

## Spiritual Sabbathism

By Abram Herbert Lewis, D. D., LL. D.

Contains 309 pp. Table of contents: Remains of Paganism in Christianity; Pagan This splendid volume contains 223 pp. and a photogravure of the author. Table of contents: Preface; Editorial Note; The Temporal and the Eternal: 1. Importance of the Contrast; 2. The contrast in animism; 3. The contrast in mythology; 4. The contrast in astrology; 5. The contrast in religion; 6. The contrast in philosophy; 7. The intellectual dilemma. Biblical Sabbathism: 8. The spiritual power of Hebraism; 9. The fourth commandment; 10. The work and the rest of God; 11. Creation and redemption; 12. The root of authority; 13. The sabbathism of the Psalms; 14. The Pharisees; 15. The Christ. No-Sabbathism and the Sunday: 16. The resurrection of the sun; 17. The Sunday of Mithra; 18. Mythology enters as Gnosticism; 19. Jehovah rejected as the Demiurge; 20. Justin, Tertullian, the Didache; 21. Sunday legislation begins. Sabbatarianism: 22. Roman Catholic; 23. Rejected by the reformers; 24. Puritan. The Present Situation: 25. The decay of Sunday; 26. How can we attain spiritual sabbathism?; 27. Protestants must lead. Appendix: Notes and References. Price, \$1.50.

## Bible Studies on the Sabbath Question

By Arthur Elwin Main, D. D., L. H. D.

Second edition, revised and in larger type than the first; contains 107 pp. This is the "boiled down" argument scientifically prepared from a modern and critical viewpoint by which a considerable number of very thoughtful and devoted Christians persuade themselves that it is the will of God for the Sabbath to be kept on Saturday each week and not on Sunday. Candid keepers of "first day" who desire to understand the point of view of those who think them entirely wrong could get no better statement of the adverse position than this. And incidentally they will find much very cogent material on the reasonableness of Sabbath rest and the right manner of observing it, which applies as effectively to Sunday as it does to Saturday.—*The Continent*.

Price: Cloth, 50c; Paper Covers, 25c.

## Paganism Surviving in Christianity

By Abram Herbert Lewis, D. D., LL. D.

Contains 309 pp. Table of Contents: Remains of Paganism in Christianity; Pagan Methods of Interpreting the Scriptures; Asiatic Pagan Water-Worship; Water-Worship in Northern Europe and in Mexico; Greek Water-Worship; Pagan Water-Worship Transferred to Christianity; Pagan Sun-Worship; Sunday Observance Unknown to Christianity before the Middle of the Second Century; State Religion a Pagan Institution; Control of Christianity by the State under Constantine and His Successors; Constantine's Legislation concerning the Pagan Sunday; Other Forms of Pagan Residuum in Christianity; Five Conclusions—The Fundamental Principles of Protestantism Involved in Present Issues.

Price \$1.75.

## Rev. Abram Herbert Lewis, D. D., LL. D.

### A Biographical Sketch

By Theodore L. Gardiner, D. D.

This volume contains 106 pp. Its chapter captions are: His Childhood; His Home in Wisconsin; His College Life; Beginning His Life Work; Hard Work and Broken Health; Teacher, Pastor and Reformer; The Way Open; Hopes Realized; Labors at Home, Studies Abroad; The New Church—Secretary and Editor; Crossing the Bar.

Price \$ .75, Cloth.

Any of these books will be sent prepaid upon receipt of price.

AMERICAN SABBATH TRACT SOCIETY PUB. HOUSE

PLAINFIELD, NEW JERSEY

# The Sabbath Recorder

TO ONE AFFLICTED.

MRS. M. E. H. EVERETT.

"Is there no balm in Gilead?"  
 Poor heart, it can not be  
 Thou hast not found the healing leaves  
 Upon that precious tree?  
 Go press them to the bleeding wound  
 No mortal hand may touch,  
 And know, however great thy pain,  
 His pity is as much.

Doth thy Physician pour for thee  
 A bitter draught today,  
 Then take the cup, give thanks and drink  
 And go upon thy way.  
 A sponge they gave His dying lips  
 Raised on a guardsman's spear,  
 Wherefrom He drank world's cruelty;  
 Thy potion do not fear.

How wonderful and dear His love  
 That soul alone can know  
 That smitten and left desolate  
 Needeth His pity so.  
 Then faint not, thou upon thy quest  
 But seek and find the tree  
 Whose leaves are full of healing balm—  
 The balsam bought for thee.

Coudersport, Pa.

### —CONTENTS—

EDITORIAL—What Constitutes Failure; Think of Some Less Fortunate One; The Field of Buckwheat; A Better Social Conscience; President Clark Encouraged; The Expected Has Happened .....	449-453	Opportunity .....	459-462
EDITORIAL NEWS NOTES—Another Industrial Riot; Emperor Francis Joseph Fourscore and Two; Gathering of the Gunboats; Corean Conspirators Punished; Sixty-six Chinese Students in Columbia; Students Expelled for Hazing; War and Peace Both Predicted .....	453	Quarterly Meeting Program .....	462
The Theological Seminary .....	455	MISSIONS—Seventh-day Baptist Missionary Society—Seventieth Annual Report of the Board of Managers; Work Among Lone Sabbath-keepers .....	463-466
Report of Conference Committee on Obituaries .....	455	Annual Report of the Sabbath School Board .....	466
SABBATH REFORM—The Causes of Sunday Observance .....	456	WOMAN'S WORK—My Lesson (poetry); Denominational Unity; Report of Woman's Board; Treasurer's Report .....	468-471
Take Notice .....	457	Program for Eastern Association .....	471
Work at Rutland .....	457	Minutes of the Semi-annual Meeting .....	472
Program of the Southeastern Association ..	458	YOUNG PEOPLE'S WORK—Christian Sociability; A Directory of Society Officers; News Notes; Remarkable Organ Plays Colors Instead of Music .....	473-477
Conference, 1912—The College Graduate's		The Seventh-day Baptist Education Society—Annual Report .....	477
		HOME NEWS .....	479
		SABBATH SCHOOL .....	480

# Alfred University

ALFRED, N. Y.      Founded 1836

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

## Alfred Academy

COLLEGE-PREPARATORY COURSES.  
GENERAL ACADEMIC TRAINING.  
TEACHERS' TRAINING COURSE.

For catalogue, illustrated booklet and further information, address

G. M. ELLIS, M. S., PRINCIPAL.

## Milton College

Year 1912-13, First Semester opens Sept. 12, 1912.

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

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

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

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

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

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

## Salem College SALEM West Virginia

Fall Term begins Tuesday, Sept. 17, 1912.

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address

REV. C. B. CLARK, M. A., Ped. D., President.

## The Fouke School

PROF. LUTHER S. DAVIS, PRINCIPAL.

Other competent teachers will assist.

Former excellent standard of work will be maintained.

Special advantages for young people to pay their way in school.

Address Rev. G. H. Fitz Randolph, Little Genesee, N. Y., or the Principal at Fouke, Ark.

## THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

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

## American Sabbath Tract Society

EXECUTIVE BOARD.

President—Stephen Babcock, 48 Livingston Ave., Yonkers, N. Y.

Recording Secretary—A. L. Titworth, Plainfield, N. J.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

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

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

### THE SABBATH VISITOR.

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

TERMS.

Single copies per year .....60 cents

Ten copies, or upwards, per copy .....50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

### HELPING HAND IN BIBLE SCHOOL WORK.

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

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

### A JUNIOR QUARTERLY FOR SEVENTH-DAY BAPTIST SABBATH SCHOOLS.

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

Price, 15 cents per year; 5 cents per quarter.

Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

### THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

President—Wm. L. Clarke, Westerly, R. I.

Recording Secretary—A. S. Babcock, Rockville, R. I.

Treasurer—S. H. Davis, Westerly, R. I.

Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

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

### SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.

Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Prof. Earl P. Saunders, Alfred, N. Y.

Treasurer—Prof. Paul E. Titworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

### THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at North Loup, Neb., Aug. 21 to 26, 1912.

President—

Acting President—Boothe Colwell Davis, Vice-Pres.

Recording Secretary—Prof. A. E. Whitford, Milton, Wis.

Corresponding Secretary—Rev. T. J. Van Horn, Dodge Center, Minn.

Treasurer—Rev. Wm. C. Whitford, Alfred, N. Y.

Executive Committee—The President (chairman), Recording and Corresponding Secretaries; also elected members: Three years—Dr. George E. Crosley, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y. Two years—Rev. W. L. Burdick, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I. One year—L. D. Lowther, Salem, W. Va.; Rev. L. D. Seager, Blandville, W. Va.

Also ex-presidents and presidents of Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh-day Baptist Education Society.

### BOARD OF SYSTEMATIC FINANCE.

Three years, Rev. L. A. Platts, 264 West 42d St., Los Angeles, Cal.; O. S. Rogers, Plainfield, N. J.;

Grant W. Davis, Adams Center, N. Y. Two years, Dr. G. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y. One year, Dr. A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. A. S. Maxson, Milton Junction, Wis.

# The Sabbath Recorder

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

VOL. 73, NO. 15.

PLAINFIELD, N. J., OCTOBER 7, 1912.

WHOLE NO. 3,527.

## What Constitutes Failure.

We sometimes hear it said of a certain person, "He is a failure," or of another one, "He has made a success in life." I always feel sorry for the man who has really failed. Cases exist where there can be no doubt about the failure. If a man has frittered away life's golden opportunities; if he has given himself up to habits of dissipation; if he has been indolent and lazy, and neglected those things that make for good, everybody knows, and he himself knows better than all others, that he has made a failure of life. Sad indeed is the condition of such a man. His early years of seed-sowing and growth in grace have all been wasted or spent in sowing evil seed, and he finds himself at the harvest end of life with no good garnered, and no hope of ever succeeding in the things he once hoped to accomplish. He deserved to fail, and his hopeless condition is the natural result of his own moral weakness or of his evil choices.

Of this class I do not wish to speak here. When I took up my pen I was thinking of the many who have really deserved success and who yet are regarded by the world as failures. Every day we may see men who have been brave and patient and persevering, and who have struggled against fearful odds in the spirit of loyalty to truth—men who have cherished the higher qualities of manhood, who have been pure and true and clean in their lives, and yet are looked upon by the world as men who have failed. And sometimes, I fear, these faithful ones themselves, when comparing what they have accomplished with what they in early years had hoped to do, are all too prone to brand themselves as failures.

Every year men go to their graves under the shadow of poverty and defeat, who, from no fault of their own, have missed the high mark of their youth. Some higher duty called them from the path they had chosen for themselves; the way to power, or to fame, or to wealth was deliberately given up that they might be true helpers

to a feeble father or mother, or hold up the hands of some loved one; and led by unselfish love they turned away from ambition's path to walk with the lowly and to minister unto their fellows. Upon them too often is turned the eye of a scornful world and they are looked upon as failures. Preacher, poet, scientist, philanthropist,—the man filled with some high yet unattained ideal, is often regarded by the world as the man who has failed. But thank God, who judges the hearts of men, these are they who, in the higher realm of true spiritual life, achieve the highest success. These men bear in their own hearts a consciousness of success which the world, with blinded eyes, can not appreciate. In the sight of God they are never counted as failures.

On the other hand there are men who as gold-gatherers have amassed fortunes, and with their millions have risen to the ranks of fame, whom the world regards as successful, and who yet in their own heart of hearts know they are failures. They are conscious of having debased their better manhood and of having sacrificed their higher nature—modern Esaus, who have sold their rich inheritance for a mess of pottage; and though they have the things of this life in abundance, they can not avoid the feeling that they have secured it at too great a cost.

The man who lives and dies for truth; the one who gives his life in loving services for the good of his fellows; the one who keeps his heart pure, and who loves and serves his God, though he walks in poverty all his days can not be a failure.

\*\*\*

## Think of Some Less Fortunate One.

I recently read of a woman, sad and worn, depressed with anxious fears and shattered hopes, who knelt in her lonely, comfortless room and earnestly besought the Lord for rest and peace. Her Saviour had said that he would give peace, "not as the world giveth," but a peace that passeth knowledge, and her poor hungry soul longed for rest.

Long and earnestly she prayed, almost in despair, for the peace did not come. She began to fear that her sins had separated her from the Master's favor, and that he had "hid his face" from her. All at once there came to her mind the distressed face of another whom she had met that day; and she felt that the pleading eyes of that other, so full of distress, the troubled face with marks of agony and bitterness portrayed on every feature, indicated that she had endured greater suffering than her own had been, and that she had seen more bitter wrongs.

With this there came a flood of pity, and almost before she knew it, the praying one forgot herself and began to pray earnestly for a blessing upon that other. Her heart went out in passionate pleading for a sister soul more sadly tried than herself. "O God," she cried, "give her, if thou wilt, the promised peace. She needs it more than I." Just then the Master came to her own heart, bringing such peace and rest as she had never known. With the stilling of the tumult within, she seemed to hear her Master say, "My peace I give unto you."

This little story is beautifully suggestive. It brings to mind the teachings of him who came not to be ministered unto but to minister, who forgot self and was willing to bear the cross for others. If God's people could only forget self in their desire to secure blessings for others, the way would become brighter and they would find the blessing.

I remember an old man who some years ago was found among the "mourners" in one of my revival meetings, seeking peace after years of sin. Night after night for three nights he came forward and knelt with the "seekers," and his distress of soul was quite painful to behold. Others found peace and went away happy, but he found no light. Finally he asked if I would advise him to keep on going forward and praying for forgiveness. I said, "No, my brother, you have agonized three days and three nights over your own sins, and you have earnestly sought peace for yourself. Now, if you can think of some other poor soul tonight when the invitation is given, some one who needs the Saviour very much, one who is sinking down in sin and whom you would like to see saved, just go to him and do all you can to bring him to Jesus."

This he did, and I shall always remember the scene in the back of that room, of an old gray-haired man pleading with another one to come to the Saviour. I can see them yet as they came to the front, and I can also see the bright, happy look of peace that shone in the face of my aged friend the next morning as he entered the services and took part in the meeting.

Yes, friends, a good way to find peace for your own heart is to pray for peace to come to some other. When you are sore-hearted and stricken, think of another whose anguish is deeper than yours. When the shadow of sorrow's cross darkens your home, think of one who has been more sorely bereaved than you have been. When life's burdens seem heavy and you are distressed to know what to do, just remember some whose lot is harder still. Such will not be hard to find, and in all these cases make their troubles your own, bear them to the throne of grace, and the chances are that blessings will come, not only to them, but to your own heart, and you will find the peace of God.

\*\*\*

### The Field of Buckwheat.

On the second day of our journey home from Conference there came a most grateful change in the weather. The fearful heat in which we had sweltered beyond Chicago had gradually given place to cooler weather, the brazen sky with its scorching sun had become veiled with clouds, the hot, dry blasts of wind as from a furnace had been succeeded by cool, refreshing breezes, and little streaks of water dashing diagonally across widow-panes of our moving train gave assurance of an approaching storm.

As I sat musing over the enjoyable change and watching the fields of thirsty grain as they passed swiftly to the rear, I was attracted by a large patch of snow-white buckwheat, set like a mosaic in the great expanse of green, and I could almost smell the well-known perfume so suggestive of bees and honey.

Instantly my thoughts went back to early days on the old hillside farm, and several beautiful crops of growing buckwheat came vividly before me in memory's picture. Again I saw them growing and blossoming and browning in the various fields during several years of farm life. Again

I heard the hum of bees and enjoyed the unmistakable honey smell that always filled the air in blossom time. Then came visions of the harvest fields, with little wigwam-like shocks standing in rows through sunny autumn days and moonlight nights, and finally the great heaps of beechnut shaped, brown grain, which the flail and "fanning-mill" had liberated for our winter's supply of cakes. The whole panorama of the growing, blossoming, ripening buckwheat fields passed before me.

Why should buckwheat be a sort of tabooed grain, spoken of lightly, and half ridiculed as a crop hardly worth the raising? Many look upon wheat and corn and oats as aristocrats among the grains, but look down upon buckwheat as essentially commonplace.

After all, I can not help liking the fields of buckwheat. No crop produces more honey; no grain gives out sweeter perfume; no field is more beautiful to look upon; and no grain produces more palatable and substantial food. It is a substitute crop, making the land bring a profit where some other crop has failed. If the springtime is too wet to admit the sowing of early grains; if late frost destroys some crop; if worms or other pests ruin the wheat or oats; if an old fallow lies waste, bearing nothing but weeds, and pressure of work prevents the farmer from breaking it up for corn—in all these cases the buckwheat, which is a quick grower and can be sown later than other grains, comes in handy for a substitute crop. It often redeems the time and makes a profitable acre out of which, otherwise, nothing good would come. It is a hundredfold better than weeds; and in every sense it is infinitely more desirable than barrenness. What a blessing it is for the farmer to have a grain that can be sown after the springtime has been wasted and after the summer is half gone, which will still make his land fruitful in harvest time!

Thank God that in human life, too, after a wasted springtime, after frosts of sin have destroyed early growths of good seed-sowing, after years of lost opportunities, and after grievous drouths have pinched and withered the true life that once budded and promised fruit, there may yet be sown the seed of redeeming grace, that shall make fruitful lives out of barren ones! Thank God for the results of late-sown,

sweet-producing, food-giving, transforming seed, by which many redeem the time and bring forth fruit in old age!

\*\*\*

### A Better Social Conscience.

A little study of present-day movements should convince men that our country is entering upon an era of broader, larger conceptions of honesty, especially of honesty in public affairs,—what might be called a new-fashioned honesty.

The honesty so much talked of as prevailing in the good old days of our grandfathers was indeed excellent as it related to man's obligation to his neighbor; but our forefathers had not so much as dreamed of that bigger, broader, new-fashioned honesty that requires just dealings, not merely with individuals, but with states and municipalities and nations, and with the world at large. In other words, the world takes a long step in advance when it pleads for, and insists upon, the new social conscience with which we are becoming familiar. The world is no longer satisfied to plead for honest dealing between individuals, or for honesty in the little corner grocery, but it is demanding a square deal with the public, from its rulers, its legislators, its business corporations; and we are doing the best we can to make laws which shall express this broad, far-reaching social conscience.

Good men—in the good old days—believed human slavery was right, and a great nation fostered the hideous crime for nearly a hundred years; but the new social conscience would not sanction slavery. Twenty-five years ago men went on, unmolested, taking rebates from railroads, never thinking of any injustice in doing so, more than in taking discounts from wholesale dealers; but today the new social conscience does not hold a man guiltless who takes rebates. A quarter of a century ago great corporations could oppress the poor by restraint of trade, and no one thought about it; but the public conscience of today will not abide such transactions.

Some of us can remember when lotteries, and book-making, and gambling on a large scale were winked at and allowed to flourish without much of a protest. But that day is passed, and there are but few corners on earth now where a Monte Carlo or a "Louisiana Lottery" can exist. Even

on the race-tracks around one of our most corrupt cities men dare not gamble at book-making in the open, and every precaution is taken to prevent violations of the law that prohibits such crimes.

Instead of prophesying ill, we should rejoice that a great commercial age has determined to be honest on a large scale, and is in dead earnest in uprooting graft, and exposing crime, and punishing criminals. The get-rich-quick schemes have no easy time in this new era, for to grow rich fast means investigation as to the methods. Every day it becomes more desirable to be honest. Every year sees scheming, bribing politicians brought up with a round turn as never before. More and more the public conscience arrays itself against the liquor traffic and the gambling sin, and more and more does the great corporations demand temperance and morality in their employes.

Why not be hopeful instead of pessimistic, and all join to strengthen the new social conscience until it is able to right every wrong? Do not speak of the present-day unearthing of glaring sins and public scandals as though this were an evidence of more universal crime than used to exist. It proves just the opposite. Fifty years ago scarcely a soul would have protested against the sins that are being exposed and punished today. Indeed, the very fact that great masses of men from the business world are awakening to the necessity of reforms, taking in hand the work of world-wide missions, and making the earth ring with appeals for social betterment; the fact that it is now almost impossible for corruption to go unrebuked and unpunished, and that the people are being aroused to a sense of their responsibility for public morals as well as for private honesty, should tend to fill every soul with hope for the future of our country.

Many millions more people live in America today than lived here half a century ago; and with the land flooded with newspapers and netted with electric wires that bring every crime to view within a few hours after it is committed, we should expect to hear of more wrong-doing than in days of old. But let us not think, because this is so, that humanity is more deeply sunken in sin than ever before. If all the good were as carefully sought out and published as is the evil, we should see a grand

balance in favor of increasingly good morals and genuine honesty.

\*\*\*

### President Clark Encouraged.

Those who attended Conference will remember President C. B. Clark's burden for Salem College, and something of the spirit of the Conference in commending him to our churches as he goes forward in efforts to secure help to pay Salem's debt and free her from the handicap of interest paying. It is a work which Brother Clark was very reluctant to take up, and he could not help having misgivings as to his success. It was new work for him, and naturally he would shrink from it, as it is no easy matter to go among strangers on such an errand.

In a personal letter replying to questions concerning the canvass, President Clark writes of the cordial reception given him at North Loup and Nortonville, and says: "The people showed a most kindly interest in our needs, and as a result I received from these societies subscriptions amounting to a little more than \$1,100."

Brother Clark is delighted with the way people have responded thus far. He writes: "If I may take my experience at these places as a fair sample of what I may hope for as we continue our task, it will not be such a dreadful thing after all. I feel that it did me a great deal of good to meet and know our people in these churches. I trust also they are better acquainted with present conditions at the college."

This is just as we expected. We knew well enough that the people were having an abiding interest in Salem College and that they would respond heartily to a call for the much needed help. This trip of President Clark's is to result in a double blessing. It will be a good thing for Salem College for her president to go among the churches, meeting the people face to face and reminding them of the splendid outcome of a hundred years of mission work in West Virginia. Such a trip will result in turning many eyes toward Salem, and in bringing the school nearer to the hearts of Seventh-day Baptists. On the other hand it will encourage the people who have not known, hitherto, much about the hopeful outlook in West Virginia, and it will also bring to the churches the blessing sure to come to the cheerful giver. Ev-

## EDITORIAL NEWS NOTES

### Another Industrial Riot.

Industrial strikes with rioting seem to follow each other in quick succession nowadays. This time it is in Lawrence, Mass., and the clash came when police tried to stop an informal parade of mill operatives who were starting a demonstration in honor of a man and woman killed in last winter's riots. Two officers were stabbed, one severely beaten, and several rioters were badly injured.

An appeal has gone forth to workers all over the world for a twenty-four hour strike as a protest against the imprisonment of Joseph J. Ettor, Arturo Giovannitti, leaders of the Industrial Workers of the World, and one Joseph Caruso, a mill worker. The signs of widespread unrest among the laboring classes, and among the suffering poor under the terrible scourge of unheard-of high living, are unmistakable. And we do not wonder that philanthropic leaders among the nations see, in it all, premonitions of something like the French Revolution to come on American soil.

It seems to many as if the persistent murmurings of the dissatisfied, suffering and oppressed poor, with rulers and the wealthy classes apparently indifferent to the cry for relief, are only evidences that history is repeating itself—only the suppressed mutterings of a storm sure to break with fearful force if remedies are not speedily forthcoming.

### Emperor Francis Joseph Fourscore and Two.

Emperor Francis Joseph of Austria-Hungary has recently celebrated his eighty-second birthday. He now has to his credit the longest reign of all recent rulers, having exceeded the long reign of Queen Victoria by seven weeks. It will, however, take him eight years yet to remain upon the throne of Austria-Hungary as long as Louis XIV did on the throne of France.

Francis Joseph, though one of the wealthiest sovereigns, has always been a simple liver, and his long life and good health are largely due to his frugal habits.

everybody will feel happier when Salem's new building is paid for and fully equipped for service. And the happiest ones among them all will be those who have lifted the hardest to bring it about.

President Clark has had to go home for a few days to help organize the largest school Salem has ever known. After this is done he will again start out, and, we trust, will receive a cordial welcome and generous gifts wherever he goes. He says the college opens with nearly fifty more students than it had last year, about 200 being enrolled in the literary work alone, besides 40 in music, and 75 in the training-school. This must make the new building a very busy hive indeed. It is good to help along such a work as this.

\*\*\*

### The Expected Has Happened.

It will be remembered that we expressed the fear that the Tract Board would be obliged to make another loan by October 1, unless funds came in much faster than they have of late. Well, this is just what has come to pass. Another loan of \$1,000 has been forced upon the board, making the debt \$2,000. Of course this is \$3,000 less than the debt was five years ago when the RECORDER began hustling for the money to pay up, but we don't want to lie still this time until it assumes such alarming proportions. Two thousand dollars is all too large, and no one wants to see it go one dollar higher. Just think how easy it would be right now to pay it all up and be relieved of the burden if everybody would take right hold and lift a fair proportion!

Again, the expected has happened in that money has already begun to come in for this debt since we commenced asking for it. At this writing, Monday, September 30, the treasurer, Mr. F. J. Hubbard, has received \$16 for this purpose. Now it has begun to come, we expect to see a rapid increase in the gifts for the debt, so that by next week we ought to be able to announce hundreds of dollars received. It will be so if our readers act promptly. Friends, let the gifts come right along. Everybody watch the reports in the RECORDER to see how the good work comes on. Let not only the expected happen, but let the results exceed our expectation.

**Gathering of the Gunboats.**

The first instalment of the United States Armada, assembling in the Hudson River at New York for another great naval mobilization, arrived there on September 29, when the *Wisconsin* and the *Illinois*, accompanied by a flotilla of destroyers and torpedo-boats, came sailing up the bay. As these fighting machines hove in sight, steamers and tugs and shops began to blow their whistles, and great crowds cheered to give them welcome.

On Sunday, October 6, a day before this paper is mailed, will begin the regular mobilization of the navy, so this flotilla was only a vanguard of the great fleet. In a few days other ships will come—battle-ships, cruisers, destroyers, torpedo-boats, colliers and submarines—until on October 12, when the mobilization will be complete and official ceremonies will begin. The fleet is in charge of Rear Admiral Osterhaus with the *Connecticut* as his flagship. The *Wyoming* and *Arkansas* are the greatest dreadnoughts in the navy and will be likely to attract most attention. These two ships will have places of honor in the line.

The city of New York is preparing to welcome 30,000 officers and men, and through its mayor will extend to them the freedom of the city.

**Corean Conspirators Punished.**

Over one hundred prisoners received heavy sentences in one day for the part they took in the conspiracy against Count Terauchi, the governor-general of Corea. Many of them were given ten years, and all but nine of the one hundred and twenty-three prisoners were given various terms of punishment.

Charges made by natives against certain missionaries as being implicated in the conspiracy were withdrawn, the natives claiming that they made them when under torture. The Japanese claim that they have always been favorable to the work of the missionaries in Corea.

**Sixty-six Chinese Students in Columbia.**

If we are to judge by the large number of students coming from foreign lands to Columbia University, we must believe that this institution is rapidly growing in favor with the world's scholars. This is especially true in regard to China, as there are

now sixty-six Chinese students in Columbia. Six of these are women. The young men are mostly government students, some of whom are being supported by the educational fund created by the \$14,000,000 Boxer indemnity returned to China by the United States in 1908. The rest of them come from wealthy families.

**Students Expelled for Hazing.**

Two deaths within a few weeks have resulted from college hazing frolics. One of these was a young man in the State University of North Carolina. The student was made to dance on a barrel and to sing until he fell and cut his throat with glass, and died in a little while.

Three of the hazers have been expelled, and twelve more were suspended for one year. Some of the latter were suspended for simply encouraging the hazing practice by their presence. The newspapers of the State made such an aggressive campaign against the practice that some radical measures had to be taken by the college. The suspended and expelled students violated their pledges not to participate in hazing, and the faculty dealt with them without mercy. It would be a good thing if all colleges would unite in a determined effort to stamp out once for all the miserable practice of hazing.

**War and Peace Both Predicted.**

It is difficult for the ordinary reader to determine which is most likely to come, war or peace, in Eastern Europe. Rumors of peace negotiations between Italy and Turkey keep coming, and each day give signs of favorable results. Meanwhile Bulgaria, Servia and Greece are arousing to arms and mobilizing their troops along the borders to offset similar demonstrations by Turkey. It looks as though the Balkan states might be preparing to deal a heavy blow to Turkey. Meanwhile the great powers seem to be trying to prevent such a clash. All eyes are turned toward the Balkan country in anxious expectation, and no one dares to predict what shall be the next movement with the turbulent little nations bordering on the land of the Porte.

"If giving doesn't make you better, do better giving."

**The Theological Seminary.**

That our Seminary is in a university town, instead of in some isolated location, should be an occasion of gratitude to all its friends, it seems to me. The increasing tendency of theological students to take some work in the college, and of college students to take work in the seminary, is very gratifying. According to the principles of modern psychology and pedagogy, with their teachings regarding the importance of functional values, the seminary is in the great field of practical and cultural education. We offer to college as well as to other students, courses in biblical, ethical, sociological, pedagogical, historical, and philosophical subjects; and should be glad to confer with any one who would like to take one or more of these studies with us.

A. E. MAIN,  
Dean.

The item given above is from the *Alfred Sun*, and will be of interest to readers of the *SABBATH RECORDER*. We all rejoice to see our Theological Seminary growing in favor with the people. We are glad whenever it receives additions to its funds, its library, and its student-body; and we are pleased to know that its usefulness and help are not confined to those alone who are preparing for the ministry.

We take the following from the Dean's annual report to Conference.

"The Theological Seminary has been represented at the Y. M. C. A. Conference of Theological Schools held in New Haven, Conn.; at the Convention of the National Religious Association, in St. Louis, Mo.; at the Men and Religion Forward Movement Convention, in New York City; at the Allegany County Bible School Association; in two meetings of the Executive Committee of the Federal Council of the Churches of Christ in America; and at several Seventh-day Baptist conventions. It has also received fraternal recognition in connection with the one hundredth anniversary of the founding of Princeton Theological Seminary; the installation of a new president of Garrett Biblical Institute, Evanston, Ill.; the dedication of Gould Memorial Hall, East Northfield, Mass.; and the celebration of the close of forty years of service by the Rev. A. H. Strong as president of Rochester Theological Seminary.

"Five neighboring churches have been served regularly by student pastors; and there has been occasional preaching by members of the faculty.

"The outlook for students is better than at any time since the reorganization of the seminary."

**Report of Conference Committee on Obituaries.**

The Conference Committee on Obituaries has prepared or edited sketches of the lives of the following persons who, at the time of their death were, or some time previously had been, officially connected with our denomination:

Rev. Judson G. Burdick, Deacons Nathan G. Whitford, Archibald G. Coon, Freeborn W. Hamilton, Joshua G. Babcock, Levi Bond Davis, Lewis R. Van Horn, Charles W. Cornwall, Rev. Jesse Allison Platts, Rev. R. Trewarthy, Dea. A. B. Woodard.

If any names have been omitted from the list of the officials who have passed on during the year, the committee would like to have notices at once.

CLAYTON A. BURDICK,  
Chairman.

**Unexpected Replies.**

Bishop Bloomfield confesses that, as a country curate, he thought very highly of a sermon he had preached on "atheism," and was so imprudent as to ask a farmer with whom he had walked from church how it struck him. "Well, sir," he replied, "for all you did say, and no doubt it was very clever, I still believe there is a God." Legge, Bishop of Oxford, who had not youth as his excuse for vanity, asked his friend Canning to come and hear his first episcopal sermon. They dined together afterwards, and from the politician's silence, the other ought to have known better than to push him, but, being rather nettled, he exclaimed, "Canning, you have said nothing to me about my sermon." "Well, it was short." "Oh," said the Bishop, "it is better to be short than tedious." "But," replied Canning, "you were that too."—*The Maritime Baptist*.

"God gives every bird its food, but does not throw it into the nest."

## SABBATH REFORM

### The Causes of Sunday Observance.

It is a law of physics that every effect has a producing cause, and while this is true in the physical world, it is just as true in the realm of moral ethics.

What conditions working in the Christian church led up to the adoption of the first day of the week as the rest day of the majority of the human family instead of the Sabbath ordained by the Lord? In a general way the cause can be denominated sin; the conditions leading up to this step are departure from God, love of the world, and popularity. Every student of church history knows that the purity of the apostolic church did not long remain unsullied. Paul states that the mystery of iniquity was at work even in his day; and he predicted that it would soon develop into the man of sin, who would work havoc with the truth of God (2 Thess. ii, 7). And in Paul's parting exhortation to the elders of the church at Ephesus he tells them that of their own number should men arise speaking perverse things, to draw away disciples after them (Acts xx).

Even in the end of the first century the Christian church began to depart from the simplicity of the faith, and to cater to the ideas and prejudices of the heathen world around it; and by the end of the second century this departure from original purity was indeed marked. Christianity began to wear the garb of heathenism. The conversion of the heathen became more superficial; and as these men united with the church of God, they brought with them many customs and practices of their former heathen worship. Ministerial parity became a thing of the past. The ministers of the larger churches took to themselves influence and prestige which their larger following gave. The churches at Rome, Alexandria, and at some other places became centers of influence and direction for many smaller congregations within their sphere of influence. Thus it was that the distinctions between the ministers in charge of these various centers and the less prom-

inent churches became more and more marked.

Upon the so-called conversion of Constantine, in the beginning of the fourth century, a new and strange impetus was given to the Christian faith, and the Christian religion became the religion of the empire. Then began the scheming of the various bishops and presbyters for recognition at the court of Constantine. Rome had for centuries been the mistress of the world; and as in the affairs of state her authority had been acknowledged, it seemed but natural that her authority should also be conceded in spiritual matters, especially as the emperor recognized the claims of the church at Rome, and gave to its opinions superior weight and authority.

The popularity of the Christian religion in the empire only served to bring to its standard more subjects of the heathen faith. Scores united with the Christian church more in the hope of temporal gain than of spiritual advantage. And the church itself, having lost its fine sense of the character of Christianity, eagerly held out every inducement to augment its membership from the ranks of its heathen neighbors. Customs, festivals, and practices were modified, given Christian names, and incorporated into the practice of the church. Prominent among these came the Sunday festival. This day was dedicated to the worship of the sun, and upon it were held heathen feasts in honor of that deity. That the Christian church might not appear "causelessly peevish" and deter the conversion of its heathen neighbors, it saw fit to take this day observed by the heathen world and incorporate it into the practice of the church as a Christian institution, not in honor of the natural sun, but of the Sun of Righteousness. And as it happened that this day was the one upon which Christ rose from the dead, it was set apart in honor of his resurrection.

Another reason which prompted this change was that odium, then as now, attached to the Jewish nation. And the so-called Christian church, that it might in no sense be classed with the Jews, the more readily embraced this change. In the Western church the Sunday sabbath was held as a joyous festival in contradistinction to the Lord's Sabbath, which was appointed as a fast-day. And in the love

men have for feasting instead of fasting, this distinction between the two days was not without its effect in disposing them to this innovation.

But this change was not accomplished in a moment. The entrance of sin is always insidious, and error creeps gradually into the church of God. Thus it was with the change in the practice of the early church in regard to the Sabbath. The Seventh-day Sabbath, says the historian, was observed for several centuries after Christ; and, indeed, after First-day observance was inaugurated, the observance of the two days ran parallel for some time. But the popularity of the church and the prejudices of its unconverted members from heathenism gradually gave to First-day the prominence, and Seventh-day observance sank almost out of sight.

In proof of these statements we have not cited specific historical references. These might be quoted by the score. But every intelligent student of church history will willingly admit the correctness of the above statements.

Thus we see that the Sunday sabbath was wholly a product of the union of professed Christianity and heathenism. It has no foundation in the Word of God. The Sabbath was changed by the authority of the church, and that, too, at a time when the church was far separated from the Lord, and was not directed by his Spirit, nor was it walking in the light. To an institution originating in this way, should we give honor today? How does its sacred character compare with the day the Lord blessed and set apart for the use of his children in all ages? Bible or tradition—which is the authority for the Christian? Will you, dear reader, obey the ordinance of the Lord, or the commandment of men?—*F. M. W., in Review and Herald.*

### Take Notice.

The committee of the Southeastern Association wish to know how many are going to the association at Salemville. This is essential, as they have to send teams over the mountain to transport visitors and delegates.

As to the way to Osterburg, see last RECORDER. We must be there on 5 o'clock train, October 23.

### Work at Rutland.

[Rev. Jesse E. Hutchins of Berlin, N. Y., and Rev. E. D. Van Horn of New York City, spent the month of July, 1912, in the employ of the Tract Society, working near Rutland, Vt. The following is an interesting summary of the work.]

#### To the Tract Society:

In speaking of the "work at Rutland" it should be understood that the work was not done in the city of Rutland as might be inferred, but rather five miles out of Rutland to the north, in the town of Mendon, in a little hamlet of a dozen or so houses nestled at the base of the Green Mountains. The general air of this locality is one of thrift and enterprise. The farm lands seem quite productive and the little hamlet, peculiarly called "Mendon City," has the distinction of being the summer home of some wealthy New Yorkers who find the scenery of the Green Mountains, the invigorating air, delightful streams with good trout fishing, a quiet and inviting place to spend the summer away from the heat of the city.

The only Sabbath-keeping family in this community is that of Mr. R. F. Barton. Mr. Barton not only carefully observes the Sabbath but is an ardent advocate and promoter of the Sabbath truth. He is a willing and loyal supporter of our cause and greatly aided us during the summer.

Feeling that to accept the hospitality of this home during the summer would be too much we took with us a tent and "camped" on his farm on the mountainside where trout streams and wild berries yielded us a good share of our living. We secured from Mr. Barton, who was solicitous for our welfare, such provisions as we needed to complete our daily menu. Here with a magnificent view of the mountains surrounding us we camped during our stay in the region. This plan afforded us not only a feeling of independence, but a most delightful and restful retreat from our labors on the field. Then, too, this method of "board and lodging" was the most economical I have ever tried. I recommend it to other groups of workers on the field. It does one good to get close to nature and lead a simple life.

We held meetings every night in the town hall at Mendon City about a mile dis-

tant from camp. The fact that the season has been late throughout and our meetings were held during the hay harvest, almost the busiest time of year, necessarily made the attendance small. However, these nightly meetings with extra appointments up in the mountains at a schoolhouse Sunday afternoons, and at the city of Rutland where we were invited to preach for the Seventh-day Adventists on Sabbath afternoons afforded us a great opportunity of coming into touch with a great many people.

The campaign brought to light this very interesting feature. While our congregation was small to begin with and while it was made up of representatives of five to seven denominations, I never worked in such an atmosphere of prayer. All we needed each night was to throw the meeting open for prayer and a large number of young and old would voluntarily join in a warm and spiritual prayer meeting. Again, never before in my work have I enjoyed such open-mindedness, such confidence and trustfulness on the part of the people. This I attribute in no small degree to the facts that the spirit of prayer prevailed and that Brother Jesse Hutchins had won the hearts of the people on a previous visit. From the beginning the people knew that we were Seventh-day Baptists and that we would tell them the reason why before the meetings closed. The time came and according to appointment the last two nights were given to a frank and open study of the Sabbath question. To our surprise the attendance trebled on these two nights, the room being quite filled. The first night I presented the Bible teachings on the Sabbath question and the last night Brother Hutchins spoke upon the relation of the law to the Sabbath. Opportunity was given each night for questions and as might be expected the not least interesting feature of the work was the open and candid questions and friendly discussions that followed each meeting. Groups all over the room formed to discuss pro and con the arguments and there was every evidence that the truth had been dropped into good ground. Several openly said we were right and confessed a troubled conscience on the matter and promised to follow the matter up. If a man were placed on the field to follow up the season of seed sowing, it is not too much to believe that

not a few would accept the Sabbath truth. I believe they are just the kind of people to follow a conviction when they see an opportunity to do so in which they would not be left stranded without spiritual leadership. The Sabbath is unpopular and people can not be expected to accept it without there is assurance that they will enjoy the leadership of spiritual men. Mr. Barton's family will exert a most healthful and telling influence in the community, as they have already done, but we should take steps to do more than sow the precious seeds of Sabbath truth. The crying need of the times is a spiritual and a vitalized Sabbath. This will be met when we, who believe the Seventh-day Sabbath is the only hope, manifest our belief by not only sowing that truth but assiduously cultivating it when sown.

Fraternally yours,  
EDGAR D. VAN HORN.

#### Program of the Southeastern Association.

Beginning October 24, 1912.

##### Fifth day.

- 10.00 Devotional Service.
- 10.10 Address of Welcome—A. D. Wolfe.
- 10.20 Moderator's Address—L. D. Lowther.
- 11.00 Introductory Sermon—Rev. J. S. Kagarise.
- Report of Executive Committee.
- Appointment of Standing Committees.
- 2.00 Devotional Service.
- 2.15 Report of Delegates from Sister Associations.
- 3.15 Report of Delegate to Sister Associations.
- 3.30 Report of Associational Missionary, Rev. L. D. Seager.
- 7.30 Sermon—D. C. Lippincott, Northwestern Association.

##### Sixth day.

- 9.45 Devotional Service.
- 10.00 Sabbath School Hour, by Representative of the Sabbath School Board.
- 11.00 Sermon—R. J. Severance, Delegate from Western and Central Associations.
- 2.00 Woman's Hour—Mrs. M. G. Stillman.
- 3.00 Tract Society Hour—Rev. T. L. Gardiner.
- 7.30 Sermon—Rev. M. G. Stillman.
- 8.00 Conference Meeting, Rev. L. D. Seager.

##### Sabbath Sessions.

- 10.00 Sabbath School, directed by the Superintendent of the Salemville Sabbath School.
- 11.00 Sermon—Rev. T. L. Gardiner.
- 2.00 Young People's Hour, Orla Davis.
- 3.00 Missionary Society Hour, Rev. E. B. Saunders.
- 7.30 Sermon—Rev. G. W. Hills.

##### First day.

- 9.00 Unfinished Business.
- 10.00 Education Hour, Pres. C. B. Clark.
- 11.00 Sermon—Dean A. E. Main.
- 2.00 Sermon—Rev. J. L. Skaggs, Delegate from the Eastern Association.
- 3.00 Unfinished Business.
- 7.30 Sermon—Rev. E. B. Saunders.

"It does little good for a father to plan for his boy if the boy won't work the plan."

## CONFERENCE, 1912

### The College Graduate's Opportunity.

ALFRED E. WHITFORD.

At a recent meeting of the college presidents and deans of Wisconsin, President Plantz of Lawrence College stated that the college should help the student in four ways: (1) it should help him solve the fundamental problem of life; (2) it should develop his culture and power of appreciation; (3) it should help him understand his life as a citizen; and (4) it should aid him in finding his vocation. Schools and colleges are popularly supposed nowadays to exist primarily to prepare their students for a vocation, and an education is desirable largely in order to help one gain a livelihood. Important as this is, still I like the order of this classification of the aims of a college, since it places that of the preparation for a vocation last.

I desire today to touch on the third aim of the college mentioned, and to offer some suggestions on the opportunities open to the college graduate as a citizen. Here the term citizen is taken in a broad sense, meaning a man's relation to society, to the established organizations of society, and in particular, his attitude towards the church and other agencies which are designed to assist in political, social, and moral progress.

Every person has obligations to society. The Bible teaches us that we are in a sense our brothers' keepers, and the opportunity to serve in the interest of the well-being of our communities and the uplift of social and political conditions of life is open to all. But if the training in our colleges and universities is to help a man to fill his place as a citizen, then how much greater the obligation that rests on the college graduate to perform such service, and how much larger the opportunities for such service because the college man is better fitted and trained. And since those who are best fitted for service must necessarily lead, the college graduate naturally should take leadership in all movements for betterment in our communities.

That our colleges and universities are

enabled to fulfil their mission in helping their students understand their relations to society is made possible only by the self-sacrificing generosity and foresightedness of our fathers in establishing and endowing such institutions. Nobly and unselfishly they supported these schools, because they knew that through the proper education of their children was the standard of individual and community life to be raised. I doubt if the student in college realizes how much he owes to those who made his education possible. Does he realize that his education is costing him only a fraction of the actual expenditure necessary for his training, and that in just so far as the fees which he pays do not cover the actual expenditure for his education, by so much is he morally under obligations to the institution furnishing that instruction?

This principle does not apply to the state universities whose expenses are largely met by taxation. In this case, education is regarded as a duty of the state, even to the extent of a professional equipment of the student for life. The instruction in such schools is avowedly a public function and no student is therefore under any personal financial obligation to the school. But in the case of most institutions of learning, not state schools, the income from all fees paid by the student is but a fraction of the expenditure for the instruction which these schools give. The balance is made up by interest on endowment, gifts from loyal supporters, and by incurring indebtedness.

From a table compiled by the late William E. Curtis it has been shown that the average fees received from all students in fifteen of the great universities of the United States is 52 per cent of the average expenditure per student. In Columbia University the minimum tuition fee is \$150.00 a year, while the cost to that institution for the instruction is \$280.00 a year. From the financial reports in the Seventh-day Baptist Year Book of 1911, the tuitions and fees received at Salem College figure out

to be 61 per cent of the expenditure for running expenses and at Alfred University this percentage is 41 per cent, while at Milton College the tuitions are only 36 per cent of the expenses.

It seems desirable that some effort should be made to remedy the inequality between the fees paid and the actual cost of the instruction. Already at Yale is being tried what is known as the experiment of "full voluntary tuition." The plan is to ask students and parents who are both able and willing that they shall pay in full for the instruction which they receive. It is hoped that by this means the annual deficit may be greatly reduced. It seems reasonable to me that those who have attended our own denominational schools should regard the discrepancy between the amount paid and the value received, and since probably none were able to follow the Yale plan, and pay full voluntary tuition, the opportunity is open to them to give to our colleges of their means as God has prospered them. Most of us make our gifts to our denominational schools with much higher motives than that which I have mentioned, namely, the payment of our debts, for we hope by our giving to advance the cause we love; but I believe that we will give more readily and more liberally when we are shown that we are in a sense financially indebted to the college that gave us our culture and developed our appreciation of the beautiful and good.

Some time ago, a young man in Milton College received half free tuition for the space of two years because he was a candidate for the ministry. He afterwards changed his purpose and became a teacher. As soon as he was able to pay, he asked for a statement of the amount of free tuition which he received and promptly paid the amount when the bill was sent him. I am glad to say that there are several instances of this kind. I have in mind a young lady who could not have graduated from college but for the help of a scholarship which paid half of her tuition. Since her graduation, her gratitude has prompted her to be a generous giver to Milton College and an enthusiastic worker for the welfare of the school.

The opportunity which we are discussing is not only an opportunity to pay our debts, but also an opportunity to help in enlarg-

ing the scope of the work which our schools are doing, so that they may meet the increasing demands of the coming years and give to our children that which we have found so valuable.

But our subject includes much more than merely the opportunity of the college graduate to help his own college. The opportunity is open to every man to be active and aggressive in the movements in his community that will bring better conditions. A man who does this is a progressive. We believe in the man who has a keen interest in the welfare of his community and takes an interest in all matters of progress and is ready to boost at all times. A splendid opportunity is open to all college men and women to lead in all forms of community progress. A live church needs active and efficient laymen as well as an earnest, devout, and live pastor. Who is best fitted to be superintendent of the Sabbath school? Usually the college man or woman in your church. Who is most likely to succeed as a leader of Boy Scouts? Your college man who by his contact with other men and by his experience in athletics understands and sympathizes with boys. Who is it that is most surely fitted to lead in literary clubs or lyceum work in country or town? Certainly the college graduate who has had experience in college lyceum work. Who is the one who is best equipped by knowledge and experience to lead in women's reading or study club work? Surely the woman in your community who has had the advantages of study in college.

Why is it that, in any town or country, usually the most wide-awake men in social and civic matters are the minister, the physician, the dentist, the lawyer, and the schoolmaster? Simply because their superior training prepares them to be the leaders in the community life.

So far in this discussion I have considered only the voluntary service which a college graduate may render in his community outside of his regularly chosen vocation. Many men wish to choose a calling in life that will allow them to earn a living and still give them the opportunity to render special service to God and their fellow men. The world is indeed full of opportunities open to the college-trained man who wants to give his whole life in service for others. We are con-

sidering in this Conference the Rural Church: Its Problems and its Possibilities. This problem of improving the conditions of country life is being studied throughout the land by religious workers, professional men, in special conferences called for that purpose and in the agricultural colleges. The comprehensive report of the Roosevelt Commission on Country Life has presented a large amount of information on this problem and has made many valuable suggestions.

One very serious problem connected with rural life is the fact that boys grow tired of the farm and leave it for the attractions of the city. Thus the most enterprising, the most energetic, the best brains of the country are leaving it and are gravitating towards the city. Especially has this been true in the Eastern States. Professor Ross of the University of Wisconsin, in discussing this phase of the rural problem, likened our country districts to a chicken yard with a low fence surrounding it. The most active fowls were soon flying out over the enclosure and leaving it forever while those who were left exhibited a low average of energy, intelligence, and efficiency. If this is indeed a true simile of the conditions on the farm in some parts of our country, and if the law of heredity alone is to prevail, then farm life is doomed to mediocrity, lack of progress, and inefficiency. But fortunately another law applies here, for we who are followers of Jesus believe that the Christ principle, when it is allowed to do its work among such people, will vitalize their lives, and under the leadership of a consecrated man who is both a preacher and a living example among his people, their conditions of living, their mode of thought, and their ideals may be revolutionized.

I know of no more notable example of what a consecrated and thoroughly educated man may do for a people in this condition than that of John Frederick Oberlin. *The Story of John Frederick Oberlin*, by Dr. A. F. Beard, is a book intensely interesting and a permanent inspiration to the reader.

Oberlin was born in 1740 and lived his life in Alsace, then a part of France, more recently ceded to Germany. He was city-bred, received his education in the University of Strasburg, graduating at the age of eighteen years. His family was one of the

most prominent among the Protestants of the city of Strasburg and was marked by superior intellectual cultivation and earnest religious faith. His father was a professor in a gymnasium; an elder brother had already won distinction as a linguist and was an honored professor in the university. His mother, a daughter of one of the professors of the university, was a woman of rare endowments. As is the case of most teachers in all places, there was a small income, and of necessity the strictest economy was practiced. Thus he acquired habits of economy and doing with little.

Two years after his graduation, while he was studying for a doctor's degree, he made a complete surrender to God. He said, "I give myself to Thee this day in the most solemn way. I consecrate all that I am and all that I have, the faculties of my soul, the members of my body, my portion and my time." When he received his degree of doctor of philosophy at the age of twenty-three, he was still undecided as to his life's work. He was not then looking forward to the pulpit, but he soon "took orders" in the Lutheran Church, not with the idea of preaching, however, for when he was urged to take a pastoral charge, he replied: "No, I am not qualified to preach to others, I need more of the experience of life. Moreover I do not wish to labor in some comfortable pastoral charge where I can be at ease. The question is, where can I be most useful?" The controlling thought in his mind seemed to be that he would choose a work which would not be done unless he should do it. He believed in the "divinity of thorough preparedness." While waiting for an opening into his life's work, he became a tutor, and during this time eagerly devoted himself to medical and surgical studies, as well as the study of botany.

Shortly after his appointment as chaplain in the French Army, the call to his life's work came through Pastor Stuber, who for ten years had been pastor to a community of poor people in Waldbach (now Waldersbach) in the Ban-de-la-Roche, a parish in the Vosges Mountains. After much prayer and meditation, Oberlin saw that was the place where he should go, and for him conviction was action. So at the age of twenty-seven he went forth to the field of service in which he was used

as few men in all church history have been used.

This mountain parish to which he was called had been the battle ground of the warring nations of Europe. The people had been terrorized, the fields were often not cultivated, and at one time the region became well-nigh depopulated. At the time Oberlin took up his work, there were only one hundred families in all the five villages that comprised the parish, and it was a hard battle for sheer existence.

He found them without schools, with no trades, without industries other than the rudest agriculture, and with no intelligent cultivation of the soil for this, their roads mere by-paths, their streams without bridges, their food scanty and coarse. Certainly what could be looked for except hopeless and hapless lives? A great task was before Oberlin, one that should take a lifetime,—“to overcome the inertia of a long degraded heredity and to change the habits of feeling, thought and action which had been handed down for generations.”

Oberlin saw that although he was primarily a pastor and the spiritual welfare of his people was the first in his consideration, still mere preaching could accomplish little in this material and moral desolation. He saw clearly the “connection between physical misery and moral degradation.” The people must be taught to create a new environment and thus work out their own salvation.

First of all Oberlin built schools with money, much of which he went in debt for; he placed trained teachers in them. He organized “infant schools,” probably the first ever established, and wrote out courses of study for all grades. He provided for instruction in manual training and agricultural studies. He next led his people to build roads. At first he encountered great opposition, but won them over by personally beginning the labor of blasting the rock from the mountainside. He organized agricultural clubs. He introduced new vegetables and taught the people how to raise them. Lectures were given on the value of fertilizers. He taught his people how to irrigate their fields and he encouraged them to throw away their rude agricultural implements and himself purchased modern ones in Strasburg and sold them to the people on the instalment plan. He set out an orchard on the parsonage

land and showed the people what could be done with fruit trees. He organized, presided over and directed a charity society which should raise funds for the care of the sick, the infirm and worthy needy ones.

Thus it was that all were encouraged in new habits of thrift and industry, and the people who had been destitute in intellectual and social life, as well as in material things, were year by year realizing their condition and raising their standards of living. As their material and intellectual life was enlarged, their religious life became more abundant.

Oberlin spent his entire life from the age of twenty-seven until his death at eighty-six in the year 1826—a period of nearly sixty years—on this field, and had the satisfaction of seeing his people prosperous and contented and having attained a standard of material and religious living that was above the average of the country life of his time. What a wonderful record and what an illustration of results obtained by intelligent leadership and consecrated service!

Believing as I do that the ministry of the pastor of a church and especially of a rural church offers the most fruitful opportunities to a man of culture and training to give his life in the service of others, I can not more fittingly close this paper than by leaving fresh in your minds the example of this remarkable man of God.

#### Quarterly Meeting Program.

Following is the program as arranged for the regular quarterly meeting of the southern Wisconsin and Chicago Seventh-day Baptist churches, to be held with the Walworth Church, October 11-13.

*Sabbath Evening.*—Sermon, “The Church, the Body of Christ” (Ephes. i)—Rev. C. S. Sayre. Conference Meeting, led by Rev. W. C. Daland.

*Sabbath Morning.*—Service of Welcome for the Rev. H. E. Davis.

*Sabbath Afternoon.*—Young People’s Hour, in charge of Fred I. Babcock.

*Evening after the Sabbath.*—Sermon, “The Church, the Building of God” (Ephes. iii)—Rev. A. E. Webster.

*Sunday Morning.*—Sermon, “The Church, the Glory of God” (Ephes. iii)—Rev. L. C. Randolph.

*Sunday Afternoon.*—Sermon, “Loyalty to Christ, Loyalty to the Church”—Rev. A. J. C. Bond. Consecration Service, led by the Rev. H. E. Davis.

But never let us ignore the fact that, however great the odds against us at any time, the whole infinitude of God is behind every effort of the upward-striving soul.—Rev. R. J. Campbell.

## MISSIONS

### Seventh-day Baptist Missionary Society. —Seventieth Annual Report of the Board of Managers.

(Continued.)

MISSIONARY PASTORS AND PASTORATES.

#### The Southeastern Association.

There are five missionary pastorates in the Southeastern Association: Salemville, Pa.; Middle Island, Black Lick, Greenbrier and Ritchie in West Virginia.

Rev. J. S. Kagarise, who was called to ordination last year, has continued to serve the Salemville Church. Two people have embraced the Sabbath and united with the church during the year. He reports the church in a prosperous condition and the attendance good at the preaching and Sabbath-school appointments. The society has made repairs on both the parsonage and church building to the extent of more than \$100.

The remaining four churches of West Virginia have continued under the pastoral care of Rev. L. D. Seager. Further particulars will be given under “The West Virginia Field.”

#### The Eastern Association.

Of the four churches in the association accounted as missionary churches, three have been self-supporting during the year: Cumberland, N. C.; First Westerly (Dunn’s Corners) and Second Westerly (now Bradford), R. I.

Rev. D. N. Newton has continued to serve the Cumberland Church. The First and Second Westerly churches have been supplied once in two weeks by Eld. John Jerue, and occasionally visited on alternate Sabbaths by your corresponding secretary. Both churches have sustained their Sabbath-school appointments during the summer and winter months. Although the Second Church has met with a severe loss in the death of Enoch Vars, church clerk, it has not allowed itself to become discouraged, but has doubled its diligence. The First Westerly Church has maintained a Sunday night appointment with an attend-

ance of from twenty to fifty people. As often as possible some one of the neighboring ministers has been secured to speak, but when no one can be obtained they conduct the meetings themselves.

#### The Central Association.

There are six churches in this association which have been accounted as missionary pastorates: Watson, Preston, Otselic, Lincklaen, Second Verona, and Scott, N. Y.

The first three churches have sustained no regular services during the year. Rev. L. A. Wing of DeRuyter, N. Y., has had preaching appointments Sabbath afternoons at the Lincklaen church during a part of the year. The roads were in such condition that no services could be held throughout the winter. Some of this community attend the morning services at DeRuyter when suitable. These four churches have been no expense to the board this year.

The Second Verona Church has received a slight appropriation from the board since January first. Pastor R. R. Thorngate of the First Church has this field in charge. The church at Scott received the pastoral care of Brother Clyde Ehret during July and August of 1911. The interest increased and the congregations grew from twenty to forty people. Rev. R. G. Davis of Syracuse, chairman of the Missionary Committee of the association, visited this church during the fall. Later Rev. E. A. Witter of Adams Center spent a week there, held Sabbath services and meetings each night during his stay. Pastor R. R. Thorngate of Verona, another member of the Missionary Committee, has spent a Sabbath, remained four days holding evening meetings. The church has kindly paid the expenses of all these visits and responded to the services in every way. This is a rich farming country, and a needy field where some fifty Sabbath-keepers live. They have a good church building, a parsonage and are out of debt. A live man should be settled on this field.

#### The Western Association.

The number of missionary churches in the association remains the same, although there is a change in churches. The church at Shingle House, Pa., has been dropped from the list, since the members are almost entirely scattered, and no services have

been held. First and Second Hebron, Pa., Hartsville and Richburg, N. Y., remain. The church at Hornell was added to the list last January, since which time it has received a small appropriation. Rev. W. L. Davis continued in the pastorate of the Hebron churches until the second week in April, when he accepted a call to Brookfield, N. Y. He reports three to four preaching stations and ninety-eight sermons with congregations ranging from thirty to fifty people. These churches have since received several visits, one of them from Rev. Geo. P. Kenyon and two from Rev. Walter L. Greene of Alfred, N. Y. Their Sabbath schools have been maintained. It is an important field with two good church buildings, clear of debt, and a parsonage with twelve acres of ground almost entirely paid for. A good man is needed for this field. The Hartsville Church has been served during the year by Pastor Wm. M. Simpson, a student of the Alfred Theological Seminary. He reports sixty sermons and four additions to the church: by letter two, by baptism two. The church at Hornell was under the pastoral care of Brother Clyde Ehret, another student of the Seminary, until April 1, when he resigned, and Brother Wm. M. Simpson accepted the pastorate of the Hornell Church, thus serving the two churches jointly. The church at Richburg, N. Y., has been served during the entire year by Rev. Geo. P. Kenyon. He reports ninety sermons, forty prayer meetings, a good degree of interest in all the church appointments, and one visit each month to the Petrolia Mission.

#### *The Northwestern Association.*

There are thirteen missionary pastorates in the Northwestern Association: Berlin, Marquette, Rock House Prairie, New Auburn (Cartwright), Wis., Los Angeles, Cal., Farnam, Neb., Stone Fort, Ill., Cosmos, Okla., and Battle Creek, Mich.

The first three churches have been visited occasionally by brethren from other Wisconsin churches, and also by Rev. O. S. Mills, who has been employed by kind friends of the cause, without expense to the board. The New Auburn (Wis.) Church has enjoyed the pastoral care of our general missionary on the Wisconsin field, Rev. J. H. Hurley, as this is his home. He reports one hundred and three

sermons, added to the church seven: by letter one, by baptism six.

Rev. Madison Harry continued to serve the New Auburn (Minn.) Church as missionary pastor. He reports forty sermons preached, and two hundred calls made.

Rev. George W. Burdick has continued to serve the Welton (Iowa) Church. He reports forty-eight sermons with average congregations of about fifty people; prayer meetings, fifty-four; added to the church, four: by letter two, by baptism two; Sabbath converts one.

Rev. J. T. Davis has continued the pastorate of the Carlton Church. He has also made monthly visits to the Sabbath-keepers at Marion. He reports forty-six sermons, with congregations ranging from forty to fifty people; prayer meetings ninety; number of tracts distributed, one thousand and eighteen; added to the church four: by letter three, by baptism one. During the spring, Brother Davis, under the auspices of the Tract Board, made a successful evangelistic trip, visiting the churches at Gentry and Fouke, Ark., at Riverside and Los Angeles, Cal. His work with Pastor Randolph resulted in a number of additions to the Fouke Church.

Rev. A. L. Davis has continued to serve the church at Boulder, Colo. He reports eighty-four sermons preached to congregations ranging from forty-five to sixty-five people; prayer meetings forty-eight; calls three hundred twenty-five; pages of tracts distributed one thousand six hundred; added to the church six, all by letter or experience. The church appointments have been well sustained. In the spring he established a Sunday afternoon appointment at Davidson's Hall, a good mission field about ten miles east of Boulder on the Union Pacific Railroad, his traveling expenses being provided for by the people there. In the fall he made a trip to Oklahoma, visiting lone Sabbath-keepers on the way. At Cosmos he assisted Pastor Goff in a series of meetings, which resulted in some ten additions to the church. Two trips have been made to Denver, visiting lone Sabbath-keepers there, and at Loveland, Greeley, Fort Collins, Eaton and Kersey. Recently he has made a trip to Colorado Springs, Grand Junction, Colo., Berger and Idaho Falls, Idaho, Rock Springs, Baggs, Wyo., and at Heber, Utah, which is

a town of a thousand inhabitants, where several loyal Sabbath-keeping families live. There are still other scattered Sabbath-keepers in Utah and over this large territory who have never been visited by a Seventh-day Baptist minister. Some were visited who have lived there for eight years. In a radius of two hundred miles from Boulder, twenty or more Sabbath-keepers are located, who can be systematically visited without great expense.

Rev. L. A. Platts has continued to serve the church at Los Angeles as missionary pastor. One Sabbath morning, during the last quarter, he was taken seriously ill while preaching, which has resulted in his resignation to take effect July 1. His work has been continued to the close of the quarter by the use of pulpit supplies. Fifty sermons have been preached with congregations ranging from sixteen to twenty-five people. He has provided himself a parsonage on the vacant lot of the church property, which is centrally located and makes it possible for him to be associated with the other ministers of the city in all religious and reform movements. We hope and pray for his speedy recovery. This is an important field and is aided by both the Tract and Missionary boards.

Although the Farnam Church has been without a pastor, it has sustained its appointments of Sabbath service and of Sabbath school. Last November a visit was made to this people by Rev. G. B. Shaw of North Loup, Neb.

The church at Stone Fort has been self-supporting and continues under the pastoral care of Eld. F. F. Johnson and Eld. Robert Lewis, resident ministers. Last fall your secretary made a visit to Stone Fort where a good revival, held in the Methodist Episcopal church, had just closed. Meetings were immediately opened at our church in the country and continued for nearly a week and resulted in a number of conversions. Ten people offered themselves to the church for baptism and membership. In the spring Rev. W. D. Burdick of Farina visited the church and administered baptism to the waiting candidates. Some of the additions were people in middle life.

Pastor Ira S. Goff has served the Cosmos Church as missionary pastor. Al-

though the failure in last year's crops has driven more families away, in some respects the future of this little church is brighter, in as much as this year's crops are better, and there are prospects of a railroad. He reports forty-nine sermons; calls four hundred and forty-five; pages of tracts distributed four hundred and fifty; added to the church thirteen: by letter eight, by baptism five; Sabbath converts one. Rev. D. B. Coon has continued to serve, as missionary pastor, the Battle Creek Church, and will receive separate mention.

*(To be continued.)*

### **Work Among Lone Sabbath-keepers.**

DEAR BROTHER GARDINER:

May I contribute a few lines to your excellent paper? I find that some of the lone Sabbath-keepers, and others, desire to hear more about the field work we are doing.

I have hesitated to report through the RECORDER, since we hear through it so very little from others who are doing similar work. But I most heartily endorse what Doctor Post said in his Conference address, concerning keeping all our people posted as to our missionary enterprises. Facts summed up in our *Year Book* are good, but too old and cold to stimulate to great action.

Yes, that whole address of the Doctor suits me.

Since my last report, the middle of May, I have visited Brother Delos Coon and wife of Auburndale, Wood Co., Wis. I found them usually well and carefully reading the RECORDER to keep in touch with our people. On Sabbath we attended services in a small Adventist church out about four miles. After their Bible study I gladly accepted an invitation to preach to them.

On Monday and Tuesday morning I visited the Witters near Wausau. I found them depressed with overwork, and no opportunity for public services. Since our last visit a mission Sunday school has been started in their schoolhouse and the grandchildren are attending this.

From June 25 to July 10, accompanied by Brother Harry Pierce, a Milton student, as leader of the song services, I visited the homes and held ten public services in the

D. F. Greene neighborhood, seven miles from Plainfield, Waushara Co. Congregations 8 to 34; average 23. Most of these were men who seldom attend any religious service. While none of them were ready to take a public stand for Christ, they were interested and serious.

From here Brother Pierce went to New Auburn to assist Brother Hurley. On my way home I made nine calls, stopping over one night with Brother George R. Greene and family, ten miles from Coloma Station.

My next visit out was to the friends in and near Plymouth, Sheboygan Co. Here also Brother Pierce accompanied me. Mr. Evans, eighty-five years old, was recovering from severe sickness. He is still in "Doubting Castle," but would keep the Sabbath if he could be led back into the Christian faith. Pray for him.

Brother Gates Pope was on his vacation east, so we missed seeing him.

Stopping at the Baldwin home, we held five evening services at their schoolhouse, and three services in the M. E. church in Glenbeulah. Here Harry's ability as a leader of song service was highly appreciated. The attendance at the schoolhouse meetings was small, owing, in part at least, to the presence of two threshers in that district. In our home to home visiting we were kindly received and we trust some good will come from this effort.

I am now visiting our people in southern Minnesota and holding some schoolhouse meetings. I have secured four new subscribers to the SABBATH RECORDER here, and hope to get more. More anon.

Fraternally,

O. S. MILLS.

New Richland, Minn.

You have seen a wayside pool in summer, whose surface was rippling before the wind. Down in its depths the blue vault of the sky was reflected, but the rippling surface shivered and shattered the reflection into a thousand fragments. It is an imperfect and a broken image that we catch from life's lower ranges, but creative love has reflected something of itself there. —Rev. O. H. Carmichael, in "Almighty Love."

"The golden age of man must be measured by the golden rule of Christ."

## Annual Report of the Sabbath School Board.

(Continued.)

### TEACHERS' TRAINING COURSE.

#### 1. The General Need.

Upon the Sabbath school practically rests at the present time the responsibility for the religious education of young and old. If the Bible, the book which shows the way of eternal life, and the teachings related thereto, are not taught by the Sabbath school, this will probably not be accomplished through any other institution. But this can not be done effectively unless the teacher himself is equipped and trained. He needs and must obtain a knowledge of the Bible, of the principles and methods of teaching, and of the pupil whom he teaches. This need is universal. It is felt in all kinds of Sabbath schools and in connection with all kinds of lessons. It is to meet this need that the following course of study and reading has been prepared.

#### 2. The Course of Study.

The text-book: *Training the Teacher*, Schauffler and others, The Sunday School Times Co., price 50 cents. This contains fifty lessons on Bible History, Child Study, Principles of Teaching, and Sabbath School Organization.

In addition to the study of the text-book each person pursuing the course will be expected to read one of the following books in the department in which he is working:

Primary Teachers, *The Unfolding Life*, by Lamoreaux, 75 cents.

Junior Teachers, *After the Primary, What?* McKinney, 75 cents.

Intermediate Teachers, *The Boy Problem*, Forbush, \$1.00; or *The Girl in Her Teens*, Slattery, 50 cents.

Adult Teachers, *Teaching and Teachers*, Trumbull, \$1.00; *The How Book*, Hudson, 50 cents.

Superintendents and Officers, *The Modern Sunday School on Principle and Practice*, Cope, \$1.00.

#### 3. Explanations and Suggestions.

Classes may be formed to meet at the regular Sabbath-school hour, or at a convenient time during the week, or individual students and teachers may pursue the course of study at home.

Names of individual students and students in classes should be enrolled with the field secretary of the Sabbath School Board, Rev. Walter L. Greene, Alfred, N. Y.

Examination questions will be submitted by the field secretary, when notified of the time when the questions will be required. The written answer paper must be returned to him for correction.

Certificates will be given to all completing the required course of study and reading and who present a satisfactory examination paper.

The names of those completing the required course of study will be published in the annual report of the Sabbath School Board to the General Conference.

The effort has been made in each school to fix a definite standard of organization, representing progressive lines of activity. We believe definite points of excellence:

I. A graded school. Put those of about the same age in the same class and have separate classes for those under five years, and those from five to eight years, nine to twelve years, thirteen to sixteen years, seventeen to nineteen years, and those twenty and upwards. Other classes may be formed as the size of the school may warrant, but the ages indicated above should be the general working principle for every school. Another point in grading is to grade teachers. A teacher should teach in the grade where he can do the best work. Again, grade the material; select courses and biblical material that are best adapted to interests of the particular grade. Again, group the classes in departments,—elementary department for those under twelve years, secondary department, twelve to sixteen, and the adult department for those above seventeen. Small schools may not be able to have separate departments as indicated, but every school should have classes that mark the three departments mentioned.

II. An evergreen school. The Sabbath school in session for twelve months of the year and fifty-two Sabbaths.

III. One or more organized classes. Each class having its own officers with committees on membership, religious work and social life.

IV. A home department. This is a home-study class for those who can not attend the regular session of the Sabbath school.

V. A cradle-roll. An enrolment of the babies of the church and congregation, who are too young to come to Sabbath school.

VI. A teacher-training class. Have one or more students enrolled with the field secretary and studying the teacher-training course approved by the Sabbath School Board, or following a reading course in religious education under the direction of the field secretary.

VII. The observance of special days. Observe Rally day, Children's day or Decision day.

VIII. Well-kept records. Records should be kept in such a way as to meet the requirements of the Sabbath School Board in its annual report to the General Conference, this report to be in the hands of the Sabbath School Board by August 1 of each year.

IX. One or more contributions to the Sabbath School Board each year. The work of the board is supported by the free-will offerings of the people.

X. A membership campaign. There should be an increase in membership this year of at least five per cent.

XI. Regular missionary instruction and offering for missions.

On September 1, 1912, your field secretary will have completed seven years of service for your board. They have been pleasant years both in relation to this board and its work and in fellowship with the splendid workers in our Sabbath schools throughout the land. May the blessing of God rest upon the world and workers in the days to come.

Respectfully submitted,

WALTER L. GREENE,

Field Secretary.

(To be concluded.)

David had accompanied his mother to church, and he noticed that she dropped a nickel into the contribution. Back at home, the mother complained of the dullness of the sermon. Said David, who is nothing if not just by nature:

"But, mamma, what could you expect for five cents?"—*Toledo Daily Blade*.

Our anger and impatience often prove much more mischievous than the things about which we are angry or impatient. —*Marcus Aurelius*.

## WOMAN'S WORK

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

### My Lesson.

ANGELINE ABBEY.

Young and active and full of plans  
Of great works for my mind and hands,  
Works which should be of lasting fame  
And give me 'mong the great a name,  
I went ahead to do great deeds,  
And heeded not my neighbor's needs.

My work was counted of some worth  
Other denizens of earth;  
In short, my fame began to grow,—  
Such gifts as can the world bestow.  
With self-set tasks the days were filled,  
I asked not what the Father willed.

The work was not what God had planned,  
And so he heavy laid his hand  
Upon my weak and fragile frame;  
And then, discouraged, in my pain,  
I cried unto the Lord to come  
And take me to my heavenly home.

"For shame, in weakness thus to cower!  
Can you not bear for one short hour  
What others bear for many years?  
Look up, my child, and dry thy tears."  
Thus came the answer to my prayer,  
"Have patience, and thy burden bear.

"Be reconciled, if there's no cure,  
We count them happy who endure;  
If you would work to serve the race,  
Be satisfied with humble place;  
No matter whether great or small,  
I need the work of mortals all.

"Do not repine in pain and loss,  
The tinsel of the earth is dross,  
And naught compared with heaven's gold;  
Be brave and strong, true-hearted, bold  
To speak to faint hearts of the love  
And sacrifice of Christ above."

When health and strength at last returned,  
The baubles of the earth I spurned;  
Since to my soul the vision came,  
'Tis my ambition to proclaim  
His love, and wondrous saving power,  
And do his will from hour to hour.

And if I have a single gift,  
To me 'twas given to uplift  
Earth's needy ones, the sad, the weak.  
No recompense, O Lord, I seek,—  
'Tis only paying back to thee  
The talent thou but loaned to me.

### Denominational Unity.

MRS. E. L. CAMENGA.

Something in the Conference reports makes me wish to express gratitude for the spirit of returning consecration and denominational loyalty to God, his word, his work and his cause.

Has there been ingrowing thought, an egotistical feeling, as if *we* spelled with large capitals, and not the All-Father, were of supreme importance; as if *our* cause, *our* work, *our* mission and the building up of *our* denomination were the end and aim for which we strive?

If so, can we confidently expect success or hope for growth? But if we see before us need of denominational unity in order that we may be used of God to carry on his work, advancing his cause, knowing that, having done all, "we are but unprofitable servants," may we not hope to be a vital force in the advancement of the kingdom of God in the earth, and the bringing of the love of Christ to his fallen children, the saving of the lost?

Truly, "Evangelism is the great work of the church . . . and it should be our first and foremost enterprise"—yes, a whirlwind, evangelistic, Sabbath revival in all our hearts and homes and throughout the world as far as our influence, directed of God, can be made to reach. If we could establish an industrial mission in Africa, where we might hope to reach and convert and hold a large mass of individuals, why not a great deal more surely in this country of peace and plenty, where hundreds of thousands are coming to our shores from almost every land, and where coöperation and general helpfulness and oversight may be so much more easily extended? Does not the work of Brother Randolph in Arkansas prove that industrial mission work in this country is possible, and that, too, with almost no organized denominational support? What may we not hope for in the spread and advancement of God's truth and cause in the earth by organized coöperation, consecrated denominational effort put into a rational working plan, well equipped by our best intelligence, backed by the heart and purse of the denomination,—say at Battle Creek?

Are not the women of the denomination a unit ready to give their best and most

loyal support to such a forward movement? I believe they are.

*Alfred, N. Y.,  
Sept. 8, 1912.*

### Report of Woman's Board.

CORRESPONDING SECRETARY'S REPORT.

In order to obtain statistics for this report, blanks were sent in June to the associational secretaries who forwarded them to the societies asking that they be filled out and returned by July 15.

To the faithful ones who complied with this request belongs the credit of this report, incomplete as it must be, because others did not realize the importance of a prompt response.

The Southeastern Association has two societies; resident membership 73; non-resident 1; Eastern—societies 9, resident membership 366, non-resident 15; Central—societies reporting 4, resident membership 33, non-resident 23; Western—societies 8, resident membership 189, non-resident 11; Northwestern—societies 17, resident membership 556, non-resident 63; Southwestern—societies 3, resident membership 32, non-resident 7; Pacific Coast—societies 2, membership not known, making a total, as reported, of 45 societies, having a total resident membership of 1,231 and 120 non-residents.

It is hard to incorporate into a report of this kind the actual results of the work done by earnest Christian women. Brief extracts from the reports of the secretaries will show the interest, and activity of the different associations, and allow each secretary to speak for herself.

*Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va., Secretary.*

"I am glad to say that both of our societies are interested, and working with a will. We have raised a little more than the apportionment given by the board for the year."

*Eastern Association—Mrs. Anna C. Randolph, Plainfield, N. J., Secretary.*

"It is greatly to be regretted that the continued illness of our secretary, Mrs. Anna C. Randolph, prevents her from sending her own report to the board; but she still keeps the work in her mind and heart.

"That the societies have all been actively interested in the Master's service is evinced by the many-sided work they have engaged in during the year,—mission work, both home and foreign. All the societies reporting have done good service in meeting the needs of their own localities. May the Master's blessing on these efforts cause them to bring forth much fruit."

*Western Association—Mrs. Mary F. Whitford, Nile, N. Y., Secretary.*

"In reporting the work of the women of this association, I find it impossible to give them the credit due because it is so hard to learn just what they have been doing.

"During the year I have written to all the churches in this association, and have had the coöperation of most of them. Several of the churches have no women's societies because there are so few members; consequently there is no organized work done, but I am sure much more than I have been able to credit to them."

*Northwestern Association—Mrs. Nettie M. West, Milton Junction, Wis., Secretary.*

"The reports of societies as compared with reports of last year show that some of the interests of the board have not been as well supported this year as last, while the total amount of money raised by them is slightly in advance of last year, but a larger proportion was raised for local work. Excellent interest with good attendance is reported, and some are planning an increase of the work in the future."

*Southwestern Association—Mrs. Horace D. Witter, Gentry, Ark., Secretary.*

"The report for this year will not differ much from that of last. The desire to be helpful in the work of the denomination has kept us together, and God's blessing has been upon us in many ways."

We feel justified in saying that the general interest in woman's work is good, and systematic work among our women is gaining rather than losing ground. We are glad that an effort is being made to interest non-resident members in the local societies.

The "desire to be helpful in the work of the denomination" has kept some of the smaller societies together. One society has disbanded during the year, but judging from the work they have done in the past we know they are still in the service.

The annual amount of money raised on our pledges to foreign mission work has been equal to that of last year, and a much larger proportion than formerly has been given to local work.

The appropriations last year were made to the salaries of Miss Susie M. Burdick and Miss Anna M. West of the Shanghai schools; to the Fouke (Ark.) School; endowments to Milton and Salem colleges; and scholarship—now paid up—to Alfred University; to the Tract and Missionary societies; and to necessary board expense. These appropriations will be continued, and \$50.00 on the endowment to Alfred. The Ministerial Relief Fund will receive support, as will RECORDER subscriptions and local interests as occasion and opportunity demand.

The Woman's Board is the willing servant of the denomination to execute the wishes of our women in systematic, organized work. We might feel humiliated that we must so constantly be urging the need of money to carry on the work, were it not that we do not ask it for ourselves. It is the Master's cause we would see advanced, and so we are not disconcerted because the treasurer must do an important part of the work.

There may have been trials and shadows, yet out of thankful hearts we will endeavor to do more for the Master whom we all serve, giving, not of material substance alone, but more of ourselves, our love, our sympathy, our time and strength.

In behalf of the Woman's Board and approved by them,

MRS. METTA P. BABCOCK,  
Corresponding Secretary.

Milton, Wis.,  
Aug. 1, 1912.

Treasurer's Report.

For the year, June 30, 1911, to June 30, 1912.

Mrs. J. F. Whitford, Treasurer,	
In account with	
THE WOMAN'S EXECUTIVE BOARD.	
Dr.	
Balance from former Treasurer	\$ 304 08
<i>Southeastern Association.</i>	
Lost Creek, W. Va., Ladies' Aid Society	\$ 44 50
Lost Creek, W. Va., Gillette Randolph	1 00
Lost Creek, W. Va., Mrs. Will F. Randolph	2 50
Salem, W. Va., Ladies' Aid Society	62 50
Salem, W. Va., Young People's Board	87
	111 37

*Eastern Association.*

Ashaway, R. I., Ladies' Sewing Society	\$ 80 00
Berlin, N. Y., Ladies' Aid Society	27 00
Daytona, Fla., Mrs. Lucy G. Langworthy	10 00

East Providence, R. I., Mary A. Stillman	6 00
Marlboro, N. J., Ladies' Aid Society	5 00
New Market, N. J., Ladies' Aid Society	28 00
New York City, Woman's Auxiliary Society	5 00
Plainfield, N. J., Woman's Society for Christian Work	144 00
Plainfield, N. J., Mrs. D. B. Rogers	8 00
Shiloh, N. J., Ladies' Benevolent Society	26 00
Westerly, R. I., Woman's Aid Society	333 95
Westerly, R. I., Mrs. Abbie K. Witter	8 00
	680 95

*Central Association.*

Adams Center, N. Y., Ladies' Aid Society	\$ 75 00
Brookfield, N. Y., Woman's Missionary Aid Society	65 00
Brookfield, N. Y., Mrs. Anvernette Clarke	12 00
DeRuyter, N. Y., Ladies' Benevolent Society	15 00
DeRuyter, N. Y., A Friend	6 00
Leonardsville, N. Y., Woman's Benevolent Society	80 00
Leonardsville, N. Y., Miss Agnes Babcock	5 00
Verona, N. Y., Ladies' Benevolent Society	5 00
Verona, N. Y., A Friend	5 00
West Edmeston, N. Y., Ladies' Aid Society	15 00
	283 00

*Western Association.*

Alfred, N. Y., Woman's Evangelical Society	\$171 50
Alfred Station, N. Y.:	
Evangelical Branch of L. I. S.	14 45
Ladies' Industrial Society	12 33
Mrs. A. P. Hamilton	6 00
Andover, N. Y., Mrs. A. Z. Langworthy	2 00
Akron, N. Y., Mrs. S. A. B. Gillings	32 00
Hartsville, N. Y.:	
Ladies' Aid Society	10 00
Mr. and Mrs. W. M. Simpson	3 00
Independence, N. Y.:	
Ladies' Aid Society	35 00
Mrs. L. C. Livermore, via. L. A. S.	1 00
Little Genesee, N. Y.:	
Woman's Board Auxiliary	28 00
Mrs. Frances Warren	5 00
Nile, N. Y., Ladies' Aid Society	40 00
Richburg, N. Y., Ladies' Aid Society	2 00
	362 28

*Northwestern Association.*

Albion, Wis.:	
Missionary and Benevolent Society	\$ 35 00
Willing Workers	25 00
Boulder, Colo., Woman's Missionary Society	50 00
Chicago, Ladies' Society	55 00
Dodge Center, Minn.:	
Woman's Benevolent Society	80 00
Mrs. E. L. Ellis	1 00
Farina, Ill., Ladies' Aid Society	55 50
Farina, Ill., Martha Circle	6 00
Fort Wayne, Ind., Mrs. W. H. Ingham	5 00
Garwin, Iowa, Ladies' Aid Society	8 00
Jackson Center, O., Ladies' Aid Society	20 50
Kilbourn, Wis., Mrs. L. J. Crandall	6 00
Kilbourn, Wis., Miss Elizabeth Crandall	2 00
Milton Junction, Wis.:	
Church	37 00
Ladies' Aid Society	76 00
Junior C. E. Society	10 00
Mrs. A. J. C. Bond	5 00
Mrs. A. B. West	5 00
Milton, Wis.:	
Woman's Benevolent Society	43 00
Circle No. 5 of W. B. S.	36 00
Circle No. 4 of W. B. S.	5 00
Circle No. 3 of W. B. S.	45 00
Girls' Junior C. E.	10 00
Mrs. O. U. Whitford	3 00
Mrs. Lewis Noey	5 00
Mrs. Ellen A. Crandall	5 00
Mrs. Addie Stroud	1 00
Mrs. J. F. Whitford	6 00
Mrs. S. J. Clarke	3 00
Mrs. G. E. Crosley	5 00

North Loup, Neb., Woman's Missionary Society	75 00
New Auburn, Minn., Ladies' Benevolent Society	6 00
Nortonville, Kan., Woman's Missionary and Benevolent Society	160 00
New Auburn, Wis., Woman's Missionary Society	10 00
Wausau, Wis., Mrs. Emma Coon Witter	7 50
Walworth, Wis.:	
Ladies' Benevolent Society	40 00
Mrs. A. D. Crumb	100 00
Welton, Iowa:	
Woman's Benevolent Society	41 24
Mrs. L. A. Hurley	1 00
West Hallock, Ill., Missionary Society	27 00
	1,116 74

*Southwestern Association.*

Cosmos, Okla., Ladies' Missionary Society	\$ 5 00
Fouke, Ark., Ladies' Aid Society	15 00
Gentry, Ark., Ladies' Aid Society	20 00
Gentry, Ark., Mrs. H. D. Witter	2 00
Hammond, La., Mrs. Riley Potter	6 74
	48 74

*Pacific Coast Association.*

Long Beach, Cal., Mrs. Lucy E. Sweet	\$ 6 00
Riverside, Cal.:	
Dorcas Society	10 00
Mrs. H. Eugene Davis	6 00
Vancouver, Wash., Mrs. Elmer Kemp	5 00
	27 00

*China Association.*

Shanghai, China, Dr. Rosa Palmberg	10 00
------------------------------------	-------

*Collections.*

Central Association	\$ 7 57
General Conference, Westerly, R. I.	36 39
	43 96
	\$2,988 12

*Cr.*

By cash paid to Tract Society:	
General Fund	\$277 89
African Investigation	10 00
SABBATH RECORDER	2 00
	\$ 289 89

By cash paid to Missionary Society:	
General Fund	\$218 89
Miss Burdick's salary	600 00
Miss West's salary, one year and one month	650 00
Expense of Miss West's trip to China	10 00
Education of Ah Tsu	50 00
China Mission	74
Foreign Missions	15 00
Java Mission	24 50
African Mission	20 50
African Investigation	20 00
Native Help in China	2 00
Home Missions	54 00
	1,665 63

Alfred Betterment Fund	120 00
Alfred University Scholarship, final payment	54 23
Salem College Endowment Fund	50 00
Milton College Endowment Fund	50 00
Milton College for Auditorium Chairs	10 00
Fouke School	200 00
Expenses of Woman's Board	75 40
Ministerial Relief Fund	63 24
China Famine	1 00
Mrs. Annie S. Booth, South Africa	12 00
Battle Creek Church Fund	5 00
Miss Gertrude Ford, Fouke, Ark.	1 00
	\$2,601 39
Balance in treasury June 30, 1912	386 73
	\$2,988 12

MRS. J. F. WHITFORD,  
Treasurer.

Nor knowest thou what argument  
Thy life to thy neighbor's creed has lent.  
All are needed by each one;  
Nothing is fair or good alone.

—Emerson.

Program for Eastern Association.

October 17-20, 1912.

Theme: "Conservation." Isa. liv, 2, 3. "Lengthen thy cords, and strengthen thy stakes."

Thursday Evening.

7.45	Praise and Prayer Service—Rev. A. G. Crofoot.
8.00	Welcome to Delegates—Rev. H. N. Jordan.
8.05	Response—Dea. J. D. Spicer.
8.10	Foreword—Pres. C. W. Spicer.
8.25	Singing—Congregation.
8.30	Sermon—Rev. D. C. Lippincott, Delegate from Southwestern Association.
9.00	Benediction.

Friday Morning.

10.00	Praise and Prayer Service.
10.15	Business.
	(a) Appointment of Committees.
	(b) Communications from Churches.
	Music.
	Annual Reports:
	(a) Executive Committee.
	(b) Treasurer.
	Reports from Visiting Delegates from Sister Associations.
	Reports from our Delegates.
	Miscellaneous Business.
12.00	Adjournment. Benediction.
12.15	Dinner in church dining-room.

Friday Afternoon.

2.15	Prayer and Praise Service.
2.30	Report of Nominating Committee.
	Report of Committee on Petitions.
	Miscellaneous Business.
2.45	Report of Corresponding Secretary.
3.00	Music.
3.05	Message from Woman's Board—Mrs. O. U. Whitford.
3.20	Message from Education Society—Dean Main.
3.35	Music. Offering (S. S. Board, Woman's Board, Y. P. Board).
3.40	Address—Rev. L. D. Seager, Delegate from Southeastern Association.
3.55	Announcements.
4.00	Adjournment. Benediction.
5.00	Supper.

Friday Evening.

7.45	Prayer and Praise Service—Rev. James L. Skaggs.
8.00	Sermon—Rev. E. D. Van Horn.
	Conference Meeting—Rev. Jesse E. Hutchins.
9.00	Adjournment. Benediction.
	Sabbath Morning.
10.30	Sabbath Worship.
	Sermon—Rev. Clavton A. Burdick.
	Offering (Tract, Missionary, Education Societies).
11.45	Benediction.
12.00	Dinner.

Sabbath Afternoon.

2.30	Chalk Talk to Children—Rev. Edwin Shaw.
2.50	Prayer and Praise Service.
3.00	Message from Sabbath School Board—Rev. E. D. Van Horn.
3.15	Message from Young People's Board—Rev. H. C. Van Horn.
3.30	Music. Offering (S. S., Woman's and Y. P. Boards).
3.40	Vesper Service—Rev. Edwin Shaw.
4.00	Adjournment. Benediction.
5.00	Supper.

Sabbath Evening.

7.45	Praise and Prayer Service—Rev. L. F. Randolph.
8.00	Address—Rev. James L. Skaggs.
8.15	Music—Plainfield Quartet.
8.20	Address, Men and Religion Forward Movement—Wm. C. Hubbard.
8.35	Music.
8.40	Address, Men and Religion Forward Movement—John H. Austin.
8.55	Music.
9.00	Adjournment. Benediction.

Sunday Morning.

10.00	Praise and Prayer Service.
10.15	Business.
10.30	Messages from Tract Board:
	(a) Field Work—Wm. M. Stillman.
	(b) Publications—D. E. Titworth.
	(c) Finance—F. J. Hubbard.
11.00	Music.

- 11.05 Paper, "Secular Opportunities of Sabbath-keepers"—C. Laton Ford.
- 11.25 Music.
- 11.30 Tract Society Work—Rev. Theo. L. Gardiner.
- 11.50 Announcements. Benediction.
- 12.00 Dinner.
- Sunday Afternoon.*
- 2.30 Praise and Prayer Service.
- 2.40 Business.
- 2.50 Message from Missionary Board—Rev. E. B. Saunders.
- 3.20 Music.
- 3.25 Address, "An Equal Chance"—Dr. A. C. Prentice.
- 3.45 Address, "Individual Co-operation"—W. B. Davis.
- 4.05 Music.
- 4.10 Message from Joint Committee—Geo. B. Carpenter.
- 4.25 Announcements. Benediction.
- 5.00 Supper.
- Sunday Evening.*
- 7.45 Praise and Prayer Service—Rev. Theo. L. Gardiner.
- 8.00 Address—Rev. R. J. Severance, Delegate from Western Association.
- 8.20 Music—Male Quartet.
- 8.25 Sermon—Rev. H. C. Van Horn.
- 8.45 Evangelistic Service, led by Rev. H. N. Jordan.
- 9.00 Adjournment. Benediction.

### Minutes of the Semi-annual Meeting.

The semi-annual meeting of the Minnesota and northern Wisconsin churches convened with the Cartwright Church, June 14, 1912, at 3 o'clock, p. m. The meeting was called to order by the Moderator, Mrs. F. I. Mack.

In the absence of the Secretary, Mrs. C. J. Carpenter was appointed Secretary pro tem. After singing, Rev. M. Harry offered prayer and Pastor Hurley gave a few words of welcome to the delegates. The Moderator appointed Miss Mildred Langworthy, Mr. C. J. Carpenter and Mrs. George Truman Program Committee. Rev. T. J. Van Horn read the Scriptures from Nehemiah ii, 17; also the Twentieth Psalm and Ephesians vi, 10, and preached the introductory sermon from Nehemiah ii, 20, emphasizing the thought that we must cultivate a personal nearness to God. Singing, "Unspeakably Precious is He." Dismissal.

Sixth-day, at 8 o'clock p. m., meeting opened with singing, "Let Jesus come into your heart." Rev. Mr. Harry read Phil. ii, 1-19 and Rev. Mr. Van Horn offered prayer. Rev. Mr. Harry then preached a very helpful discourse from the text, "Let this mind be in you, which was also in Christ Jesus." Rev. Mr. Van Horn conducted the testimony meeting.

Sabbath morning, 11 a. m. Meeting opened with singing of Doxology. Responsive reading, Psalm lxxxiv. Song, "Sing of His Mighty Love." After reading of the Scripture, Rev. Mr. Van Horn offered prayer and Rev. Mr. Harry preached from the text, "Go out into the highways and hedges, and constrain them to come in." Anthem, "Sun of My Soul." Benediction.

At 2.30 p. m. The Christian Endeavor meeting was opened by a song service. Rev. Mr. Harry offered prayer. The leader, H. C. Babcock, gave a short talk on the topic, "The Duty of Being Pleasant." Many very helpful testimonies were given, and T. J. Van Horn and Mrs. Oscar Davis sang a duet, "My Mother's Bible." Benediction.

Sabbath evening. Song service conducted by

Mrs. Jessie Freeborn. Pastor Hurley read the evening lesson—Luke ix, 10-17. Rev. Mr. Harry offered prayer and a quartet consisting of T. J. Van Horn, J. H. Hurley, Victor Freeborn and C. J. Carpenter sang, "Glorious things of thee are spoken." Pastor Hurley spoke from Luke ix, 13: "Give ye them to eat."

Sunday morning at 11 o'clock meeting was opened with the usual devotions and Rev. T. J. Van Horn preached from Rev. iii, 8: "Behold, I have set before thee an open door." Closing service.

Sunday at 2 o'clock p. m. occurred the business meeting with the Moderator in the chair. The congregation sang and Mrs. Hurley offered prayer. Minutes of last meeting read. The reports from the churches were called for. Rev. Mr. Van Horn gave a very interesting verbal report of the Dodge Center Church. In the absence of Rev. Mr. Harry, Deacon G. G. Coon reported for the New Auburn (Minn.) Church and Pastor Hurley for the New Auburn (Wis.) Church.

The semi-annual meeting will convene with the Dodge Center Church next fall. Mr. Lester Burdick was elected Moderator and Miss Mildred Langworthy, Secretary. Miss Luella Coon and Victor Freeborn were appointed essayists from the Cartwright Church, Mrs. Annie Churchward and Arthur Ellis from the Dodge Center Church, and Mrs. George Truman and Mrs. Madison Harry from the New Auburn (Minn.) Church.

Moved and carried that Rev. T. J. Van Horn be delegate to the Iowa yearly meeting.

Minutes of meeting read, corrected and approved. Adjournment.

3 o'clock p. m. Song and prayer. Sermon by Rev. Mr. Harry from the text, "And the apostles said unto the Lord, Increase our faith." Before the meeting closed we felt that God was drawing nigh. Two expressed a desire to be baptized and join the Cartwright Church. Their requests were granted, baptism to be administered in the near future. Dismissal by benediction.

Sunday evening. Song service, led by Mrs. Ethel Greene. Prayers by Elders Van Horn and Hurley. Rev. Mr. Van Horn read the Scripture lesson and a quartet consisting of David Lawton, Rev. Mr. Van Horn, Rev. Mr. Hurley and C. J. Carpenter sang, "Come, Spirit, Come." Rev. Mr. Van Horn preached from Acts xxiv, 25: "I will call for thee." The quartet sang, "Lean Upon the Saviour." A very helpful and encouraging testimony meeting conducted by Rev. Mr. Hurley followed. One more candidate desired baptism and union with this church.

Adjourned to meet at Dodge Center.

MRS. MAUD BABCOCK,  
Secretary.

That is the note for every man's life. Go on and find out. Go on and believe that the outcome will be whatever God wills, and that whatever God wills is the holy path of our destiny to be trodden without fear.—Rev. W. C. Stiles.

## YOUNG PEOPLE'S WORK

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

### Christian Sociability.

THE YOUNG PEOPLE'S BOARD.

Christian Endeavor topic for October 19, 1912.

#### Daily Readings.

Sunday—The sociable Christ (Luke xv, 1, 2).  
Monday—At a feast (John ii, 1-11).  
Tuesday—Clothed with joy (Isa. lxi, 9-11).  
Wednesday—Social equality (I Cor. xi, 17-22).  
Thursday—Whom to invite (Matt. v, 43-48).  
Friday—An outdoor sociable (John vi, 4-13).  
Sabbath day—Topic: Christian sociability (Rom. xiv, 16-19; xv, 1-3).

Sociability—the state of being companionable, friendly, affable. CHRISTIAN sociability means more.

Christ, while on earth, was sociable, ever unselfishly sociable. He ate with publicans and sinners, in a sociable way. But his thoughts were not of self. He saw an opportunity to come into very close touch with such as were in need of the healing power of the Great Physician. In the desert, when his disciples would have sent the multitude away to buy food for themselves, he said: "They need not depart; give ye them to eat." A multitude fed in the desert!—the deed prompted by a Saviour's heart of love and sympathy. And may we not believe that many in that great crowd were brought nearer to the kingdom because of it? Christ mingled, in a social way, with many others at the marriage feast in Cana. Here again an opportunity for helpful service presented itself and was improved; "and his disciples believed on him." Christ was ever "social to save"—ever giving of himself that others might be made better for it. That is Christian sociability.

What avenues for such service there are open to the Christian every day. A friend who has recently gone to New Mexico to teach, writes: "I never before saw so many people who want to adopt some one. Everybody says, 'I want you to come to my house often and just feel that it is your home.'" How much such an invitation,

given in the Christ-spirit, may mean to many a young person, away from home perhaps and feeling strange and lonely. Just to feel that you have an interest in them and that there is always a welcome for them in your home. Christian sociability in the home may also lead to the winning of souls for Christ. Let us be "social to save" in the home.

The church affords a good opportunity for practicing Christian sociability. At the weekly prayer meeting, at the Sabbath morning service, and again at the meeting of the Christian Endeavor society, there are always the friends with whom we are anxious to exchange greetings, but there are also those whom we should make a greater effort to speak to—the timid one, the stranger, or the one who does not often attend the church services. Could such be more often met with a hearty hand-shake and a cheerful "How do you do? I'm glad to see you," perhaps there would be fewer staying away from church because they "do not feel at home there."

Recently, at a social given by a certain Christian Endeavor society, a large number of young people were gathered and all were apparently having a good time. Among them was a young man, a comparative stranger in the community, who had been invited to attend the social. He went home rather early in the evening and upon being asked afterward why he did not stay longer he answered that he did not seem to be able to get in with the crowd. Evidently some one had failed in the duty of Christian sociability toward that young man. Was it you?

Christian Endeavor socials must mean more than merely a good time for the older members of the society. They must be the means of strengthening the ties of friendship and fellowship between these members and the younger ones. They should be the means of making strangers feel that they really belong to the body of young people in the community. May I quote a paragraph from the Efficiency Campaign literature? In answer to the question, "In what spirit will the social committee do its work?" the following is given: "In the spirit of love and service as Christ went to the marriage feast of Cana. The work of a social committee should be as religious as that of the prayer meeting. It will be 'social to save,' seeking to get close to peo-

ple in order to bring them close to Christ. In this spirit every social will be planned." As we "get close to people" may our lives be such that others may be led to a faith in our Master and theirs.

We suggest that the leader of the meeting encourage a discussion of the papers which follow, on the subject of raising money by means of socials.

#### Socials and Money.

DAISY FURROW.

There is always a reason for doing everything that is worth doing at all. When the request came to me to write on the above topic for this issue of the Young People's page, one of my first thoughts was, Why do we have socials at all? Are they necessary to the best development of the young people of our Christian Endeavor societies?

Answering the second question affirmatively, as we must do to be honest, the first question needs no answer. Then if it is true that we must have social life to fully round out the Christian life in any Christian Endeavor society, the kind of social means very much to us.

Let us take a glance at the general object of the society. The chief reason for its existence is to make soul-winners of our young people. Our pledge itself calls for the highest type of Christian living as is set forth in the first clause, "Trusting in the Lord Jesus Christ for strength." If soul-winning is to be the cause for our societies' being, this object must be sought in all departments of our society work. Much is said today about our low social standards. It is because of these low standards that we must provide means of social intercourse for our young people to keep them in the right way and also to help raise the standards of the world. This is an element in the world's evangelization. Is it raising the world's standard or is it lowering our own when we use our social opportunities for mercenary purposes?

To help any one to know Christ we must first know him ourselves and then have a point of contact with the individual. The great opportunity of the Christian Endeavor social is to gain this same point of contact; therefore nothing should be planned which will in any way hinder this desired result. Yes, all plans should be made

to work to this end. Now is it possible to attain this end as well in giving a social to raise money as it is when money is entirely out of the question? Is it as easy to win one of your school friends to Christ, or one of your neighbors to him at a social to which you have invited them to bring their pocketbooks, as it is at one where you expect nothing from them but that they will have pure pleasure in a clean amusement and take a step—perhaps the first—in the realization that one can have the best time possible when being a good Christian?

In a SABBATH RECORDER of some weeks ago I read eight or ten short reports of Christian Endeavor societies. All but one spoke of having "raised" so much money for some purpose—all good objects—but not one of them mentioned having had any evidence of a soul's being drawn nearer the kingdom. We neglect our chance when we use the time and place to get close to the hearts and lives of people hungry for the love of Jesus and his followers, to raise money. In many churches the Christian Endeavor social affords the only time when the young people of the church are all together. Often there are strangers who at this social will meet these Christian young people for the first time. The efforts should be made to get hold of the strangers and to bring the members closer together that they may do more effectual team-work for Christ—be better soul-winners. The day after a social the questions that are uppermost in the minds of Endeavorers ought to be something like these: "Did I show that sad little stranger that Jesus could help her to be happier?" "Will it help Alice to take part in our next prayer meeting to know that all our society believe in her and are glad to know her?" "I believe Fred will be interested in attending more of our Christian Endeavor socials after last night, instead of going to the pool-room—said he had a dandy time." "I mustn't forget to call for Tom to go to our next Christian Endeavor prayer meeting. He seemed anxious to go?" Too often our thought is of the two or the ten dollars we raised to apply on some pledge. Money is necessary—we could not do without it. But *souls are more necessary. Jesus died on the cross for souls.*

Must the money be "raised" at a social? You say that many people will give in this

way who will contribute to religious work in no other way. Why will they? Is it not because this has been the way provided by Christians for them to give? We have made the rule, not they. People out of Christ are accustomed to paying for all they get in cold metal, and I wonder if they do not come to think they may purchase a place just inside the heavenly gates in the same way. Ah, Endeavorers, is it not ours to show them that Christianity is "the gift of God to every one that believeth"? Why should we need to ask unbelievers for money to help convert these same unbelievers? I say, ask them for money—invite them to buy our goods that our treasury may be full! Or is it a church member who is more willing to pay for a dish of ice-cream than to drop his dime into the collection box, or pledge a certain amount? Why is he more willing? Does he think he is getting something for his money when he holds the thing purchased in his hand? I fear a prayer would not follow his dime and multiply it for God's use. "A dime put into God's treasury with a prayer will go farther for real good than will fifty cents carelessly dropped in." Remember the widow's mite.

Have you thought of the people who are deprived of the social life in our Christian Endeavor societies because they have not the dime to spend for ice-cream? In nearly all our churches we have members rich in love for God, but when food and clothing are provided little is left, at certain times of the year particularly, for anything else. Shall these be kept away, or invited to come and be given the things others are paying for?

Perhaps you say it is easier to break up stiff formalities when people are eating. Well, then eat! Let the expense come out of a general expense fund in your treasury. If you can reach the soul of a friend better when he is eating, feed him with food supplied by missionary money and it will be well used. But let the food be a channel to his soul and not to his pocketbook.

I am proud to know that some of our societies have never raised one cent of money by giving money-raising socials. These societies have treasuries as full, to say the least, as any I have ever known. God grant that the time may soon come when his tithe may be returned with interest and thus make the money-raising social a thing

of the past. Then the needs of our treasuries will always be supplied. May God work through our social life to the salvation of souls.

#### "Socials and Money."

AN ENDEAVORER.

To be social whether in business or religious life one must give as well as receive. It is nothing more than the proof of our Saviour's words, "It is more blessed to give than to receive." Money must be raised to support any kind of an institution. What better method can there be than to unite the social and financial sides?

Let us say that a society pledges itself to raise \$40 toward Miss West's salary. If the young people will then "put their heads together" and plan a Chinese social I am not afraid to warrant that you would be amazed at the interest which would be manifest. Members whom you thought were on the border-line of the society will be only too glad if you will just ask them to help. It is wonderful in how much closer contact you may come with such members while working, and planning with them. You may find another side of their lives which you have never reached before.

In the free social, if I may call it so, the work is always limited to a few. The Social Committee probably make all arrangements for the social while the rest of the members simply come and are entertained. They have no responsible part as when they have a booth or table to serve. At the free social they merely sit around as company and oftentimes feel out of place. This is the case of those members especially who are not active Christian Endeavor workers. In fact, speaking from the experience of my own society, at such social evenings, only the active workers are present. If you let young people feel that you are trying "to get them to be good" they will stay just as far away as possible. I dare say you will reach two young people at the public social where you reach one at the free social.

When do your young people meet and come to know the older people of the church? There is nothing our fathers and mothers enjoy more than coming to a social and having their children wait upon them or seeing them doing active Christian Endeavor work. Do they begrudge the small sum they pay for the meal or good time?

Ask them. Many a parent would come if the child had some part, even if he never went to church. Would the young people be doing the church any service in this way? Think it over.

Many of our young people, probably a large majority, are not earning salaries. They do not feel that they can pledge a regular sum for Christian Endeavor work but are only too glad to do their share in work towards raising any funds. Give them an opportunity and see.

Lastly, I can not refrain from speaking of the influence upon young people of the denomination. They will attend a "paid" social and you can not estimate what the value of your influence upon their lives may be. At least it is not so small that it should be overlooked.

### A Directory of Society Officers.

*Rev. A. J. C. Bond:*

DEAR BROTHER IN CHRIST:—In compliance with your request of September 4, I have obtained the names of the officers of the Christian Endeavor societies of the Central Association. There are five societies, namely, Adams Center, Leonardsville, West Edmeston, DeRuyter and First Verona. There is no society at Brookfield or Syracuse. The officers of the above societies are as follows:

Adams Center:  
*President*, Mrs. C. C. Williams.  
*Corresponding Secretary*, Mary Crosby.  
*Treasurer*, Virgil Langworthy.  
 P. O. Address, Adams Center.

Leonardsville:  
*President*, Mrs. Flora Chase.  
*Corresponding Secretary*, Mrs. R. J. Severance.  
*Treasurer*, Robert Coon.  
 P. O. Address, Leonardsville.

West Edmeston:  
*President*, Mabel Dresser.  
*Corresponding Secretary*, Martha Williams.  
*Treasurer*, Maud Dresser.  
 P. O. Address, West Edmeston.

DeRuyter:  
*President*, Pauline Babcock.  
*Corresponding Secretary*, George Maxson.  
*Treasurer*, Loretta A. Wing.  
 P. O. Address, DeRuyter.

First Verona:  
*President*, Ira A. Newey, R. F. D. No. 1, Verona.  
*Corresponding Secretary*, Mrs. Arthur Franklin, R. F. D. No. 2, Verona.  
*Treasurer*, Marion Dillman, R. F. D., No. 2, Verona.

Fraternally yours,

R. R. THORNGATE.

Verona, N. Y., Sept. 15, 1912.

### News Notes.

PLAINFIELD, N. J.—The Christian Endeavor society had a corn roast a few days since. They went in auto truck to a farm in the country, but had to leave on account of a severe thunder-storm and return to the church parlors where the remainder of the program was carried out.—Pastor Shaw has returned with renewed health, and preached for us September 7.

ASHAWAY, R. I.—During the absence of Pastor Van Horn on his recent trip to Conference our pulpit was supplied by Alexander Smith, superintendent of the West-erly City Mission, and Pastor A. G. Cro-foot of Rockville. The second Sabbath, the members of the Christian Endeavor society took charge of the services, and interesting papers were read by Harris Taylor and the Misses Dorothy and Lois Wells.—The Rev. Ira Lee Cottrell of Alfred Station, a former pastor, was visiting friends in town the latter part of September.—Pastor Van Horn reorganized his Bible-study class of Intermediates, September 21; the class of six members is beginning to do some very creditable work in the history of the New Testament church.—The church has recently been painted and all are pleased with its improved appearance.—The fall church picnics held by the people of the church and community have been begun. They are held on Sundays, at the beaches and other resorts. One has been held at Atlantic Beach, one at Lantern Hill, and one planned for Quonocontaug, for October 6. These are very pleasant affairs and usually well attended.

NEW AUBURN, MINN.—The pastor reports a Ladies' Aid society and regrets that there is no Christian Endeavor society.—Elder J. H. Hurley labored in the church in special meetings in April.

MILTON, WIS.—On August 31 Pastor Bond, Prof. and Mrs. A. B. West and Miss Linda Buten gave most excellent reports of Conference.—The Christian Endeavor society is finishing one of the rooms in the Randolph Home at Fouke, Ark. We are also sending the Lone Sabbath-keepers' Directory to those who live in Wisconsin and Canada.—Our church was dedicated thirty-five years ago September 6. This year the celebration began Friday night with the

sunset curfew; special services Sabbath day with a social evening at the parsonage; Sunday afternoon field services on the church lot; Aid society served supper in the church parlors and the exercises closed with a meeting in the evening.

### Remarkable Organ Plays Colors Instead of Music.

Dr. A. Wallace Rimington, professor of fine arts, Queen's College, London, England, has just perfected a remarkable device which he has named a color-music organ. Recognizing that there has hitherto been no color-tone instrument in any way comparable with music-tone instruments, Professor Rimington constructed his machine. Color has been always bound up in a secondary relation to shape and form. He now proposes to fill this gap, in the same way that music has filled the sound gap. The color sense has long remained dormant with most people. This apparatus is invented to develop it.

In the color-music instrument there are stops and pedals to provide lower and higher, louder and weaker, scales of color. The tints are made paler or deeper and are changed in quality and intensity, like the analogous musical combinations.

Whenever a key is depressed in the tint organ, a corresponding shade appears on a screen, and if a color chord is compressed together combined color harmonies are to be seen. The whole arrangement is similar to the interior of a motion-picture parlor. At one end there is a curtain or screen of white. This is in folds and margined with an ebony-black frame and bands of pure-white light. Upon this at first a faint rose tint is shown. Even as we enjoy it, it fades, and its subtle purity gives way to darkness. Then follow three successive phases of rose with intervals, the last strong and prolonged.

While it lingers a rapid scene of pale-lavender notes flits across the screen in growing crescendo as violet finally appears. In turn, this is shot with amethyst, breaking in pleasant interruptions to a unity of ruby. Eventually the warmer tints of the opening theme return. This movement is interwoven with a garnet, and then a delicate primrose, as little runs and flashes pulsate through several passages of indescrib-

able cinnamon to a final topaz. Then interweavings of sudden greens and peacock blue. The eye revels in the magnificence of color.—*Popular Mechanics*.

### The Seventh-day Baptist Education Society—Annual Report.

Alfred, N. Y., September 25, 1912, at 7-30 p. m.

The meeting was called to order by President William C. Whitford.

Prayer was offered by Rev. B. F. Rogers.

The Secretary read the following list of officers and directors nominated for the Society by the General Conference:

#### THE EXECUTIVE BOARD OF THE EDUCATION SOCIETY.

*President*, Rev. Wm. C. Whitford, Alfred, N. Y.

*Corresponding Secretary*, Rev. Arthur E. Main, Alfred, N. Y.

*Recording Secretary*, Prof. Earl P. Saunders, Alfred, N. Y.

*Treasurer*, Prof. Paul E. Titsworth, Alfred, N. Y.

*Vice-Presidents*, Rev. L. A. Platts, Los Angeles, Cal.; Rev. L. E. Livermore, Lebanon, Conn.; Rev. T. L. Gardiner, Plainfield, N. J.; Rev. W. L. Burdick, Alfred, N. Y.; Rev. E. D. Van Horn, New York, N. Y.; Rev. I. L. Cottrell, Alfred Station, N. Y.; Rev. Walter L. Greene, Alfred, N. Y.; Prof. Albert Whitford, Milton, Wis.; Pres. Wm. C. Daland, Milton, Wis.; Pres. Boothe C. Davis, Alfred, N. Y.; Pres. Charles B. Clark, Salem, W. Va.; Prof. S. Whitford Maxson, Nortonville, Kan.; Supt. Henry M. Maxson, Plainfield, N. J.; Prof. C. R. Clawson, Alfred, N. Y.; Prof. G. M. Ellis, Battle Creek, Mich.; Prof. Fred S. Place, Alfred, N. Y.; Hon. Geo. H. Utter, Westerly, R. I.; David E. Titsworth, Plainfield, N. J.; Vernon A. Baggs, Alfred, N. Y.; Frank E. Stillman, Alfred, N. Y.; Louis C. Livermore, Independence, N. Y.; Jesse F. Randolph, Salem, W. Va.; W. R. Potter, Hammond, La.

*Directors*, E. E. Hamilton, Alfred, N. Y.; Prof. A. B. Kenyon, Alfred, N. Y.; Prof. J. N. Norwood, Alfred, N. Y.; Prof. Frank L. Greene, Alfred, N. Y.; Prof. L. B. Crandall, Alfred, N. Y.; Prof. Clarence L. Clarke, Lewiston, Idaho; Curtis F. Randolph, Alfred, N. Y.; Mrs. Wm. C. Whitford, Alfred, N. Y.; Mrs. Amanda M. Burdick, Alfred, N. Y.; Mrs. Belle G. Titsworth, Alfred, N. Y.

On motion it was unanimously voted that the Secretary cast one ballot for the above-named nominees.

The Secretary cast the ballot, as voted; and the persons named were declared elected.

The Annual Report of the Executive

Board to the General Conference was adopted as presented.

It was voted that, when we adjourn, we adjourn to meet at Alfred, N. Y., on the third First-day in September, 1913, at 7.30 p. m.

A bill of the American Sabbath Tract Society for \$35.30, for 300 printed reports of this Society, was audited.

Adjournment.

WILLIAM C. WHITFORD,  
President.

EARL P. SAUNDERS,  
Recording Secretary.

### Pastors and Denominational Interests.

Whenever the place and work of Seventh-day Baptist pastors are considered it must be remembered that more is demanded of them than is demanded of pastors in large and popular denominations. One may go with the crowd, and be successful—as success is usually defined—without very strong convictions. It is easy to be “No. 40” in a company of workmen for whom a leader makes all plans. On the other hand, a man must be both broad and strong to stand alone, or lead a minority against prevailing currents of faith and practice. If a denominational polity brings pressure and guidance from without, “by authority,” little of strength and leadership is demanded of individual pastors. When all denominational relations and obligations are voluntary, and the cohesive forces are from within, the relation of pastors to denominationalism and denominational work is vastly different. That Seventh-day Baptist pastors ought to be leaders in their churches, in the best sense of that word, is an axiom. That question is not open for debate. There can be neither denomination, denominational polity, nor work unless local pastors are efficient teachers and leaders in denominational matters. Coöperation, cohesion, and denominational existence:

*Depend on the quality and attitude of our pastors more than on any other human agency.*

Take note of this paragraph. It is made a paragraph for sake of emphasis. Pastors, please note it. Theological students, please note it. Deacons and “leading men,” please note it. Note it, you

who hold your pastor in high esteem and seek to aid him. Note it, you who do not take much stock in the pastor, nor in denominational matters. Note it, you who go to church occasionally; to prayer meetings seldom; to church business meetings never. It concerns you all. Each of you is helping to “make or break” your pastor. Each pastor enters into the problems of the denomination, and each member of a pastor’s church takes part in denominational problems, through him, as well as in an individual capacity. Neutrality is impossible. Negative goodness becomes positive evil. Neglect is opposition. All coöperative movements prove this. Silence may be powerful false testimony. Absence from “picket duty” deserves court-martial. An illustration will make all this plainer: A farmer has four sons. Each is under the same obligations. Each is able to do his share in the farm work, and to exert helpful influence in the life of the home. The father makes the same request of each. Two bear their part promptly and gladly. One is querulous and shirking. One claims the right to cultivate his own field and declares that he has neither time nor money for the common interests of the family. What of that family and its interests? Which of these four sons think ye, does the will of his father—and his plain duty?—*A. H. Lewis, D. D., in SABBATH RECORDER, 1906.*

Oh, you say, God does not speak to men now as he spoke to Abraham. I do not believe it. I think the true thing to say is that men do not listen as Abraham listened. We do not give God the chance to speak.

“I am listening, Lord, for thee,  
What hast thou to say to me?”

Quite easy to sing in a crowd; but we want to learn to practice it in our own individual life; and the practice means that we must take time to speak to him of our work and his work; of our need and responsibility; of our sorrows and of our joys; of our defeats and of our victories.—*C. Campbell Morgan.*

Be good that you may be well; be well that you may be good.—*Phillips Brooks, from “The Beloved Physician.”*

## HOME NEWS

FARINA, ILL.—I wish the RECORDER readers to learn something about the religious awakening that Farina has had this summer.

Many of us have had an increasing anxiety for the irreligious people of the town and vicinity for some time, particularly for the men and boys. Fayette County, is “dry” with the exception of the township directly west of us, and its saloon has been making drunkards of many in this vicinity. Then, too, the churches needed a revival within themselves, so we decided to hold union evangelistic services. On the twenty-first of July the Knowles-Fischer evangelistic party, of six members, began a four weeks’ campaign. An almost new tent, with splendid equipment, and with seating capacity for 1,500, was set up on a convenient street in town. Preparation for the meetings had been made by holding cottage prayer meetings, union preaching services, and exchange of pastors; by choir rehearsals; by appointing of committees; and general advertising.

Mr. Fischer, the singer, has had an experience of about twenty years in evangelistic work, over ten of which were spent as singer with Billy Sunday. He is a splendid leader in such work and with his large choir and orchestra added much to the success of the meetings.

Mr. Knowles, the evangelist, was once a drunkard. This fact, with his forceful preaching, caused many to hear, think, and at length to accept Christ.

For nearly two weeks no invitations were given, but conversions were occasionally realized in the morning cottage prayer meetings. During the last two weeks of the meetings, there were over one hundred conversions, the majority of whom were men, and some of them were hard-drinking men. Our Sabbath morning services were held in the tabernacle and were especially helpful meetings. The one on August 10 was one of the best meetings that I ever attended. After a strong sermon by the evangelist, individuals went through the congregation engaged in personal work. Backsliders went forward, and at length

nearly all in the congregation went forward, and kneeling in prayer received a spiritual refreshing from God. This never to be forgotten service was concluded with hand-shaking. The part that our church served in raising money, assisting in the orchestra and choir, in the cottage prayer meetings, and in personal work was very gratifying to their pastor and to the evangelistic party, and was a powerful recommendation for our cause to the many hundreds who attended the meetings.

On the second Sabbath after Conference I baptized five persons, and these and two others have been received into the church. Of these one was restored to membership with us after an absence of about thirty years, and three were converts to the Sabbath. There are many others about us who acknowledge that the Seventh-day is the Sabbath, but they have not had the courage to accept it. I believe that our people never had a better opportunity to help the people of Farina and vicinity than they have now, for they are recognized as leaders in Christian living and in Christian activities. During the meetings it was no uncommon thing for fifteen or twenty of our young people to be seen in personal work, and I am glad to say that they are still working. Since the meetings closed we have been holding three cottage prayer meetings on Tuesday nights with an attendance of seventy-five or more.

To conserve the good results obtained among the men we have organized a Y. M. C. A. I will write of this at another time, for my letter is already too long.

WILLARD D. BURDICK.

### A Shut-in Person.

The superintendent of a city school was making an appeal for a collection for a shut-in society, and he said: “Can any boy or girl tell me of any shut-in person mentioned in the Bible? Ah! I see several hands raised. That is good. This little boy right in front of me may tell me. Speak up good and loud that all will hear you, Johnnie. “Jonah,” shrieked Johnnie.—*The Christian Register.*

“Help others when you can, but never give what you can not afford to, simply because it is fashionable.”

## SABBATH SCHOOL

LESSON II.—Oct. 12, 1912.

CLEAN AND UNCLEAN.

Lesson Text.—Mark vii, 1-23.

*Golden Text.*—"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. xiv, 17.

DAILY READINGS.

First-day, Matt. xxiii, 1-22.

Second-day, Matt. xxiii, 23-37.

Third-day, Rom. xiv, 1-23.

Fourth-day, Col. ii, 8-23.

Fifth-day, Lev. xi, 1ff.

Sixth-day, Matt. xv, 2-20.

Sabbath-day, Mark vii, 1-23.

(For Lesson Notes, see *Helping Hand*.)

### Not a Hungry Congregation.

Dean Hole, in his "Memories," tells an amusing story of a church collection on a Sabbath when the congregation happened to be unexpectedly large. The rector, seeing that there was only one alms-dish, beckoned to a rustic, and bade him go through the garden into the rectory dining-room and bring a dish from the table. "Take it down one side of the north aisle and up the other," he said, "and then bring it to me." The rustic came back with the dish, as ordered, and presented it to the people on either side of the aisle. Then, approaching the rector, whispered in his ear: "I've done as ye told me, sir. I've taken it down yon side the aisle and up t'other—thy'll none of 'em 'ave any." No order had been given to empty the dish, and it was full of biscuits!—*Exchange*.

### Beat His Record.

The elevator in which the magazine editor was ascending dropped from the sixth floor, but the great man escaped serious injury. As he emerged from the wreck, a friend stepped up to him and said: "Quick professional work, old man. You went through half a dozen stories in about as many seconds."—*Epworth Herald*.

"The sweetest, most loving judgments of others come from those who are most unsparing in their judgments of themselves."

## The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor.

L. A. Worden, Business Manager.

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

TERMS OF SUBSCRIPTION.

Per year ..... \$2.00

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

No paper discontinued until arrearages are paid, except at the option of the publisher.

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

Advertising rates furnished on request.

## 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.

Let the man who goes to church, who reads the Bible, feel that it is peculiarly incumbent upon him so to lead his life in the face of the world that no discredit shall be brought upon the faith that he professes.—*Roosevelt*.

### FOR EXCHANGE.

\$1,400 equity in house and lot in Alfred, New York, to exchange for lots or acreage in any S. D. B. community. Excellent chance to educate your children or to retire to a model community.

Box 367 Dunellen, N. J.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.

Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.; Miss Phebe S. Coon, Walworth, Wis.

Recording Secretary—Mrs. A. J. C. Bond, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. J. F. Whitford, Milton, Wis.

Editor of *Women's Work*, SABBATH RECORDER—Mrs. George E. Crooley, Milton, Wis.

Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.

Secretary, Southeastern Association—Mrs. Will F. Randolph, Lost Creek, W. Va.

Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.

Secretary, Western Association—Mrs. Daniel Whitford, Alfred Station, N. Y.

Secretary, Southwestern Association—Mrs. Horace D. Witter, Gentry, Ark.

Secretary, Northwestern Association—Mrs. Nettie M. West, Milton Junction, Wis.

Secretary, Pacific Coast Association—Mrs. E. F. Loofboro, Riverside, Cal.

### SABBATH SCHOOL BOARD.

President—Eale F. Randolph, Great Kills, N. Y.

Recording Secretary—Edward E. Whitford, 523 West 151st Street, New York City.

Treasurer—Charles C. Chipman, 220 Broadway, New York City.

Vice-Presidents of the Corporation only—Henry N. Jordan, Herbert C. Van Horn, O. A. Bond, R. R. Thorngate, W. D. Burdick, Geo. B. Shaw, G. H. F. Randolph.

Board of Trustees—Eale F. Randolph, Rev. Edwin Shaw, Royal L. Cottrell, Charles C. Chipman, Rev. Edgar D. Van Horn, Stephen Babcock, E. E. Whitford, Dr. Alfred C. Prentice, Dr. Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson.

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

### YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. A. J. C. Bond, Milton Junction, Wis.

First Vice-President—Fred Babcock, Albion, Wis.

Second Vice-President—Robert West, Milton Junction, Wis.

Secretary—Carrie Nelson, Milton, Wis.

Corresponding Secretary—Linda Buten, Milton Junction, Wis.

Treasurer—Philip L. Coon, Milton, Wis.

Trustee of United Society—Rev. Wm. L. Burdick, Alfred, N. Y.

Field Secretaries—E. Mildred Saunders, Ashaway, R. I.; R. R. Thorngate, Verona, N. Y.; Mrs. Walter Greene, Alfred, N. Y.; Mildred Lowther, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Daisy Furrow, Riverside, Cal.; Rev. Peter Taekema, Rotterdam, Holland; Anna West, Shanghai, China.

### BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.

Recording Secretary—Frank Hill, Ashaway, R. I.

Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; Andrew North, Dodge Center, Minn.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Alfred Station, N. Y.

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.

Adams Center, N. Y.

GRANT W. DAVIS,  
ATTORNEY-AT-LAW.  
Money to loan. Mortgages for sale. Five and six per cent investments made.

Plainfield, N. J.

PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY.  
Babcock Building.  
Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN,  
COUNSELLOR-AT-LAW.  
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.  
First semester begins September 17, 1912.  
New catalogue sent upon request.

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

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

THE TWENTIETH CENTURY ENDOWMENT FUND.

For the joint benefit of Salem, Milton, and Alfred. The Seventh-day Baptist Education solicits gifts and bequests.

THE SISCO FRUIT COMPANY (Incorporated).  
Operating a farm at Sisco, Florida.  
Stock for sale at ten dollars a share.

New York City.

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

C. C. CHIPMAN,  
ARCHITECT.  
220 Broadway. St. Paul Building

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

ORRA S. ROGERS, Metropolitan Manager,  
Phoenix Mutual Life Insurance Company,  
149 Broadway, New York City.

Utica, N. Y.

DR. S. C. MAXSON,  
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,  
ATTORNEY AND COUNSELLOR-AT-LAW.  
1308 Tribune Building, Phone Central 5922.

## Spiritual Sabbathism

By Abram Herbert Lewis, D. D., LL. D.

Contains 309 pp. Table of contents: Remains of Paganism in Christianity; Pagan This splendid volume contains 223 pp. and a photogravure of the author. Table of contents: Preface; Editorial Note; The Temporal and the Eternal: 1. Importance of the Contrast; 2. The contrast in animism; 3. The contrast in mythology; 4. The contrast in astrology; 5. The contrast in religion; 6. The contract in philosophy; 7. The intellectual dilemma. Biblical Sabbathism: 8. The spiritual power of Hebraism; 9. The fourth commandment; 10. The work and the rest of God; 11. Creation and redemption; 12. The root of authority; 13. The sabbathism of the Psalms; 14. The Pharisees; 15. The Christ. No-Sabbathism and the Sunday: 16. The resurrection of the sun; 17. The Sunday of Mithra; 18. Mythology enters as Gnosticism; 19. Jehovah rejected as the Demiurge; 20. Justin, Tertullian, the Didache; 21. Sunday legislation begins. Sabbatarianism: 22. Roman Catholic; 23. Rejected by the reformers; 24. Puritan. The Present Situation: 25. The decay of Sunday; 26. How can we attain spiritual sabbathism?; 27. Protestants must lead. Appendix: Notes and References. Price, \$1.50.

## Bible Studies on the Sabbath Question

By Arthur Elwin Main, D. D., L. H. D.

Second edition, revised and in larger type than the first; contains 107 pp. This is the "boiled down" argument scientifically prepared from a modern and critical viewpoint by which a considerable number of very thoughtful and devoted Christians persuade themselves that it is the will of God for the Sabbath to be kept on Saturday each week and not on Sunday. Candid keepers of "first day" who desire to understand the point of view of those who think them entirely wrong could get no better statement of the adverse position than this. And incidentally they will find much very cogent material on the reasonableness of Sabbath rest and the right manner of observing it, which applies as effectively to Sunday as it does to Saturday.—*The Continent*. Price: Cloth, 50c; Paper Covers, 25c.

## Paganism Surviving in Christianity

By Abram Herbert Lewis, D. D., LL. D.

Contains 309 pp. Table of Contents: Remains of Paganism in Christianity; Pagan Methods of Interpreting the Scriptures; Asiatic Pagan Water-Worship; Water-Worship in Northern Europe and in Mexico; Greek Water-Worship; Pagan Water-Worship Transferred to Christianity; Pagan Sun-Worship; Sunday Observance Unknown to Christianity before the Middle of the Second Century; State Religion a Pagan Institution; Control of Christianity by the State under Constantine and His Successors; Constantine's Legislation concerning the Pagan Sunday; Other Forms of Pagan Residuum in Christianity; Five Conclusions—The Fundamental Principles of Protestantism Involved in Present Issues. Price \$1.75.

## Rev. Abram Herbert Lewis, D. D., LL. D.

### A Biographical Sketch

By Theodore L. Gardiner, D. D.

This volume contains 106 pp. Its chapter captions are: His Childhood; His Home in Wisconsin; His College Life; Beginning His Life Work; Hard Work and Broken Health; Teacher, Pastor and Reformer; The Way Open; Hopes Realized; Labors at Home, Studies Abroad; The New Church—Secretary and Editor; Crossing the Bar. Price \$ .75, Cloth.

Any of these books will be sent prepaid upon receipt of price.

AMERICAN SABBATH TRACT SOCIETY PUB. HOUSE

PLAINFIELD, NEW JERSEY

# The Sabbath Recorder

### TRUE TO GOD AND MAN.

We owe allegiance to the State; but deeper, truer, more,  
To the sympathies that God hath set within our spirit's core;  
Our country claims our fealty; we grant it so, but then,  
Before man made us citizens, great Nature made us men.

He's true to God who's true to man; wherever wrong is done,  
To the humblest and the weakest, 'neath the all-beholding sun,  
That wrong is also done to us; and they are slaves most base,  
Whose love of right is for themselves, and not for all their race.

God works for all. Ye can not hem the hope of being free  
With parallels of latitude, with mountain range or sea.  
Put golden padlocks on Truth's lips, be callous as ye will,  
From soul to soul, o'er all the world, leaps one electric thrill.

'Tis ours to save our brethren, with peace and love to win,  
Their darkened hearts from error, ere they harden it to sin;  
But if before his duty, man with listless spirit stands,  
Erelong the Great Avenger takes the work from out his hands.  
—James Russell Lowell.

### —CONTENTS—

EDITORIAL—An October Day on the Erie; The Western Association; The Edu- cation Hour; A Sabbath Morning at Alfred; The Sabbath Service; Mis- sionary Hour; The Association Prayer Meeting; The Tract Society's Debt . . . . .	481-488	port of the Board of Managers; Ob- servations From Mokanshan; Month- ly Statement . . . . .	495-498
EDITORIAL NEWS NOTES—Honesty Re- warded; The Fleet Assembling; Turkey Yields the Point; Greeks in America Stirred Up; To Preserve the Birds . . . . .	488	WOMAN'S WORK—A Dream (poetry); Annual Letter of the Woman's Ex- ecutive Board; Mrs. Anna Camp Randolph . . . . .	499-502
SABBATH REFORM—Faith Establishes the Law . . . . .	490	Annual Report of the Sabbath School Board . . . . .	502
Conference, 1912—Essentials for Im- proved Industrial Conditions in the Rural Community . . . . .	491-494	YOUNG PEOPLE'S WORK—Report of Fred I. Babcock; Report of H. M. Pierce; Christian Endeavor Officers; Alfred Notes; News Notes . . . . .	504-506
MISSIONS—Seventh-day Baptist Mission- ary Society—Seventieth Annual Re-		CHILDREN'S PAGE—Some Blue Jay Ways An Apology . . . . .	507 508
		MARRIAGES . . . . .	509
		DEATHS . . . . .	509
		SABBATH SCHOOL . . . . .	512