "Puritan Sunday." It was first announced in 1595 A. D., in a book by Nicholas Bownde. The appearance of that book intensified the agitation, and the discussion, verbal and written, went forward with renewed vigor, not to say with asperity, for many years. During this phase of the struggle Puritanism under Cromwell came into temporary political power, and fastened its conception of Sunday observance upon the English people with great intensity.—*A. H. Lewis, D. D.*

A Wrong Way.

If the church is ever to purify and elevate the state, the object will be accomplished, not by assuming the functions of the state, but by regenerating human nature. Society is the aggregation of individuals, and as these individuals are intelligent and moral, so will be its government. No fountain can rise higher than its source, and no social democracy can call into existence a higher standard of life than the average of its constituents. The present movement to organize a Christian state is in method, though not in purpose, a retrograde step in human progress.—*Signs of the Times.*

The Highest Business Building on Earth.

A few days ago the last steel beam in the skeleton of the tallest office structure in the world was put in place. This is the new Woolworth Building, which is being erected on Broadway, New York, between Park Place and Barclay Street, diagonally across from the City Hall.

This latest triumph of architectural genius towers to a height of 750 feet above the sidewalk, dwarfing its neighbors of steel and stone, which less than a decade ago were looked upon as colossal in their dimensions. Viewed from the tower of this mammoth edifice, the City Hall looks like a doll house, and the fountain in the park appears no larger than a cockle shell in a mill-pond. The post-office, directly opposite, housing its hundreds of busy employes, sinks to the insignificance of a suburban cottage. The crowds of New Yorkers hurrying down the great thoroughfare and darting here and there across the Park, appear as so many ants scurrying from their hills in the sunlight. Street cars, automobiles, busses, wagons, horses, and all the bustle and hustle of the great city's busy life when looked at from this dazzling height are seen in such miniature as to seem like shifting pieces on a child's chessboard. To give some idea of the vastness of the immense pile, it may be stated that there will be two thousand offices, with a floor space of twenty-three acres, an area equal to that of a small farm. The total cost will be \$13,000,000.—*The Christian Herald.*

CONFERENCE, 1912

Welcome to North Loup.

REV. OSCAR BABCOCK

Mr. President, and brethren and sisters of the Seventh-day Baptist General Conference of 1912 convened in this great tent, I most heartily welcome you and the General Conference as a whole, which you represent, to this church and place to hold your annual session. It gives me great pleasure to extend this welcome, because I am deeply interested in the cause for which you are here to legislate, as well as to plan; in the work which is so necessary not only to sustain without loss, but to build up, what we believe to be Christ's spiritual kingdom on earth. Believing I reflect your opinion in this matter, I assume that we are here more for work than to visit; yet visiting has a helpful place in all such religious gatherings, as, everywhere, friendly intercourse with our kind, in itself generates courage to do and to dare for mutual interest. So I am greatly pleased to welcome you for the help we expect your gathering and visit here will do to our local interest in Christian building.

That your visit here will be uplifting will be understood from our view-point when we refer to the general make-up of our church, a large number of whose membership are at an age to be lastingly impressed by new influences.

The Conference influence will be a new influence here. This will impress you when I state that a large majority of our church members never attended a session of the General Conference. To hear through the press what is done by a body of men is not like witnessing the doing itself. You may hear of a great joy but you can not feel the joy-emotions as when you are in its very presence.

In welcoming you here I am glad to mention as a pleasant condition that we have a church with a happily proportioned membership. Of the three hundred resident members a large share of them are young people and children; another stout division is made up of married people with families and in the prime of life. A respectable

number are at an advanced age, intelligent, staid, hopeful in their experiences, unexact in reference to helpful attentions, serene in their church serving and, I trow, something of a comfort to the pastor instead of a burden and care. Our young people are generally companionable, and efficient workers in our prayer meeting and elsewhere. Several of the young men readily respond to a call to fill the desk when the pastor needs their help, from absence or other causes. If the pastor wants a leader in the prayer meeting he simply says to little Miss Competent, "You lead the next service," and she leads it and they say of her effort, "Well done," and "A little child shall lead them."

Lastly, I welcome your visit to this beautiful valley in which our society was planted forty years ago. Men of judgment and travel, visiting this place, have said that this valley compares favorably in beauty and fertility with the distinguished valleys of the world. Among those instanced were some of the valleys of New York, Walla Walla valley of Washington, and even the valley of the Nile. I speak of this because the natural resources of a place have much to do with the permanent stability and growth of any church or society in it. Whole fields of wheat have yielded forty bushels to the acre this year. A brother in the church sold, last year, \$1,800 worth of pop-corn from a comparatively small piece of his home farm. These are simply possibilities.

A long time ago a brother in this church preached the first sermon ever delivered in this valley. It was under the bushes of the great North Loup River one bright May-day morning just forty years ago. From that day Sabbath services and Sabbath influences have continued here uninterrupted until now, and the growth of the church and the country has been phenomenal. As a memorial, some of our enterprising boys recently placed a deep-set cement sub-monument on the site of the encampment and first service, depositing in its base a list of the forty-five persons who listened to the sermon—without covering

and mostly without seats save the ground—and engraving the date of the service on its face.

Our pastors have all, but one, been college graduates or have received college training. We have furnished four candidates for the ministry and two for the foreign mission field. We can count twenty college graduates that once belonged to this church or society. We have now, in our society, 1 doctor, 1 dentist, 2 lawyers, 2 editors, 10 carpenters and builders, 6 masons, 5 "professors," or high-school teachers, 6 business firms, 1 secretary of the Loan & Trust Co., and musicians and singers without number. Of course this is not big showing when compared with college towns.

But our pastor, whom we all love and honor to the fullest extent of sanctified human ability, said I "must be very short."

At the pulpit, before the sermon by Brother Hurley last Sabbath, Brother Shaw prayed most feelingly that the Conference might be a "spiritual success;" so I pray! Amen!

Again, Mr. President, I bid you, and the rest, a warm and hearty welcome.

Denominational Unity.

GEORGE W. POST, M. D.

Address before the Tract Society in annual session at North Loup, Neb., August 22, 1912.

In union there is strength.

United we stand, divided we fall.

Let us hang together or we shall hang apart.

These, watchwords of our nation, were forged by master minds in the white-hot furnace of civil war, and bear the hallmark of everlasting truth.

To maintain this truth our nation spent its forces without limit. A million of our bravest citizens perished in its defense. It caused untold grief and suffering to those who remained at home, and our great national debt still bears silent witness to the magnitude of that stupendous struggle.

The war of the Rebellion was not primarily to free the slaves. In the light of the past fifty years it is questionable if they were worth that awful price, or at least if there were not some wiser method of

restoring them to liberty. The war of the Rebellion was waged to keep the United States united, to maintain in this land the universal brotherhood of man as expressed in national unity, that intangible but compelling force called patriotism, that great fundamental element in human nature, which like reverence for God and the attraction of sex lies deeper than birth or breeding or education or reason or philosophy.

And the results of that war justified the sacrifice, for it established beyond recall this principle that the States of this Union must hold together, for better or for worse, for mutual benefit and defense, for the aggressive and progressive work of raising the levels of civilized life, for the mutual correction of faults and development of virtues. That no matter how much these States might differ in opinions or traditions or attainments or wealth, in spite of errors or mistakes or blunders, regardless of whether they deserved praise or censure or punishment. In the face of *everything* they would still hold together and work out their common destiny. It is the same tie which binds together husband and wife, although there are not many wives who are anxious to have their faults corrected by their husbands. However, the greater the love existing between married people the more are they mutually benefited and corrected. It is in the very nature of things.

In its broad interpretation it means that men shall together fight out their problems, the strong helping the weak and the good helping the bad; and the competent helping the ignorant; and the wise helping the foolish; and the favored helping the unfortunate; the whole diverse mass straining as a unit toward the higher reaches of universal brotherhood. And this principle is worth any sacrifice. It was to unfold this lesson that the Lord Jesus came into this world and taught and suffered and died.

We still have problems to solve as urgent and important as that of slavery: the liquor traffic; corruption in politics; the conditions in Utah; gambling; the cruel greed of the trusts; the lawless violence of labor; the social evil; municipal government; the demonstration of a Christianity so vital and lovable that all men will gladly accept it.

And as a nation we can attain to all

these things if we only hold together until the *leaven* leavens the whole lump, and thank God, we are doing that; with all our shortcomings as a nation we are surely climbing. It is magnificent. It is awe-inspiring. It is the spirit of our Lord and Saviour Jesus Christ, still in the world triumphantly leading us up to the Kingdom of God.

What is true of national and political life applies equally well to the inner relations between Christian denominations and of church to church in the same denomination and between societies and families and individuals. Denominational mistrust and intolerance are gradually weakening, as we come to realize our proper positions in God's family. Last May, one of the greatest and best men in this nation visited the General Presbyterian Assembly at Louisville, and then went, also as a visitor, to the great triennial Conference of the Methodists at Minneapolis. Listen to a part of his speech to the Methodists.

"I come from the Presbyterian General Assembly. (Great applause.) I was in Louisville last Sunday, and while they did not authorize me to bring their greetings, I shall take the liberty of doing so, and let them repudiate what I do, if it does not please them. (Applause.) I was not a commissioner—I think that is what they call it—I was simply an interested participant, as I am here. I can oscillate between these two great branches of the Christian Church, feel a sympathetic connection with both of them, and have enough sympathy besides to attach me to every other branch of the Christian Church. (Great applause.) I became a member of the church when I was only fourteen, too young to know anything about creeds and I have been too busy since to learn. (Great applause.) And from present indications I shall have to postpone any real deep and thorough study for some years yet. In fact, the older I grow the less interest I feel in studying the things that separate us, and the more interest I feel in understanding the things that unite us. (Tremendous applause.) I am glad that I live in an age when fundamentals are being considered, and when the artificial distinctions that man has raised are being less and less emphasized. Do not misconstrue what I say. I do not mean that our churches are all going to dissolve and become one denomi-

nation. I am not sure that it would be wise for us, if it were possible, to bring us together under one name, or one church management. I am not sure but we fare better when we stimulate rivalries, and when we give latitude to different ideas, and different conceptions of that which is best in the forwarding of a common purpose. But what I mean is this, I am glad I live in a time when the members of the various denominations understand that we can all fight together for the raising of the spiritual above the material in life." (Tremendous applause.) This man was William Jennings Bryan.

The conception of the brotherhood of man is our common American heritage, and in the abstract is indorsed by every one of us. The difficulty arises when we apply its principle to our every-day life. Let us then as a denomination look over our situation as it stands today. Let us consider our familiar every-day circumstances in the light of Christian union and efficiency. There once lived near Milton a farmer named Colonel Smith. As he grew older and failed in health he employed a man by the year to help him work his farm. Finally Mr. Smith decided to give up farming altogether and move to town. So he said to his man one day, "John, you better buy this farm. I will give you long time and easy terms and you can go to work and pay for it." "Well," John said, "I don't know about that; I will look it over and see what I think about it." "Look it over," said Mr. Smith. "You have worked this farm for five years! You ought to know it now as well as you ever will." "Yaas, I know that," replied the man, "but I never looked it over with a buying eye."

So let us look over our denomination frankly with a buying eye and take account of stock and see where we are failing and perhaps discover ways and means for improvement in this special field of united service of our Master—and may he give us clear vision and an open mind.

As a denomination we have a fair degree of unity. We are bound together remarkably by family ties and the bonds of general acquaintance and friendship. I presume Doctor Platts and Mr. Ordway are personally known to 90 per cent of our people. We have much the same ancestry and traditions. Our aims and interests

and social position and politics are much the same. We are fairly well educated and along parallel lines. Our common faith together with our Sabbath observance and its weekly blessings and difficulties bind us with oft recurring influences.

And we are improving. Our anniversaries are more harmonious than formerly. Our boards cooperate, and our schools speak well of each other. No longer do brawls like the old cataclysm at Milton divide churches and threaten to split the denomination itself, putting in the place of brotherly love a bitter and undying hatred.

Still we remain about stationary both as to numbers and horse-power. We do not have sufficient team-work to advance us much. "Four men in an automobile were traveling through the country and as night approached became anxious to reach their destination; so they called out to a passing teamster, 'How far is it to Lancaster?' 'Twenty miles,' he replied. So they ran on at a twenty-mile gait for about an hour, but no town loomed up. Turning into a farmyard they shouted to the farmer at the barn, 'How far is it to Lancaster?' 'Oh, about twenty miles,' he answered. So they ran on as fast as they dared until it began to grow quite dark, when meeting a pedestrian they pulled up again inquiring, 'How far is it to Lancaster?' 'About twenty miles,' said the man. There was a moment's silence, when the driver remarked, 'Well, thank goodness we are holding our own.'"

What hinders us from advancing? Is it lack of piety? No. Is it the lack of a desire to go forward? No, we have that. Is it want of ability? No, our Saviour promises to provide that. What then holds us back? The first thing that I would mention is egotism, the habit of introspection, the placing of too much stress on one's own feelings and failings, the exaggerated estimate of our work, worth and worries, with a corresponding disregard of the experience and achievements and good intentions of others. There is in this country a club of our most distinguished surgeons, called the American Clinical Society. Its membership is limited to twenty, and its members are men of world-wide reputation, the peers of any who have ever lived. These men every year make a trip of about six weeks to visit the most eminent surgeons of all nations and study their

methods, expecting to pick up here and there points of value. These men are active rivals in their business but unite amicably for mutual advancement and improvement.

Our college presidents can well make such a trip together studying other institutions of learning by direct observation, to the great benefit of our schools, the denomination and themselves. Our corresponding secretaries can with great profit visit the meetings of like boards in other denominations, not officially but as investigators. Our Conference officers can gain much valuable information if they as a group will attend the conventions of other denominations great and small, and thereby save us much mental exertion and many a costly experiment. I attended the great triennial Methodist Conference this summer on the evening when the two bishops of Africa, one white and the other black, made their reports of the last three years' work. And I am of the opinion that if Secretary Saunders had been on the ground and consulted the men there present, he could have received reliable information which would have saved us the costly voyage of discovery which we are now making. We must not allow prejudice to blind us to the good things in other denominations but prove all things and hold fast that which is good.

"There is a principle which is a bar against all information, which is proof against all argument, and which can not fail to keep a person in everlasting ignorance. This principle is arriving at a conclusion without investigation."

Our second hindrance is temper—hot and unrestrained temper. We yield too often to the point of view of that Irishman who one day accosted his parish priest. "Say, Father Donovan, did you mane what you said last Sunday, that all the nations of the earth would be present at the judgment day?"

"Yes, Pat, that is so."

"What! the Dutch and the Eyetalians and the Chinese, and all?"

"Yes, they will all be there."

"And the English?" "Yes, Pat."

"And the Orangemen?" "Yes."

"And will the Ancient Order of Hibernians be there?"

"Yes, every one of them."

"Well then, Father dear, I'm thinkin'

there won't be much work done the first day anyway."

A third drawback is suspicion. It is hard to inaugurate any new movement or method without being suspected of an ulterior motive; and while it is proper to be sure you are right before going ahead, as a denomination we are ultraconservative and suspicious. It may be because we have been fooled so often, but the fact remains.

Another of our class failings is impatience. We are irritated by ignorance and divergent opinions. We chafe under delay. We are discouraged by our defeats and by the defeats of others. We weaken under the burden of life's cares. Disappointment unnerves us and unjust criticism drives us to retaliation. Instead of having love, joy and peace, we are apt to get sour and depressed and unhappy. Some one has said that married life is too often a mere test of endurance, and there are church members like that. The Saviour said, "In your patience possess ye your souls."

Egotism! Temper! Suspicion! Impatience! Look at these four factors in a group and notice that they are four of the symptoms of Hyperchlorlydria or acid indigestion or just plain sour stomach, which is usually produced by an excess of mental stress and lack of muscular exercise.

How shall we get rid of these sins? for sins they are. We must have our love for God and our gratitude to our Lord, Jesus Christ, *continually* present in our minds. This is the first and great prerequisite. Nothing can take the place of it. Energy, cleverness and organization are worthless without it. The more we love him the more we will love each other. As long as we have within us the consciousness of his presence and guiding power, we shall have brotherly kindness and denominational unity. This is the state of which St. Paul sings; which, he says, "suffereth long and is kind; which envieth not, vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not its own; is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

The love of Jesus Christ when we hold fast to it never fails, but when we lose our connection with him, our wires get crossed and everything goes jangling. We become

as sounding brass or a tinkling cymbal. With this broad charity we can achieve denominational unity; without it we shall surely fail. Faith is a good thing to have but a hard thing to manufacture. The apostles prayed, "Lord, increase our faith," and we may do well to do likewise. For a person can not change his beliefs like his coat, but must of necessity form his opinions on the evidence which comes before him. However, we are singularly affected by the faith of others, and sincerity always receives respect. I have known a single short sincere prayer of an evangelist, in which he simply talked with God, to awaken more faith than many sermons. *Any* statement, no matter how absurd, which is put forth sincerely, finds its faithful adherents. There is nothing of which we are more certain than pain and disease, but the bare statement that these do not exist is adopted with enthusiasm and great satisfaction. On the other hand a weak, faltering faith is just as contagious, and leads others to doubt and disaster. This being so, it is the duty of those who have strong faith to show it, as a city that is set on a hill, that all may see it and be reinforced thereby.

Good nature is a valuable adjunct which can be cultivated. At this distance my strongest impression of Dr. A. H. Lewis is of his genial and unvarying good nature to friends and strangers alike. That was one sterling evidence of his greatness. Tolerance and optimism are prime ingredients of denominational unity and are among the choicest products of Christian character. We lack them, but they can be had for the asking, and they have great attractive force. A witty philosopher once said, "The only being on the face of this earth that I envy is a laughing Christian."

And now if we have reached that frame of mind where we are filled with adoration and reverence for God and our Saviour, where we are strong in the faith of Jesus, where we are cheerful and hopeful and tenderly considerate of others, we are in the right mood, and may fairly take up our subject of denominational unity in a constructive way and develop ways and means for growth in that direction.

Team-work in athletics depends first on thorough preliminary teaching. We can not expect people to be adept or enthusiastic in matters of which they are ignorant. So the first line of effort should be to keep

every member of the denomination posted on what is actually being done. The anniversaries are supposed to do this but they are too infrequent. The RECORDER admirably supports them but not every one reads the RECORDER. Moreover, the RECORDER might be furnished with better material for the purpose. For instance, how bald and uninteresting it is to read the minutes of one of our board meetings, when the meeting itself may have been extremely important, and a full account of it, written by some red-hot reporter, would have aroused the keenest interest and most hearty approval. How could anything be more absurd than for the RECORDER to be obliged to copy its only news of our African explorers second hand from cold personal narratives written in a friendly way to the *Alfred Sun*.

Our traveling secretary works all the time but in different localities. Some more continuous instruction should be devised which shall reach every one. And this must come from our pulpits. Laborious arguments concerning Scripture interpretation are out of date. You know an argument is the longest distance between two points. Fine-spun metaphysics and intricate, philosophical coruscations contain very little nutriment. Unless we read the very Bible in a spirit of simple reverence, the words may convey to us something very different from their true meaning, as they did to the little boy, who with his father was looking over the new baby for the first time.

"What makes him look so funny?" said the boy.

"Oh, all babies look like that when they are little," replied the father.

"Why don't he have any teeth?" asked the boy.

"They will grow in after a while," was the reply.

"Well, why don't he talk?" "Oh, babies don't ever talk."

"Why, yes they do, pa, the Bible says they do."

"Oh, I guess not; where does it say that?"

"Well, don't it say that Job cursed the day he was born?"

No! St. John tells us that the whole preaching service of the future, text, sermon and all, will consist of the single word *come*: "The Spirit and the bride say, *Come*."

And let him that heareth say, *Come*." And here is what St. Paul said about his own preaching: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified."

Moreover, when Paul came to Jerusalem for the last time, he was informed by the elders that the thousands of Jews which made up the local church were well informed as to his work and would all want to see and hear him. Let us have the bulk of our preaching along these lines if we expect great things therefrom. If every minister should aim to present a systematic survey of our denominational work every year, it would keep him, at least, in touch with the whole movement. I remember well one Conference when the missionary committee took the greater part of two sessions to give one of our ministers a correct idea of our missionary work at that time, and it converted him from a faultfinder to a hearty enthusiast, but there remained but one day more for the committee to do its work. And it is surprising how three sessions of a Conference committee will transform a group of antagonistic minds into a harmonious working force. It is a pity that these committees have not time enough to complete some construction work. As it is now, they are just ready to do business when they disband. If Conference began on Tuesday instead of Wednesday it would accomplish greater things. Most of the work of Conference has to be done before the Sabbath. Our boards have just fairly presented their cases by Friday night, and interest and enthusiasm are at their highest pitch. Then comes the Sabbath when all business drops and we turn to devotional meetings. On Sunday we are divided between the business of Conference and the wish to furnish something interesting for our First-day friends. But our nascent energy is gone; the people are getting tired and our work is more perfunctory. On Sunday night or Monday morning many of our busiest and best people start for home and Monday is left for a forlorn remnant to finish up a cold business. If we had four working days before the Sabbath instead of three, I am confident that our newly aroused interest would crystalize into plans of action in which we

should be much more harmonious and effective than at present. If we include Tuesday, we could cut off Monday, which is a half-dead day at present. No objection has been raised to this plan except that it requires until Wednesday morning to reach the outlying Conferences; but however that may have been in an early day, a moment's thought will show that it is not true today. I believe this simple change will add greatly to our denominational unity. One more day of the missionary committee at the Salem Conference might have saved all the trouble that has arisen since concerning the conditions of Africa.

In organization we are weak, and it is a thing that can be overdone. But we never have waked up to a proper estimate of its benefits. As a people we do not recognize any human authority in spiritual things, but as Henry M. Maxson once said, "There is such a thing as power without authority, and there is such a thing as management without government. We can not work as a unit unless we intrust to some one the management of details and the carrying out of the people's wishes."

How can our boards come into closer touch with our people? Their members are capable, earnest and consecrated. They devote much of their time, strength and means to our work. The better we know them the better we like them. The more we understand their problems and sacrifices the more we sympathize with them and give them support. But while our people pretty generally give them support some are indifferent and a few critical. Let us analyze the situation and see if this can not be remedied. Any self-perpetuating body of men endowed with an independent income and engrossed in its special line of work becomes somewhat oblivious to what is going on around it. It also is in the nature of things. And the rank and file of its supporters if they think they are ignored become sensitive, then hurt and finally indifferent or actually hostile.

Moreover, such a board intent on its own work can lose sight of the fact that there are other lines of work of equal value and interest to the great body of individuals which make up a denomination. And so the unity of the Master's work which should proceed smoothly from the people, through the boards, to the work itself, is broken up by friction and misunderstanding.

For instance, the Missionary and Tract boards were at one time bitter rivals. Not very long ago the Education Society almost died from neglect. For many years one of our largest churches was completely at outs with the Tract Society and at the present time we are in a fine muddle over this African business. And all of these things were brought about through conditions which I believe can be cured by two remedies.

The first remedy is publicity and the second is coöperation. As to publicity, let each secretary report to the RECORDER a full and frank account of the inside councils of his board, thus letting all the people in on the intelligent consideration of their own affairs. Let the reports of our board meetings be given in full detail, if not verbatim, and you will soon see keen and active interest take the place of present apathy.

But coöperation is the great thing, and the Tract and Missionary societies have made an excellent beginning in the institution of their Joint Committee. Let us give thanks for that beginning. But it is only the first step and takes in only two of the prominent members of the family when it should include the whole family. There should be a joint committee of all the societies, with one man as the executive head or agent of the group, and such an executive is not an innovation. We have now, and always have had, such a man in the secretary of the Missionary Society.

There *must* be some one to consider the needs of the denomination as a whole and in default of any regular appointment the Missionary secretary has added this to his other duties. This position should be filled by the vote of Conference and its field and powers should be clearly defined. The Conference president would make a good man for the place because he must perforce study the denomination as a whole, which peculiarly fits him for such a work. Moreover, his efficiency will be greatly increased if he is appointed a year in advance and has that much time to familiarize himself with the duties and opportunities which exist in that honorable office. As it is now, each president steps out just as he becomes fitted to fill the position. Under the present conditions the denomination gets little benefit from his labors. The principal work of the Conference president is to

frame up a good program for Conference and preside over it. The position is of little consequence to any one but himself. He makes about as much impression on our denominational campaign as President Roosevelt did on the darkey.

It is said that when Mr. Roosevelt was President he wished one day to consult with Senator Aldrich but Mr. Aldrich was ill. So the President put on his hat and walked over to the senator's house and rang the bell. When the door was opened by a colored gentleman, Mr. Roosevelt said he would like to see Senator Aldrich. "Senator Aldrich is not at home, sah," said the darkey. "Oh, I know that he is at home and that he is sick," said Mr. Roosevelt, "but I have got to see him. Go and tell him the President is here and wants to see him." The darkey started up the stairs doubtfully but presently turned back, "Say, boss," he said, "dat's all right, but president of what?"

We shall never do anything great as a denomination until we have faith enough in some man or group of men to entrust them with leadership, to carry out whatever campaign the people by representative vote may decide upon, and to act in emergencies. For there have been many times when promptness would have saved us much vexation of spirit as in the Battle Creek matter and the calls from Africa.

We have always looked askance at leadership, but this field if cultivated might raise up a Moses or a Washington. Such a leader, if we ever have one, will come from our ministers, for they are naturally our leaders by virtue of their training, equipment and sterling integrity and in spite of the wretched financial support which we give them. Not a church in this denomination would be crippled, if they doubled their present minister's salary, and every one of them ought to do it. There is in almost every church one single person who could alone pay the present salary of his pastor, without depriving himself of anything except the satisfaction of saving up that much money. Our stinginess handicaps our ministers and dwarfs their ambition. It deters promising young men from entering the ministry and it shrivels our own souls. Would it be practicable for Dean Main to introduce into his curriculum a course in the principles and practice of Christian leadership?

The commission form of administration seems especially adapted to our needs. A commission made up of one member from each of our eight boards (perhaps the secretary) with the Conference president as its head, nine in all, would be ideal. All the members would have to be within reasonable distance of New York City so that meetings could be held quarterly or, better yet, monthly. I believe that such a commission would immediately begin to show results, and would grow steadily in efficiency and in favor with the people.

The Conference committees afford an admirable place for consultation and consideration and decision on important denominational plans. But they must have more time if they attain to their greatest usefulness. The referendum to the churches is coming into vogue and it is an excellent thing as a court of last resort. Care should be taken to couch the questions submitted in clear and unmistakable English and in such form that they can be answered without explanation. However, this vote by churches is too slow and cumbersome to be used very frequently.

We have had two councils and they were great meetings, far-reaching in their effects. What we need is the continuous carrying out of the same idea by a perpetual council of leaders whom we love and respect, whose sincerity and judgment inspire our confidence and whom we are willing to follow in Christian fellowship and service.

How can our people be aroused to action as a unit? The Saviour's love unified the apostles and early Christians, and unless we have that we shall strive in vain. But with it we can do all things, and much greater things as an aggregated force than we can as individuals. We get only about so far as individuals, but together torch flashes to torch, coal glows to coal, the blaze of enthusiasm runs and spreads like a prairie fire and men and women are swept along by it out of their little ruts of selfishness and into a grand, free and united action.

Novelty has its universal charm and anything new, even if trivial, awakens interest. The children of light should not be slower than the children of darkness to take advantage of that. Promptness is businesslike and appeals to us irresistibly. Mutual encouragement is a most potent

stimulus. Any big new promising movement if managed with good judgment and if it gives reasonable assurance of results will amalgamate us instantly and receive all the support it actually merits.

Such a one is Mr. Ordway's plan of starting a local, whirlwind, evangelistic and Sabbath campaign in some favorable locality where there is an interest, like West Virginia or Gentry or Miss Burdick's location in North Dakota or Elder Leath's Alabama field or the country east of Cartwright or in Africa.

We might very properly go as a denomination into the work which H. D. Clarke has made so successful, thus grouping together social settlement work which appeals strongly to some of our people, and agricultural pursuits which interest all, a consummation devoutly to be wished.

There has been a great deal of discussion in past years about the establishment in our large cities of some Seventh-day Baptist industrial enterprise to give employment to Sabbath-keepers and Sabbath converts and we might do that—but I don't see how.

Evangelism is the great work of the church until all men have heard of the Saviour's love and redeeming power and it should be our first and foremost enterprise. I was converted in a revival and I presume most of you were. No efforts which we have made have been so blest of God as our revivals.

Young people are rarely converted by the cold-blooded appeal to reason, but the stirring, tender, yearning influence of an earnest evangelist together with the power of example moves them strongly. Let us start a fervent campaign of evangelism this year in every one of our churches.

Did you ever hear of a minister leaving the Sabbath very soon after conducting such a campaign? Let us make our lives our best argument for the Sabbath. Let us unitedly take up this duty which lies nearest to us, and concerns those dearest to us, and inaugurate at this Conference a systematic plan for the salvation of those who now come under our influence. Let the whole field be organized, the proper man selected for each place, and every minister engaged in this work.

In conclusion, let us sum up our findings:

First. To obtain denominational unity

we must first have the unity of the Spirit, the Spirit of our Lord—the spirit of love for each other, for all other denominations of Christians and for the whole mass of humanity, good and bad, and we must never lose sight of that.

Second. We must keep all the people posted all the time, to keep them interested, and we can do that from the pulpit, through the RECORDER, and at our anniversaries, especially emphasizing the work done in committees and the moving of Conference one day earlier in the week.

Third. Our deficient organization should be perfected either by the appointment of a leader, or a commission, or both, to develop plans of action and carry out such as are approved by the people.

Fourth. Ample and frequent consultations should be held, and adequately reported in the RECORDER.

Fifth. We ought to start some large movement as a denomination, selecting it with due care and deliberation.

Sixth. Having chosen a line of work we must put into it good sense, system, spirit and determination, as into any successful business enterprise, but always working under the guidance of the Holy Spirit.

Listen to the words of our Saviour's prayer as he parted from his disciples:

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one, even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovest them, even as thou lovest me.

"Father, I desire that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known: that the love wherewith thou lovedst me may be in them, and I in them."

This is the source, and the aim, and the hope of denominational unity.

WOMAN'S WORK

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

Where the West Begins.

Out where the handclasp's a little stronger,
Out where a smile dwells a little longer,
That's where the West begins;
Out where the sun is a little brighter,
Where the snows that fall are a trifle whiter,
Where the bonds of home are a wee bit tighter,
That's where the West begins.

Out where the skies are a trifle bluer,
Out where friendship's a little truer,
That's where the West begins;
Out where a fresher breeze is blowing,
Where there's laughter in every streamlet flowing,
Where there's more of reaping and less of sowing—
That's where the West begins.

Out where the world is in the making,
Where fewer hearts with despair are aching—
That's where the West begins;
Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
And a man makes friends without half trying—
That's where the West begins.

—Arthur Chapman.

Our President Goes to Conference.

DEAR SISTERS:

On the evening before leaving for the Conference, our dear editor of the woman's page asked me to write a little account of our trip for the RECORDER. We appreciate so much the faithful work of our editor, and knowing a little of what it means to have something ready for each weekly issue of the RECORDER I readily promised; so I am sending you this hastily written account, only wishing that more of you could have enjoyed the trip with us.

The depot platform at Milton Junction, Tuesday morning, August 20, presented an animated scene. Instead of the half-dozen people usually waiting for the train the platform was well filled with a happy, bustling group, a third of whom, perhaps, had suit cases and lunch boxes; the remainder had come to see the others off for Conference.

When the 7.30 train came in, there was an extra coach for the North Loup Conference party, which numbered about forty. This included the delegates and vis-

itors from the Milton and Milton Junction, Albion and Walworth churches, also a few from the east who had stopped off at Milton or Milton Junction en route to Conference.

There was a wait of nearly an hour at Janesville, where our car was left by the Chicago train, to which it had been attached, to be taken on by a train going to De Kalb, Ill. Here at De Kalb was a change of cars, and here we found the Conference delegates and friends from Chicago and the East, who had left Chicago that morning. On this train were two tourist sleepers and a chair car set apart for their use. As our party started for these cars there was a cry from those in the front, "Ah, there they are!" and we recognized the figures of J. L. Skaggs, A. E. Webster, W. M. Davis, and others, coming to meet us. Inside there was general hand-shaking and warm greeting heard on every hand; and though the various passengers were soon located, there was a constant movement throughout those three cars all day, as friends and relatives, long separated, visited each other's seats, never worrying about their baggage, knowing that wherever it was left in those cars it would be safe. As one passed up and down the aisles he heard scraps of family news, bits of political discussion, denominational talk, church news, crop comments, and so on.

The day was warm, but not uncomfortably so; the sun shone, there was but little dust, the country through which we passed was one of smiling prosperity,—field after field of beautiful, green corn, full of promise, the gold of recently garnered fields, many miles of level prairie stretching as far as eye could see, interspersed with tracts more rolling and with trees, through prosperous towns and across rivers swollen by recent rains.

No one complained of heat, dust, train service, or length of hours. The day passed delightfully. After the union of Eastern and "Middle Western" delegates at DeKalb, the next event of interest was the stopping of the train at De Witte, Iowa, where was a large party from Welton, seven miles distant, fifteen of whom joined the party on the train. At Tama, Iowa, the Garwin delegates, sixteen in number, were added, and there were more happy greetings and hand-clasps.

When bedtime came a roll-call would

have shown that there were about 115 of our people bound for North Loup on the train, distributed about as follows: From the Eastern Association 6, from the Central 10, of whom the greater number were from the Adams Center Church, from the Western 13, from the Southeastern 7, and from the Northwestern 79, with the Nortonville and Dodge Center and northern Wisconsin churches, as well as the Boulder (Colo.) church and the lone Sabbath-keepers of these Western States yet to be heard from. More than one-fifth of this company were ministers of the Gospel, and though it is said in these days that women form the bulk of membership in the churches, the men were in the majority on this train.

Some time in the night a car containing those of the Nortonville people who did not come with automobiles and the northern Wisconsin and Minnesota delegations was attached to the train at Omaha, swelling the number to 151.

At Grand Island the cars were detached from the through train and a special engine was attached, the engine and cars making up the train which pulled into North Loup at about seven o'clock Wednesday morning, September 21. Pastor Shaw and others, who had spent the night at Grand Island and had boarded the train there this morning, had given out the assignments to the people on board before they reached North Loup. The band music began before we could get off the car and it was such a happy looking crowd of people who welcomed us that we had no idea they had been there waiting for us for two hours without their breakfasts. One could but note the number of young people and children in the company, and after the scene at the depot no formal words of welcome were needed to assure us that we had been taken to hearts and homes warm with true Western hospitality.

And now the delightful trip is over. The one-hundredth session of the Seventh-day Baptist Conference is about to convene with a church that has never before entertained it. The sun shines, the air is fresh and bracing, the beautiful sturdy sunflowers smile their welcome to us, wholly typical of the sunshine on the faces of these sturdy, capable Western people, whom we already admire and love.

Later.—Other arrivals from West and

Southwest and abroad swell the number of delegates and visitors to more than two hundred. Our dear Susie Burdick is with us, looking "just the same," and Dr. and Mrs. D. H. Davis will be here soon. How I wish "you all" could see them.

HATTIE E. WEST.

North Loup, Neb.,
Aug. 21, 1912.

Bigfoot Academy Reunion.

For fifteen years the reunion of old students and teachers of Bigfoot has been an annual event. This year, however, at its meeting, August 14, it was decided to discontinue the reunion as such. This decision was due in part to the fact of the demolition of the old building.

An interesting program was given in the forenoon at the new hall, "Walworth." A painting of the old academy and grounds upon one of the curtains was a pleasing greeting to its old friends. Rev. L. C. Randolph presided during the program, opening the exercises with fitting remarks. Rev. Mr. Mullen of Brick Church rendered a solo and offered prayer.

Pastor Davidson of the Congregational Church welcomed the friends in a very thoughtful and interesting address. This was to have been responded to by W. C. Conklin, Colorado, but he was unable to be present, and a communication from him was read by O. E. Larkin. All were greatly pleased and entertained by the excellent letter from Eld. L. E. Livermore, whom many students held in loving remembrance as teacher in the 70's. We were also cheered by the presence and kind thoughtful words of Prof. A. R. Crandall, who did good service as teacher here in the long ago. A beautiful solo sung by Mrs. Carrie Clendening closed the forenoon session.

Dinner was served by the Seventh-day Baptist Ladies' Society in the parsonage, after which the company repaired to the park for a social and memory refreshing time. Other very interesting letters were read from old students, and speeches made. And thus the genial words and hearty handshakes, as old days were recalled, strengthened anew the bond of union which has so long existed between the friends of Old Bigfoot Academy, and was expressed in the

words of the closing song, "Blest be the tie that binds."

While memory fondly lingers with the by-gones, yet the eye of faith, recognizing present-day progress, looks with hope toward the successes of the future and cherishes the belief that the sacrifices and teachings, the wholesome influences of those early days, were seeds of which some of these successes will be the fruitage.

It is fitting in this connection that grateful mention be made of the faithful services of the secretary and treasurer, Mrs. Josie Higbee Smith, through whose untiring efforts during these years, interest in these gatherings has been maintained.

REPORTER.

Why Prohibition is Best.

The State of Colorado maintains a penitentiary at Canon City, one of the most modern and progressive institutions of its kind in the United States. Its methods are up to date and humane.

In order to maintain the institution, an average of 67 employes are required. The average number of convicts in actual attendance during the fiscal year 1910 was 725. This number does not include those on parole under the parole law of the State who are looked after by a parole officer.

The expense of maintenance of the institution for the fiscal year 1910 was \$131,025.90. For the biennial period ending November 30, 1910, the State Board of Charities has recommended the sum of \$275,000.

In view of the coming vote on state-wide prohibition next November, it is of interest to know where this great throng of 725 prisoners come from and what is the cause of this expenditure of \$131,000 a year.

Thomas J. Tynan, warden of the penitentiary, estimates that 90 per cent of this business comes from the drink traffic. He writes:

Mr. William E. Johnson,
Presbyterian Temperance Committee,
Laurel, Md.,

DEAR SIR:

Answering yours of June 27 will state in answer to your first question that I have only had three and one-half years experience as warden of this institution.

In answer to your second question will state that in my judgment nearly ninety per cent of the men in this institution have come here

either from the use or abuse of intoxicating liquors, either by themselves or some one else.

Yours truly,

THOS. J. TYNAN,
Warden.

Canon City, Colo., July 2, 1912.

This startling estimate of Warden Tynan is confirmed by the chaplain of the penitentiary, Mr. J. G. Blake, in the following letter:

Mr. W. E. Johnson,
Presbyterian Temperance Society,
Laurel, Md.,

DEAR SIR:

Your letter of June 27 received and contents noted. In reply will say that I have been in the position of chaplain to the penitentiary for five and one-half years. In my judgment, as far as I have been able to determine, ninety per cent of the inmates of our institution are here directly or indirectly from the use of intoxicants or dope of some kind. I think that this estimate is very conservative.

Yours truly,

J. G. BLAKE,
Chaplain.

Canon City, Colo., July 5, 1912.

The State maintains a parole system on which convicts are released under certain conditions, under parole, during good behavior. Under date of July 8, Mrs. W. E. Collet, secretary of the Colorado Prison Association, writes: "In cases of men from the penitentiary that break their parole it is nearly always through drink."

The license system has resulted in fastening upon the State this expensive and costly institution where 720 men are cared for at an expense to the State of \$131,000 a year, and ninety per cent of the trouble pours out of the drink traffic. That is one reason why the people of the State are preparing to vote on state-wide prohibition. —*Presbyterian Temperance Committee.*

To Our Friends.

Our golden wedding day was much enjoyed. The numerous messages from the Atlantic to the Pacific, with their cheering words and golden contents, warmed our hearts and moistened our eyes. They are worthy of an immediate individual response. This is not possible. Please accept our thanks for the present in this public way. Sooner or later we hope to send back good words to each one who has so kindly remembered us.

MR. AND MRS. S. R. WHEELER.

YOUNG PEOPLE'S WORK

REV. H. C. VAN HORN, Contributing Editor.

Young People at Conference.

One of the most interesting things about the trip to Conference on the special cars was the large representation of young people who greatly enjoyed becoming acquainted, and each other's society. Then when the Grand Island special pulled into the North Loup station the large crowd assembled to welcome us was largely made up of young people. Young people are in evidence everywhere, in the audience tent, dining-hall, in the homes, choir, and wherever anything is to be done. God bless them all.

OUR PROGRAM.

On Wednesday night the time was given for our program and work. After a rousing song Pastor Shaw in an original and pleasing manner introduced the delegates to the people of Conference. "Revive Us Again" was sung with spirit; and Scripture, the story of the talents, was read by Kern Brown of Brookfield, N. Y. Prayer was offered by Pastor James L. Skaggs of Shiloh, N. J. Then followed a few words from our president by way of introducing the board which at this time made its first public appearance. The report of the secretary and treasurer was read by Miss Linda Buten, Milton Junction, Wis., corresponding secretary of the board. The suggestions made in these reports, we believe, are timely and should be carried out. More concerning them later. The report of the Junior superintendent, Mrs. Bertha Osborne of Riverside, Cal., was read by our recording secretary, Miss Carrie Nelson. These reports all breathed of life and interest and speak well of the efforts made by our board, which is to be heartily commended.

A beautiful duet by Rua and Ruby Van Horn of North Loup was then rendered, after which the president, Rev. A. J. C. Bond, delivered a most masterly address on "Our Young People and Real Life." It was packed full of helpful, inspiring thoughts and suggestions, all of which will

be given you soon in these pages. The Garwin (Iowa) Ladies' Quartet in a beautiful and impressive manner rendered "I am Happy in Him," while you could have heard a pin drop most anywhere in the great tent. Thus closed the program of our board.

One is well justified in feeling that such a board will be able in the coming year to carry our work to a much greater degree of efficiency than we have yet achieved. Will your society and you help?

North Loup, Neb

Report of Corresponding Secretary of Young People's Board.

Of the thirty-four Christian Endeavor societies with which the board has corresponded this year, only three failed to send in reports. The society at Richburg has been given up this year because there were so few members and so little interest. They hope, however, to reorganize another year. We were glad to hear from five societies in the Central Association, from which only two reported last year. A society at West Edmeston has recently been organized and Mr. Polan writes that the young people are very much interested. Reports have been received from Alfred Station and First Alfred which had none last year.

Just a few messages from some of the Christian Endeavor societies will perhaps be of interest to you. The Riverside Society has taken up the Efficiency Campaign and is striving to make itself 100 per cent efficient. Its members have also joined the "Quiet Hour" and "Tenth Legion" and find them sources of great strength. Many of the societies have been studying Dean Main's book and the tracts, "The Sabbath in Scripture and History," prepared by the Young People's Board. The Fouke society has used the book, *Seventh Day Baptists in Europe and America*, and still another society has used the book, *Daybreak in the Dark Continent*, in Mission Study class.

In regard to the social life of the societies three report having held lecture courses this year, which in each case paid well.

In this report I wish to bring to you some statements showing the work the board has already accomplished or undertaken this year. The first desire of the

board was to get acquainted with the Christian Endeavor young people, so circular letters were sent to all the societies. In reply I received only sixteen letters, though we feel sure other societies were at least set to thinking by the questions. I would like to tell you of many of the good suggestions that were made, but the statement of one of the societies seemed the general feeling among the others: "We consider our social life one of the greatest factors in keeping our society together." Other societies told their shortcomings and expressed their desire for increased efficiency in Christian Endeavor work. One society writes, "We are trying to get out of ruts, get away from set rules and break up formality." In suggestions to the board many of the societies recommended that the members of the board should visit the different societies. We have been unable to do this except in the case of a few societies near home.

This year the board had 1,200 topic cards printed which was 200 more than last year, but a call for about 200 more has come since the supply was exhausted, which shows an increasing interest in the Christian Endeavor topics prepared by our own people. The board has also furnished topic material for the RECORDER once a month. The cards containing the points in awarding the banner were also sent to each society. The study course, "The Sabbath in Scripture and History," which was prepared by the board, has been sent to several societies and to twelve lone Sabbath-keepers who have sent in requests for copies.

At the rally held in Milton Junction in 1909 it was recommended that the Young People's Board help the Fouke School in every way which was deemed advisable. In accordance with this the board has made an especial effort to send money there this year, as three of our young people were teaching in the school. We have felt it to be one of our first obligations to pay Doctor Palmberg's salary, so this has been sent promptly the first of every month.

This summer Fred Babcock was sent by the board as student pastor at Grand Marsh. He writes that he has organized a union Christian Endeavor society there. Mr. Pierce, also sent by the board as student evangelist, is on the northern field working with Mr. Babcock, Rev. Mr. Hurley, and Rev. O. S. Mills.

One of the needs which the board feels, is a freer interchange between societies and the board. Can you not this year make your plans and write the board about them early, so that it can know what to bank upon in making its plans? Have something definite to do for the coming year and have your aims so high that they will demand united effort to attain them. The Plainfield Society followed this plan and deserves special credit, for it pledged \$80 for the Young People's Board and had it all in, April 1.

The reports do not show that our Endeavorers have made the use of the Young People's department in the RECORDER that they might. This is for you, and through it you may keep in touch with both the board and the other societies. Let us try to make it of even more value by the different societies' contributing to it. Share your good ideas and schemes which have been successful with your fellow workers.

Being an endeavorer means more than sympathy with Endeavor work. It means having the interests of the Endeavor at heart and being willing to "boost." It means, perhaps most of all, fidelity to the pledge. The board would recommend that every society which has not the pledge give it thoughtful consideration. If the pledge means nothing to the members of your society something is wrong and you need to wake up and find out what it is. The success of any society depends upon how seriously its members look upon Christian Endeavor work, in its relation both to their own lives, and to community life. Strength can be gained only through work.

Respectfully submitted,

LINDA BUTEN,
Corresponding Secretary.

Report of General Junior Superintendent, 1912.

Your general Junior Superintendent regrets that she must report very little work done, on her part, during the past year. While it has been one of the busiest years of her life, yet her thoughts have often been on the far east Juniors with a desire that she might in some way be able to help the noble band of workers who are striving to train our boys and girls for "Christ and the Church."

Some plans have been suggested, but laid

aside for a more convenient season, when, to our regret, the year is ended and reports must be sent in. Twenty-seven blanks have been sent out, with but fifteen returned.

It is possible that some reports have been mislaid, so if any society is not mentioned that has been reported, please be lenient, as a sudden flitting from home to the sea has upset many a plan.

Salem, Milton and Jackson Center have the honors of sending in the most complete reports. While the keeping of the records may be arduous, and easily neglected, it makes a great difference in the report at the end of the year, and your superintendent wishes to suggest that this valuable phase of Junior work should receive more careful attention. Milton has the largest number of members, while Plainfield shows an increase of fifteen since last year, both of these societies showing excellent work done. Salem has raised twenty-five dollars which has been used for Salem College and for missions. They also report eight hundred and fifty bouquets distributed and thirteen hundred and fifty visits made. Think of the hearts made glad by this little band of sunshine bearers. Milton Junction, being interested in Miss Anna West, who was at one time a member of that society, has given liberally for her support. Boulder Juniors have learned the books of the Bible with (listen) a general idea of the contents of each book. That is a great work, Boulder, for many older Christians have not done this. Alfred Station has led eleven lambs into the church fold. Jackson Center has also gained inspiration by the decision of fifteen boys and girls who have taken church vows. New Market Juniors have been able to give for the improvement of their church building. Riverside has sent the RECORDER to Mary Booth and a missionary box to a little Chinese boy. They also gave up their assistant superintendent, Mr. Moore, to go on the African investigation trip. Milton Junction, Jackson Center and Riverside report that all Juniors attend the regular morning service. Would that next year we might report that every Seventh-day Baptist Junior has attended regularly the church services.

Pastors, don't forget to "feed the lambs" sometime during your sermons each week. It is your great opportunity. A recent

speaker, in talking of the relation of pastor to children, said: "Neglect the sheep before the lambs. Love the children, know their names. Take them at the flood-tide of their religious awakening."

Fouke, Gentry and Adams Center are doing good work. Welton, the youngest society reported, already has twenty-nine members. One of the notable things that they have done is the giving of a temperance entertainment. Only four societies have done temperance or cigarette work. Forty-three Juniors have graduated into the Senior Christian Endeavor. Only thirty-seven have united with the church during the year. Only five societies have prayer and testimony meetings, and eight are using the Catechism prepared by Mrs. Maxson. Both have been instrumental in bringing definite decisions.

In answer to the question, "What has been most helpful in leading boys and girls to accept Jesus Christ as personal friend and Saviour?" five answers were given: Sentence prayers, blackboard talks by pastor, study of *Life of Jesus, Catechism* by Mrs. Maxson, and the personal work of consecrated teachers. With one or two exceptions, the regular Junior topic is used.

Your superintendent would suggest that Boulder and Salem appoint some one to report their work to the RECORDER, that others may gain new suggestions. Also will not those who have done temperance work report to the RECORDER?

We would suggest that some one be appointed to prepare notes and helps on the regular Christian Endeavor topics, to be published weekly in a separate column set apart for that purpose in the RECORDER. This would greatly assist teachers and superintendents in preparing the lessons, as it might, also, help lone Sabbath-keeping Juniors. Would it not be a splendid plan to follow Welton's example and give a rousing temperance entertainment at least once a year?

It is the opinion of the superintendent that the societies as a whole have not done as good work this year as last. Is this because there was no banner for which to work, and, if so, should this be the incentive for greater activity?

While your superintendent is deeply interested in this work, she feels that she can not do it justice while living so far from the center of things, and requests that some

one be appointed who is at least east of the Rockies and who can confer with the Young People's Board.

May God add his choicest blessing to the efforts of the consecrated workers who give so much time and effort to the training of our boys and girls.

MRS. G. E. OSBORN.

Report of Treasurer of Young People's Board to the Seventh-day Baptist General Conference. For the year ending June 30, 1912.

RECEIPTS.	
Cash on hand July 16, 1912	\$ 522 79
Adams Center (N. Y.) C. E.	45 00
Adams Center (N. Y.) Junior	4 00
Albion, (Wis.) C. E.	39 00
First S. D. B. Church of Alfred, N. Y.	5 00
Second Alfred C. E.	10 00
Ashaway (R. I.) C. E.	10 00
Dodge Center (Minn.) C. E.	10 00
Farina (Ill.) C. E.	33 25
Gentry (Ark.) C. E.	4 00
First Hopkinton Church	1 00
Leonardsville (N. Y.) C. E.	10 00
Little Genesee (N. Y.) C. E.	15 00
Marlboro (N. J.) C. E.	10 00
Milton (Wis.) C. E.	70 00
Milton Jct. (Wis.) C. E.	52 50
Milton Jct. (Wis.) Junior	5 00
First S. D. B. Church of N. Y. City	3 96
Nortonville (Kan.) C. E.	26 00
Plainfield (N. J.) C. E.	80 00
Westerly (R. I.) C. E.	5 00
Riverside (Cal.) C. E.	22 00
Salem (W. Va.) C. E.	15 00
Shiloh (N. J.) C. E.	85 00
Verona (N. Y.) C. E.	7 00
Walworth (Wis.) C. E.	32 68
Walworth (Wis.) Junior	2 00
Individual contributions	29 85
Sale of topic cards	31 20
Total	\$1,186 63

EXPENDITURE.	
Missionary Society:	
Home missions	\$ 50 00
Dr. Palmborg's salary	300 00
Dr. Crandall	5 00
Ammokoo education	24 50
Other purposes	5 00
	384 50
Tract Society	21 00
Sabbath School Board	10 87
Woman's Board	87
Education:	
Salem College	\$ 25 00
Fouke School	118 50
	143 50
Evangelistic work:	
Student work	\$ 41 28
Wisconsin work of Rev. Mr. Mills	33 49
	74 79
Young People's Board work:	
Printing	\$42 27
Incidental expenses	33 98
Trustee's expense to Sagamore Beach Conference	30 00
Visit to Southwestern field by Rev. Mr. Bond	42 45
Special work	28 00
	176 70
Miss West and her school	5 00
SABBATH RECORDER	9 34
Balance on hand June 30, 1912	360 08
	\$1,186 63

Respectfully submitted,
PHILIP L. COON,
Treasurer.

Milton Junction, Wis., Aug. 4, 1912.

Audited and found correct.

A. J. C. BOND,
LINDA BUTEN,

An Additional Word From the Treasurer.

The following things need to be called to the special attention of the young people and to some of the pastors as well:

1. Systematic giving accomplishes best results. Regular remittances are always greatly appreciated by the Young People's Board.

2. An apportionment of this year's budget will be made to each society if statistics of membership can be secured to do so.

3. We have lacked almost \$350 of raising the \$1,000 apportioned to us at the last General Conference.

4. Societies from twenty different churches have responded during the year with amounts varying from four to eighty-five dollars, whereas last year twenty-eight societies responded with amounts from five to one hundred fifty-six dollars. What did your society do?

PHILIP L. COON.

Treasurer's Report for July.

PHILIP L. COON, Treasurer, In account with THE YOUNG PEOPLE'S BOARD.	
Dr.	
July 1 Cash on hand	\$360 00
" 12 Welton (Iowa) C. E.	15 00
" 17 Friendship (N. Y.) C. E.	12 00
" 20 Gentry (Ark.) C. E.	7 00
" 23 First S. D. B. Church, N. Y.	4 50
	\$398 58
Cr.	
July 8 Dr. Palmborg's salary	\$ 25 00
8 Tract Society	5 00
8 Salem College	5 00
8 Ammokoo education	50 00
8 Fouke School	8 00
8 Battle Creek Church Fund (specially designated)	50 00
Balance	255 58
	\$398 58

The True Use of Prayer.

DOROTHY WELLS.

We all have been taught to believe in prayer, to search for and commune with God; but do we really pray? Are we like the Pharisee who proudly stood up and thanked God that he was not as other men, or are we like the publican who prayed with his head humbly bowed before God?

Christ says: "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto

you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

We pray truly when we have a heart to heart talk with God. Of course, too much emphasis can not be put on the importance of public prayers; but does it not seem that, when we pray in the presence of others, we are apt to think more of ourselves than our prayers? Does not the consciousness of those who do not really know us hinder us from saying just what we truly feel? Alone with God, we think only of his great love for us and of our own unworthiness. He knows our every thought. To him we can tell our joys and our sorrows, for we know that he understands and sympathizes, and is ever ready to help and guide.

A little article from the SABBATH RECORDER reads: "A tree without roots and a Christian who never prays in secret are fitting types of each other. Prayer is the most wonderful fact in the universe. It is the highest and supremest privilege of a human being. As our view of the Almighty is enlarged by new discoveries of the marvels of physical science, this privilege of vital relation between our helplessness and his might should become more and more dear to us. In ourselves we are infinitely little, but as we take hold upon God, infinite love and strength and joy are ours through believing prayer. When we pray we should do it with faith, with reverence, with sincerity. Much has been said about Spurgeon's prayers. Those who heard them were profoundly impressed by them. His prayers were scriptural, earnest and importunate. He pleaded as one might plead for his life.

"We should go nowhere, set about nothing without taking God along with us. Now, God will not be with us except we be careful, at the setting out, not to enter on any way which he has forbidden and all along to resort to him by prayer."

It matters not where or when we pray, but *how* we pray. Therefore we must be sincere, earnest, reverent, trusting and believing, if we would use prayer truly. Then what comfort steals over our hearts. We know that God has heard and will an-

swer, for he has said, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Ashaway, R. I.

News Notes.

WALWORTH, WIS.—Many of the old students of Bigfoot Academy were present at the annual reunion held August 14. Through the kindness of its manager, the program was held in our new hall, "The Walworth." After listening to an excellent program a large number of the guests went to the parsonage where the Ladies' Aid society served dinner. The proceeds were about \$28, which will be used in repairing the parsonage.

GENTRY, ARK.—Two active members were recently received into our Christian Endeavor society.—At our Sabbath-school picnic eighty-three were present, including two visitors from Nortonville. It was held on Flint Creek, at a place made pleasant by ample shade and a supply of cool, pure, soft water gushing from the mountainside. The children, from three years old to twenty, enjoyed splashing in the rippling stream from morning till night. A good program was rendered and a bountiful dinner was served, from which remained many "baskets full of fragments."—At least eight persons will go from here to Conference.—July 10 there were present eighty-five at the morning service, and nearly every one remained to Sabbath school.—Gentry continues to grow and surprise newcomers with its beauty, thrift and cleanliness. Any one wishing to make a change of location may well consider Gentry.

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York City, N. Y., on Wednesday, September 11, 1912, at 2.30 p. m.

STEPHEN BABCOCK, *President.*

ARTHUR L. TITSWORTH,
Recording Secretary.

Next Board meeting September 15 1912.

CHILDREN'S PAGE

The Carroll Twins.

The Carroll twins were a pretty pair of little boys, who looked so much alike that their mother had been known to mistake one for the other. There was one wee difference, however—the difference of a dimple. Because of this they were often called the "Twin-with-a-Dimple," and the "Other Twin," and people would make them laugh in order to tell which was which.

One day they went on an errand across the city. A cherry tree hung over the sidewalk, and the Twin-with-a-Dimple gave a jump, and his hand came down with a cluster of bright red cherries in it. Then he heard a little noise the other side of the hedge, and he darted round the corner.

The Other Twin was not quick enough to escape a long arm that reached right through the hedge and clutched him. Then a tall, thin woman peered over, and said sharply, "So it's you that's been stealing my cherries, is it?"

"No, ma'am," answered the Other Twin, tremblingly.

The woman stared at him. There were no cherries in his hand, no stains on his lips. It was strange.

"The face I saw above the hedge looked exactly like yours," said the woman. "Are you sure you didn't pick any?"

"Yes, ma'am," replied the Other Twin, and he seemed so honest that the woman believed him.

"Was there another boy?" she asked.

"Yes, ma'am, came truthfully from the frightened twin.

"Well, I wish I'd caught the right one," said the woman, and she let the Other Twin go.

When the Twin-with-a-Dimple heard his brother's story, he told him that he must do the errand alone, while he would go back to explain to the cherry woman.

So the Twin-with-a-Dimple said to the woman: I'm sorry I picked that bunch of cherries. I didn't stop to think that they belonged to anybody. I will pay for them as soon as I can earn some pennies."

"But you just told me it wasn't you who did it!" exclaimed the woman.

"No, ma'am—yes, ma'am, I mean," stammered the Twin-with-a-Dimple, "that was my brother."

"Oh, it was your brother that took them, was it?"

"No, ma'am," and the Twin-with-a-Dimple struggled hard not to show it. "I mean I picked the cherries. My brother has gone on the errand and I have come back to tell you how sorry I am."

"But why didn't you say so?" she asked.

"Because I wasn't here. It wasn't I before" and his dimple showed prettily now. "You see, we look just alike."

"I declare! Are you the Carroll twins?"

"Yes, ma'am, we are."

"Well, well! You're a real little gentleman to come and own up. I wonder if you wouldn't like to pick some cherries for me. If you will, you may have all you can eat."

So, when the Other Twin came back, he found his brother up in the tree; and for the first time they had all the cherries they wanted.—*Youth's Companion.*

The Cross Squirrel.

Once there was a squirrel that did not like his home, and he used to scold and find fault with everything. His papa squirrel had long, gray whiskers, and so was wise—besides which he could shake his whiskers quickly. "My dear, as you do not like your home, there are three sensible things you could do:

Leave it,
or change it,
or suit yourself to it.

Any one of these would help you in your trouble."

But the squirrel said, "Oh, I do not want to do any of those; I had rather sit on the branch of a tree and scold."

"Well," said the papa squirrel "if you must do that whenever you want to scold, just go out on a branch and scold away at some one you do not know."

The little squirrel blushed so much that he became a red squirrel, and you will notice that to this day red squirrels do just that thing.—*Bolton Hall.*

"The daily reading of the Word of God is the equivalent of feeding the soul upon the heavenly manna."

The Service of the Simple.

Not least among the solaces for the simple is the valuable service they are privileged to render. This indeed seems to them the very thing most in question. They look if possible even more despairingly at what they are able to do than at what they are. The finished work of their subtler friends is at once their admiration and despair. That delicate discrimination, that masterly analysis, that penetration into the roots of things, that judicial balance, that fine character-painting, that easy threading through labyrinths of thought and motive, are all beyond them, and they lose hope of doing anything that can appeal to or profit minds that are fed on such skilfully compounded pabulum as this. Who are we, we simpler folk ask, that we should offer our poor little narrow, shallow, commonplace wares in a market thus nobly stocked?

There is no doubt that these other brothers of the mind do render a service we can not perform, a needed service, and a service for classes we can not reach. It takes more than one steward of God to give each his measure of meat in due season. And that there is increasing complexity in the world's ways of looking at things is very clear. There will always be fascination and necessity for thoughtful minds in the many questions of faith and duty which press on man.

But there is large room for us others. For one thing, we shall find a great class of men who neither want nor need the profound and subtle. These are not their problems or difficulties or trials. Possibly they are too engrossed with the hard daily demands to have much time or energy for these other things. It may be mental poverty or mental sluggishness, but they do not find the problems; and the problems do not find them. The subtleties pass over their heads, pass them by, pass through their minds unassimilated. What we simpler folk have to offer is food and drink to them. We are on their level, just wise enough for "common folks."

The striking thing is that these people on the lower planes constitute the great bulk of the human race. Many a preacher, teacher, speaker, forgets this, and aims for the hundredth man. That was a wise teacher of theology who told

his students to put their "doctrinal sermons" into form and language which could be understood by an intelligent child of fifteen. Any subtle preacher would be amazed at the utter vagueness of the impression made by his carefully wrought, intensely thoughtful preaching. But they of the simple thought and touch are providentially compelled to talk to the simple. They are sentenced to be the companions of the majority, the solacers of the crowd. They are denied the souls that are like a star and dwell apart; they are condemned to "love in a house by the side of the road." And there are worse things than that.

But the simple are not wholly condemned to that alone. They have often a real mission to the great and noble of mind and spirit. They can not serve these all of the time, but they serve them some of the time. The keenest, most athletic, the profoundest, most balanced intellect now and again grows weary of its habitual subtleties. It is good that the whole intellectual orchestra or chorus should cease for a time, while one clear note is carried by a single, simple instrument. That is our opportunity. The simple send into the highly complex atmosphere of the laboratory or the hothouse a breath of the uncompounded air of the great out-of-doors. Some great, strong, elemental nature or truth, some direct, positive, forthright, uncomplicated teaching, how it thrills and braces! Whatever one's usual preferences, the eye falls on this simplicity with the delight with which one sees the broad sweep of park-like lawn unbroken by a single shrub. It is satisfying, soothing, strengthening. Those who are able to give no other pleasure or help may hereby give a pleasure no others can.

And our comfort may go much farther. The man with the message of elemental truth, clear, clean-cut, single, is the man who spiritually, if he can get their attention (and if he is determined, he can), has the message which even the most subtle need and want. The really high-born, intellectually, will give tentative ear to any authentic voice. At the center of their being what they need is not analysis, speculation, but the great basal facts and forces of the spiritual life.

Men have always made the mistake of supposing that Christianity's appeal is in its essence intellectual. It is never really

so. It is spiritual. Your crowding intellectual questionings, balancings, speculations, leave the spirit of man untouched, his true relationship with the heart of things unattained. It is true that these two parts of our being must not long remain dissevered; intellectual convictions and spiritual experiences must neither be hostile nor divorced. The mind must be satisfied as well as the spirit. Yet the intellectual is really a surface problem, and its relief a surface alleviation. It eases the way, it removes friction; but it is neither the track nor the power. Surely that was one of our Lord's profoundest words on spiritual progress: "Will, do, know."

So while the dialectician or philosopher is fumbling at the Gordian knots of his difficulty or problem, and fumbling in vain, along comes some strong, simple soul of spiritual insight, power, conviction, with a formula as clean cut and little complex, in one sense as childishly simple, as A, B, C, and cuts the knot in a moment. The problem has not been solved, but it has been dissolved, in the new light of religious experience. Moody, and others like him, have done that for thousands of souls far more cultured and complex than themselves. For each one of these profounder men is supremely and at his base a man, and his being is organized around a few simple principles,—the trunk and main branches,—however intricate may be the subdivision of his twigs and leaves. Let him who will trim at the branches. Let us lay our axes to the root.

The service of the simple is the service which is most needed, and at the point of greatest danger. The facts and forces it deals with, the truths it proclaims, are just the truths most likely to be forgotten; and, these forgotten, they and we are in gravest peril. Weakening influences, false philosophy, are steadily at work. Fascinated by the chase of the novel and subtle, we are forgetful of the simple and fundamental. We are so far out on the twigs that we have only thin air under us. These simple truths are truisms. Nobody wants to utter commonplaces. But commonplaces are common because they are so true. Because they are so true, they are uttered so often. Uttered so often they lose their power. Then, unuttered or despised, they are forgotten. They need perpetually to

be proclaimed again. Somebody must be forever rediscovering the first truths of the moral and spiritual life, and be uttering and reuttering them with all the enthusiasm of a Columbus.

The man who can do this with force and power is not, as a rule, he who has spent his time and energy in profound and even necessary delving at the extremities of either roots or branches. It must be one who gets them, or whom they get, as complete and simple wholes, so many condensed secrets of the Christian life. These single bugle notes which sound out clear and alone at dusk and in the early morning are what the world is ever needing. They who are called to other sorts of service by nature, training, and very likely the real call of God, do well to exercise their gifts; they are intellectual pioneers, spiritual auxiliaries. But they who move on as God's main army are those who touch again and again these basal notes, recalling the stragglers, spurring up the main body by reiterated signals of truth, honor, faith, obedience,—simple ideas based indeed on profoundest philosophy, but needing no philosophy to understand, and needed by all philosophers.

Of course the simplicity must be presented with the freshness of vital, glowing, daily experience. Nothing is more dead than dead simplicity. Of course the presenter must seek the new angle and the up-to-date application. First truths a thousand years away have no electric power. Of course there must be in it the white-hot enthusiasm of love, conviction, pulsing will. Nothing is nearer absolute zero than an unwarmed first-truth. Of course the human spirit and thought must be infused, transfused, fused by the fire of the divine. Who dares present truth with less fire than this? That understood, he who can be simple, who dares be simple, even he who can not be anything else but simple, may serve most men, most of the time, most nobly.—*Sunday School Times.*

English Girl—You American girls have not such healthy complexions as we have. I can not understand why our noblemen take a fancy to your white faces."

American Girl—It isn't our white faces that attract them, my dear; it's our greenbacks.—*Exchange.*

HOME NEWS

SALEMVILLE, PA.—I want to thank Pres. C. B. Clark for the good rich sermon that he preached before the Salemville congregation, August 24, through the mouth of our beloved pastor, J. S. Kagarise. Brother Kagarise was happily filled with the Good Spirit as he read an opening Scripture from Exodus iii, then presented President Clark's baccalaureate sermon. Theme: Better Than Paradise. Text: "The place whereon thou standest is holy ground."

This is a rich message to all who are seeking employment in the great kingdom of Christ and who are so wisely fitted to help our dear Saviour to gather the precious sheaves into his garner. I hope President Clark's graduating class as well as Pastor J. S. Kagarise's little flock at Salemville may all realize, and say with President Clark, "I believe earth is best for me now," and if we are safe on Jesus' side, help him to gather in the precious sheaves. This sermon should help every fitted one to labor in Christ's vineyard, and help others of the human race to know just why they are here. God calls laborers. The denomination needs you who are gifted. Will you let God use you? The field is wide, the harvest is ripe, the laborers are few. O that our lives may be of good to others! And if President Clark's rich instruction in the RECORDER be practiced according to his remarks, much good can be accomplished for Christ. Christ needs such men, and we are thankful that Salem College makes some of them. Thanks to Pastor Kagarise for reading this sermon before his flock. How many more have done so?

The Sabbath school is doing very well under the leading care of Brother C. C. Wolfe, its superintendent. He tries all plans to have an active school. The school is now in two classes, "Reds" and "Blues," whose friendly rivalry makes good interest. Sides alternately take charge of the Sabbath-school hour. The attendance and offerings are good. On last review day the treasurer, C. F. Shriner, reported about

\$32.00 in the treasury. Let us keep the good work going.

We are looking forward to a glorious time when the Southeastern Association meets with the Salemville Church, in the coming October month. We always enjoy these gatherings and gladly welcome all who can come to the association. We pray for an outpouring of God's rich blessings upon us, and that our faith may be strengthened and souls revived and quickened to active duty. We are looking for that pleasant time when we can once more welcome the association with loving greetings and work together for the glory of God and the advancement of his worthy kingdom. We would appreciate very much to know in time about how many delegates will be in attendance at the association at Salemville, so we may arrange for their comfort.

A. D. WOLFE.

Resolutions of Respect.

Again has the death angel visited our circle to summon away the spirit of another sister and many years member of church and Sabbath school. The place so long occupied by Tina Green will forever be vacant. Her life was consecrated to Christian work and service. She was always in her place in church and society gatherings so long as her health permitted, even after she became so feeble as to be brought in a wheel-chair. Therefore,

Resolved, We as members of the Seventh-day Baptist church and Sabbath school shall miss our departed sister from our midst, yet we know our loss is her eternal gain. Her life-work here being done, we believe she has entered into the promised rest.

Resolved, That in her simple, unaffected life she left a memory fragrant with good deeds and an example of love and devotion to her blind sister who was her only and constant companion in the home, at the church, everywhere as they were seen arm in arm together, a guide and support, a faithful, never-failing sister; all the way she ministered in loving kindness seldom equaled, and we trust she will receive her reward from Him who doeth all things well.

In the beautiful days of heaven
The past and present shall meet;
We shall know the joys that were dreamed on earth,
And the loved ones gone shall greet.
There will be no parting or sorrow
In that beautiful home on high,
But the soul be filled with greater joys
Than the beautiful days gone by.

Respectfully submitted,
ELLEN A. TITSWORTH,
ESTELLE WADSWORTH,
HANNAH HORTON GREEN.

A Nineteenth Century Fairy Tale.

Upwards of a hundred years ago, the Little Ladies of Llangollen made their way on a summer holiday into this paradise of a sweet Welsh valley. They were but slips of schoolgirls then, as full of romantic ideals as the proverbial egg is full of meat. The restless, hurrying river Dee, threading its way like a silver ribbon in and out of woodland and clearing; the long mysterious roadways where Crusaders had passed on their way to the Holy Land; Dinas Bran, the stronghold of King Arthur, like a sentinel commanding the mountain pass where the river hurls itself into the outside world through the irregular arches of an ancient Roman bridge that is one of the seven wonders of Wales—held them spell-bound with ancient romance. In the rich gardens of Llangollen, quaintest, sunniest village of the British Isles, jauntily perched on a flowery upland commanding the valley, and like nothing so much as a gracious lady of warmth and power inviting them to come and stay, the spell was cast and then and there they made a schoolgirl compact, declaring that on coming of age they would return and build them a home in the valley, and live such lives there as would "match up" with the richness and wonder of what they saw and felt that day. "Kings and emperors shall pay us homage," declared the romantic Lady Elinor, elder of the two girls, yet scarcely sixteen. "The great and noted folk of many lands shall know us, for instead of frittering our lives away, we shall learn to know and love the people of the valley and serve them and in turn be served by them."

On the face of things this was an extravagant fancy, a girhood dream; but there was lofty and laudable ambition in the hearts of those girls, who had that day hitched their wagon to a star.

The rest of the story is like the fairy tales that come true. No sooner had the Lady Elinor Butler inherited her share of her father's fortune than she set to work to make good that compact. Entreaties, arguments, threats, brilliant offers of marriage were brought to bear against the "girlish whim;" but nothing deterred her. Sarah Ponsonby, her school-girl chum, stood stanch and faithful, and together they built beautiful Plas Newydd, where for fifty years they lived dignified and useful

lives. Far from being eccentric or aloof, the clever and attractive ladies went among the Welsh people and learned their language, encouraging the idle to work, teaching the dull to plant gardens and be thrifty, tenderly caring for the sick, and frequently they sent promising girls and boys to London or Glasgow to learn a trade.

In recognition of their bountiful work, the Queen of England and the Emperor of France accorded them rich gifts, and in the proud little guest book at Plas Newydd appear the names Wellington, Tennyson, Ruskin, Wordsworth, Browning, Lady Bulwer Lytton, Spencer and many others equally notable. So the world came to the little ladies, even as they had dreamed it might.—*The Christian Herald*.

A Dump Boy Who Saved Sixty.

Fred Evans was a boy who worked in the dump in an Illinois coal mine. One day there was a cave-in, and the earth and coal in settling imprisoned sixty men. The foreman of the rescuing party saw the small opening that the cave-in had left between the places where these men stood and the outer world, and he spoke to this boy to know if he would dare to help him. "The hole is just big enough for you to crawl through," he said, "and to drag a hollow pipe after you. You'll have to be mighty careful, or the coal will settle and crush your life out. But if you can get it through to them, then we can pump air enough in to keep them alive till we can dig them out. Are you willing to try it?"

All Fred answered was, "I'll try my best."

It was a long crawl, and many a time he stopped, and those outside gave up hope, but at last there was a faint call that told them he was there; they began pumping air and water and milk through the pipe, and kept it up for a week, when Fred and the whole sixty were safely brought out and given back to their families. He was only a boy, but these true stories of plucky boys and their heroism and devotion show that not only a prophet, but common, every-day people may hear the Lord's call to needed work; and that the answer reveals the kind of boy or girl or man or woman it is that hears it.—*The Heidelberg Teacher*.

MARRIAGES

OTTLEY-SANTEE.—At the home of the bride's parents, Mr. and Mrs. J. E. B. Santee, in Hornell, N. Y., July 3, 1912, by Pres. B. C. Davis, Mr. William Vrooman Ottley and Miss Winifred Elizabeth Santee.
(Corrected notice.)

SPOONER-COOK.—At the home of the bride's mother, Mrs. Sarah Cook, in Sangerfield, N. Y., Thursday, August 1, 1912, at 9 a. m., by Pastor Davis, Mr. Laurence H. Spooner of Brookfield, N. Y., and Miss Dora C. Cook.

WHITFORD-STILLMAN.—At the home of the bride's parents, Mr. and Mrs. Chas. Stillman, in Alfred, N. Y., August 14, 1912, by Pres. Boothe C. Davis, Mr. Langford Clinton Whitford and Miss Elizabeth Stillman.

BIDWELL-CAMENGA.—At the home of the bride's father, Mr. John D. Camenga, in Brookfield, N. Y., August 19, 1912, by Pastor W. L. Davis, Mr. John Nelson Bidwell of Cortland, N. Y., and Miss June Isabella Camenga.

BRIGGS-HARDING.—At the parsonage in Alfred Station, N. Y., August 24, 1912, by Pastor I. L. Cottrell, Mr. John A. Briggs and Miss Flossie Harding, both of Alfred, N. Y.

DEATHS

BAXTER.—In Riverside, Cal., July 28, 1912, Mrs. Clara Elliott Baxter.

Mrs. Baxter was born in Iowa in 1857. Her parents were Alonzo and Lucy Elliott. She moved to Minnesota when a young lady, and married, in Dodge County, Mr. Nathan Baxter. For many years they lived near Casson. Four years ago they moved to Riverside, Cal., where two of their daughters, Mrs. Leah Brewer and Mrs. Effie Houston, already resided. Eight children were born to Mr. and Mrs. Baxter: Leah Brewer, Grace Dunlap, Effie Houston, Gertrude Felton, Glenn, Lloyd and Bertrice. Bernice died at the age of seven.

Mrs. Baxter has a mother, brother and three sisters in Santa Ana, Cal., and two sisters, Mrs. Geo. Zumwinkle and Mrs. L. Ludwig, in Minnesota.

Mrs. Baxter was a devoted wife, a kind and loving mother. Though she had never made a public profession of Christ, the last years and especially the last days of her life gave evidence of her love for him. Many friends and neighbors extend Christian sympathy to the bereaved family.

E. F. LOOFBORO.

BURDICK.—Fremont Burdick, the fourth of nine children born to Russell W. and Amelia Vincent Burdick, was born in Alfred, N. Y., April 15, 1854, and died in Chicago, July 28, 1912.

Mr. Burdick was married to Helen Stewart at Buffalo, N. Y., and to them were born six children, only two of whom are living. The wife and the youngest son are at the home in Buenos Ayres, S. A. Mr. Burdick came to Farina with his parents in 1865. For a year or two he was a student in Milton College, after which he taught school several terms. Twenty years or more ago he went to Mexico in the employ of the J. I. Case Mfg. Co., where he learned the Spanish language. This, together with his business ability, caused the company to send him to South America, and about twenty years ago he established his home at Buenos Ayres. During the intervening years he has traveled over South America and other countries in the interests of agricultural implement companies.

When visiting Farina three or four years ago he met with our Intermediate Christian Endeavor society and told us about the condition of people in South America. This meeting was greatly enjoyed by him and by us. At his request his body was brought to Farina for burial by the side of his father and mother.

Services were held at the home of his brother-in-law, E. M. Whitford, conducted by Rev. W. D. Burdick.
W. D. B.

MAIN.—In Westerly, R. I., July 30, 1912, Carey Alfred Main, aged 67 years, 4 months and 20 days.

Carey A. Main was the son of John and Abigail Slocum Main, and was born in the town of Westerly, March 10, 1845. In early life his father moved into the town of Hopkinton where, on a small farm, the early years of his life were spent. Quite early in life he accepted Jesus Christ as his Saviour and united with the Baptist church of Hopkinton City. After his marriage to Margaret Maria, daughter of B. Frank and Mary Langworthy Kenyon, May 12, 1866, Brother Main united with the Second Hopkinton Seventh-day Baptist Church. Soon after the marriage, Mr. and Mrs. Main removed to the town of Westerly, where the remainder of his life was spent. About 1869 the deceased united by letter with the Pawcatuck Church, of which he continued a member through life. For twenty-five years he was head usher, and was always prompt and obliging.

Mr. Main had a multitude of friends among old and young. He was sympathetic and charitable, loving and appreciating the best in everything. He will be much missed in the community, the church, as well as in the shop where for forty-six years he had been employed.
C. A. B.

CLARKE.—At the home of her sister-in-law, Mrs. Amelia Cottrell, in Independence, N. Y., early on the morning of August 9, 1912, lacking but three days of being fifty-seven years of age.

Delphine Zurah Stout, daughter of William and Adelina Stout, was born in Fullmer Valley, a few miles west of Independence, August 12,

Measuring Our Opportunities.

God is very good to us in sending opportunities. It is true that they are not the same opportunities as earlier were given, and too frequently they are less and less rewarding than those that have passed us by unheeded. But still we may do something; perhaps, in God's grace, we may do much with the things that remain. That is a good promise to remember, "They shall still bring forth fruit in old age." It is not a matter of despair that a man is old or that a church is poor. God's measure is of qualities. We may find and grasp great opportunities, though we ourselves seem small and weak. But we must buy them up, first by attention, then by faith and faithfulness. The work of the Christian is coöperative. We may be sure that while we are working, God works, too.
—*The Congregationalist.*

Waiting With Dignity.

What was he doing? Waiting—that was all. He had done everything that lay in his power, and now there remained nothing but to sit quietly and helplessly between the gates and wait while the great events transpired beyond the reach of ear or hand. Ah! but that is a thousand times harder than action. What is more terrible than just waiting? We all reach a point where we can do no more, and then—we must just wait. Adopt the pace of nature; her secret is patience. "Upon the heat and flame of the distemper sprinkle cool patience." Are you sitting between the gates waiting? Do it with the dignity of a David. If the messenger is to bring you sorrow, receive it with submission.—*Charles Frederic Goss.*

A little girl came in from school one day, very indignant because she had been kept in to correct her problems after the others had been dismissed.

"Mamma," she said, "I'll never, never speak to Edna Bates again, as long as I live."

"Why, dear?" asked her mother.
"Because," pouted the little maid, "because I copied all my zamples from her, and every one of 'em was wrong."—*Exchange.*

1855. She was one of five children, two of whom, a brother and a sister, have already passed into the great beyond. The two remaining brothers, Mr. Adelwin Stout of Rochester and Mr. Merville Stout of Fullmer Valley, were present at the funeral Sunday afternoon.

On September 27, 1873, she was married to William Alexander Clarke at Wellsville, N. Y. To this union was born one son, Samuel W. Clarke of Independence. Much of their married life has been spent in this vicinity.

About a year ago Mrs. Clarke went to the Wellsville Sanitarium where she submitted to an operation for a cancer. About a month ago she was obliged to return to the sanitarium for similar treatment. Since that time she has gradually failed, suffering at times most intensely. The very best of care has been given her by Mrs. Cottrell during these last days of her sickness. The aged husband and son have the sympathy of a host of friends in this hour of sorrow.

Mrs. Clarke has lived an exemplary life in many ways. She was respected by all and praised by those who knew her devotion to family duties and faithfulness to life's responsibilities. In her last days of sickness and suffering she exercised the greatest of patience. She did not complain because some of the way seemed hard. Her calm, sweet disposition and even temper have won for her many admirers. She faithfully endured to the end.

Funeral services were conducted at the Independence Seventh-day Baptist church, Sunday afternoon, by Pastor L. O. Greene. Interment was made in the cemetery at Independence.
L. O. G.

CRANDALL.—Rex Willette Crandall was born in Dodge Center, Minn., September 2, 1899, the youngest of the five children of Willette H. and Rhoda Ellis Crandall, and the only son. He died of lockjaw, caused by stepping on a nail, August 17, 1912.

For five years the family home has been at Milton, Wis. The lad had won his way into all hearts. He was courteous and obliging, bright and capable, and had many calls to play or speak in public. He was a little Christian gentleman. The large Seventh-day Baptist church was crowded, August 19, with those who came to pay the tribute of love. The B. B. boys (preparing to become Boy Scouts) marched in a body. He was expecting to be baptized soon. Pastor Randolph's text was 1 Sam. i, 27, 28.
L. C. R.

Annual Corporate Meeting of the Sabbath School Board.

In compliance with Section 2 of Article III of its Constitution, notice is hereby given that the annual corporate meeting of the Sabbath School Board of the Seventh-day Baptist General Conference will be held in the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, in the Borough of Manhattan, in the City, County, and State of New York, on the Fourth day of the week, September 11, 1912, at half-past four o'clock in the afternoon.

EDWARD E. WHITFORD,
Recording Secretary.

SABBATH SCHOOL

LESSON X.—September 7, 1912.
THE MISSION OF THE TWELVE.

Lesson Text.—Matt. ix, 35—x, 15; x, 40—xi, 1.

Golden Text.—"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Matt. x, 40.

DAILY READINGS.

First-day, John xiii, 1-20.

Second-day, Matt. xviii, 1-14.

Third-day, Luke x, 1-20.

Fourth-day, Matt. x, 16-31.

Fifth-day, Matt. x, 32—xi, 1.

Sixth-day, Mark vi, 7-12; Luke ix, 1-6.

Sabbath day, Matt. ix, 35—x, 15.

Built to Climb Fences.

Jack had been sent on an errand, runs the story, and he came to a fence across the lane that he traveled. "I am put here to stop boys," said the fence, "you must turn back or go around." "But I am built to climb fences," responded Jack, and he went over the fence and on his way. Fortunate Jack. He had come to have a clear-cut conviction of what he was built for—to overcome obstacles, not to be daunted and delayed by them. Have we all learned what he knew? Obstacles are sure to appear in the way; but man was not built to go back or to go around, but to go over or through them. Difficulties in the way of your church work, of your Christian life? Certainly; but you were built to overcome them?—*Presbyterian Advance.*

A small boy who was attending an installation service whispered, "Daddy, when they install a preacher do they put him in a stall and feed him?"

"No, son! Usually they hitch him to a church and expect him to pull it alone."—*W. C. Burns.*

"I see you have my pamphlet on your desk," said the economist. "What do you think of it?"

"It's betwixt and between," answered the heartless friend. "It's too light for an argument and not heavy enough for a paperweight."—*Exchange.*

SPECIAL NOTICES

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

The First Seventh-day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 450 Audubon Ave. (between 187th & 188th Sts.), Manhattan.

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

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platts, pastor. The pastor's address is 264 West 42d St., Los Angeles, Cal.

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

It is said that the simplest method of determining the genuineness of a diamond is to thrust it beneath the surface of water. The paste effect will at once be seen to be dull and lusterless, whereas the genuine will continue to shine as brightly as when above the surface. When the waters of affliction pass over us, it will be seen whether our faith is one that will fade or one that will shine out.—*Presbyterian of the South.*

Historical Sketch of Dodge Center Church.

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Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

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

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

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

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The Sabbath Recorder

IN THE DAY OF BATTLE.

M. E. H. EVERETT.

How many were with us when peace was here!
 But now the enemy's lines appear;
 When the strong rose up in their strength to slay,
 Their hearts grew faint and they turned away.
 "Their strength is weakness against their God;
 Press on in the way thy Leader trod;
 Go forward and stand,
 I will strengthen thy hand
 In the day of battle."

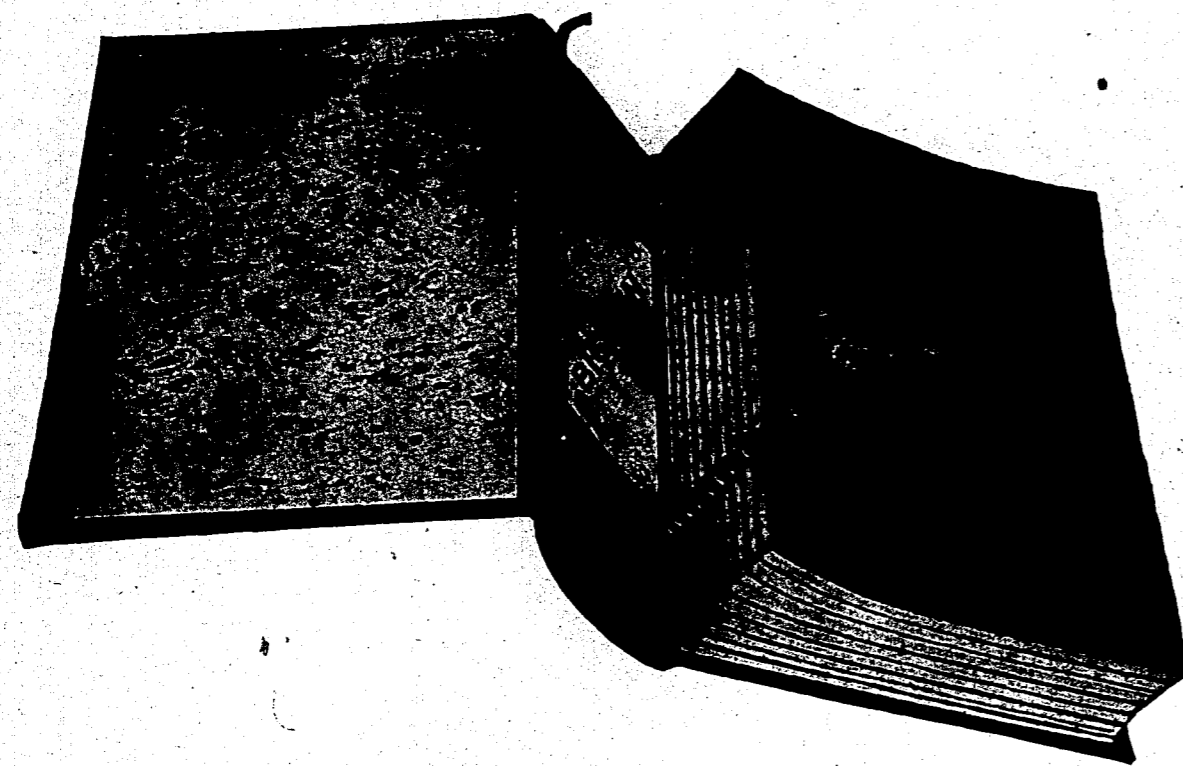
The powers of darkness that raged of old
 Thy beautiful vineyard would grasp and hold;
 They build their battlements strong and high
 And mocking words from their towers they cry;
 Their footmen and chariots press us hard.
 "I will send for thy succor an angel guard;
 On thy left and thy right
 They shall stand in thy sight
 In the day of battle."

The widow's prayer and the orphan's wail
 Are but to their ears an idle tale,
 And false and worthless their pact of peace;
 They ever fight while they bid us cease;
 From their bended bows their arrows fly
 So fast they blacken the very sky.
 "Fear not thou," he said,
 "I will cover thy head
 In the day of battle."

—CONTENTS—

EDITORIAL—Second Day of Conference; A Shining Face; An Auto Excursion; Next Conference at Brookfield	321-323
EDITORIAL NEWS NOTES—The World Pays Homage to General Booth; The <i>Carpathia</i> to Go Out of Commission; Better Pay for Mail Carriers	324-326
Pr brethren Moore and Wilcox in Africa	326
SABBATH REFORM—An Utterance of 1776; Why Observe the Seventh-day as the Sabbath?	328
American Sabbath Tract Society	329
Conference, 1912—Resolutions Presented by Rev. T. J. Van Horn; Extracts From Report of Corresponding Secretary; Recommendations; The Witnessing Church	331-338

MISSIONS—Seventh-day Baptist Missionary Society—Seventieth Annual Report of the Board of Managers; Monthly Statement	339-342
Western Association	342
WOMAN'S WORK—Live a Little (poetry); Miss West Writes of Girls' School; Woman's Hour at Conference	343
YOUNG PEOPLE'S WORK—Profits From Prayer; Believe! Believe Much! Believe Strongly! Conference Resolutions; From Report of Committee on Denominational Activities; Other Resolutions; News Notes	345-348
CHILDREN'S PAGE—Best of All (poetry); Thomas Fitzpatrick's Whistle	349
HOME NEWS	351
DEATHS	351
SABBATH SCHOOL	352



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