

# Books for Your Library

## 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

## REMOVE THE STONES OF STUMBLING.

O my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride, and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead, tomorrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day,—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! how you would go instantly and do the thing which you might never have another chance to do.

—Phillips Brooks.

## —CONTENTS—

EDITORIAL—Denominational Difficulties; Difficulties in Common With Others; Difficulties of a Rural People .....	257-260	Annual Corporate Meeting of the Sabbath School Board .....	276
EDITORIAL NEWS NOTES—Fierce Battle in Nicaragua; Shameful Neglect of the Veterans; Beg for Union With Greece.....	261	WOMAN'S WORK—Mrs. Winthorpe is Ashamed .....	277-280
Annual Meeting .....	262	Golden Wedding at Boulder .....	280
Annual Meeting of Missionary Society.....	262	To the Rev. and Mrs. Samuel R. Wheeler...	281
Conference, 1912—President's Response to Welcome and Opening Address.....	263-274	Annual Meeting of Ohio Churches.....	281
A Call for an Evangelistic Conference.....	274	YOUNG PEOPLE'S WORK—Hopefulness; Improving the Mind; News Notes.....	282-286
MISSIONS—Monthly Statement .....	275	DENOMINATIONAL NEWS .....	287
Study in the Gospel of John.....	275	Children's Home Farm Work .....	287
Sons and Daughters of the Mountain.....	276	Tract Society—Meeting of Board of Directors	288
		SABBATH SCHOOL .....	288

# 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

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 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

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.

## American Sabbath Tract Society

EXECUTIVE BOARD.

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

Recording Secretary—A. L. Titsworth, 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. Wayland D. Wilcox, Alfred, N. Y.

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

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

### 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. 9.

PLAINFIELD, N. J., AUGUST 26, 1912.

WHOLE NO. 3,521.

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.

## EDITORIAL

### Denominational Difficulties.

From Editor's Conference Address.

I have been requested to talk about denominational difficulties. Somebody must think we have some, and I for one sincerely hope we have. The terms "difficult" and "hard" are sometimes used synonymously and are exceedingly broad in their application. For our present purpose we use the word difficulties as referring to something requiring labor, trouble, or painstaking to overcome. Matters are sometimes difficult to understand, hard to manage, and the problems connected therewith are perplexing, and require skill and wisdom to solve. A thing is difficult when perseverance, arduous toil and persistent efforts are required in order to bring it to pass. Among the synonyms for difficulty we find hindrance, obstacle, obstruction, impediment. These are not necessarily bad for a denomination, as some suppose, but may be the very things required to put life and power and character into a good cause.

Lowell said, "The wise gods have put difficulty between man and everything that is worth having," and it was Burke who declared, "Another source of greatness is difficulty." So we must at the very outset assume that many things we call difficulties are not necessarily obstructions to prog-

ress; but when properly met they may prove advantageous. A denomination that never had any difficulties to overcome, never any puzzling questions to straighten out, no hard problems to solve, no self-sacrificing work to do, must indeed be weak and good for nothing.

A small and widely scattered people, compelled as we have been to stem the tides of opposition from both the religious and the business world, must necessarily know something about difficulties. And if I mistake not, many of these, though at times seeming hard and serious, have resulted in good; while some that seemed to threaten disaster have in the end brought blessings. If some of our difficulties had not developed in us as a people certain staying qualities, marked independence of thought, and something of sterling worth in character, we should long ago have been wiped out. Difficulties patiently endured, victoriously outlived by an individual, are a hundred fold better for him, than an easy-going, drifting life without obstacles. The same is true of a denomination. Therefore in some cases we may have reason to thank God for difficulties. One thing is certain, I would not pray that Seventh-day Baptists may have an easy time. That would undoubtedly be a curse to them. Whenever any church or denomination begins to live on easy street, then good-bye to real spirituality; good-bye to the things that develop strong Christians; the good fight of faith is given up, and the flood-tides of worldliness are let in.

The greatest boon that could come to us as a people, would be, not the ability to avoid all difficulties, but rather the mind and spirit of genuine loyalty that move us to face them squarely, and by self-sacrificing, faithful effort, to meet and overcome them. For this let us pray. To this end let us plan and toil. Upon this let us set our hearts.

If, however, we are to overcome our difficulties, we must remember two things: (1) Be careful not to magnify them and

imagine them greater than they are; and (2) difficulties are most sure to disappear before him who keeps a cheerful, hopeful spirit, and who persistently refuses to be discouraged. Difficulties will accumulate before any people given to groaning over their hard luck and to magnifying their mistakes, and who are continually prophesying ill. Hindrances may easily intimidate and handicap the pessimist; but they can seldom down an optimist. In him they should become a stimulant to greater activity and a source of resolution and strength.

\*\*\*

### Difficulties in Common With Others.

In their efforts to evangelize the world, Christians of all denominations find difficulties to encounter; hence many hindering things may be classed as difficulties common to all. Every denomination has to contend against the powers of evil that threaten to ruin the home and the church and that combine to drag men to ruin. Every denomination feels the pressure of worldliness, realizes the opposing tendencies of questionable amusements, and suffers from the undermining influences of skepticism. All have to face financial difficulties, and so far as I know all have trouble in finding those who are willing to consecrate their lives to the gospel ministry.

I do not suppose, however, that I am expected to name here only those that are exclusively our own difficulties. There are some which, though common to all, come upon us with such added force that they may properly be called denominational. The fact that they cause us concern is reason enough for their being mentioned here.

First, then, we notice that thirty or forty years of scientific biblical criticism have brought the church to a trying ordeal through which it can not well pass without something of a struggle. It has largely changed the attitude of the people toward the church and the Bible, until many realize the necessity of searching more carefully for the fundamentals of Christian faith, and the need of some modification and restatement of doctrinal dogmas. Right alongside these movements among scholars have come the modern sociological movements, until the church today stands

face to face with a crisis due not only to changes in its creed but to changes regarding the practical work to be done for humanity. Formerly the church was the main educator in lines of religious belief, and was the principal agency in reforms and in respect to the directive forces in society.

Today scholarship, philosophy, business, socialistic orders, the strange craze for amusements, labor unions and many other things have come to the front, taken possession of the hearts of the multitudes, and become formative forces in competition with the church. It is also apparent that the church itself is being affected by these influences until its old-time spiritual power has become impaired.

The question is more and more being forced upon the church as to what part it shall take in making the world of tomorrow. The controversy between labor and capital has brought to the front problems which the political world has been unable to solve, and before which the industrial world seems powerless. The church faces a crisis such as has never been known before. Is it anything surprising then that it has difficulty in finding itself and in adjusting its forces to the new conditions? Contending forces have turned the minds of men away from spiritual things, until they even seem indifferent to the tendency to remodel theological views. Evidently we are up against a real difficulty in the presence of these changed conditions. What can the church do?

I believe the case is not nearly so hopeless as some seem to think. Never was there a time when so many influences for good were abroad in our land. Already the signs of a healthy reaction are here. This is true both in matters of belief regarding the Bible and in respect to sociological activities to bridge the chasm between the contending parties. God is still present with his people. He has led them safely through many a crisis, and he will lead us through this one.

The church needs no new gospel. It will clothe the dear old Gospel in a garb of present-day definitions and modern terms of thought, without the sacrifice of a single principle, and with this will go forth to spiritualize the social influences at work about us, to evangelize the communities that know not the Christ, and to

take up social services that will once more unite the masses with the church and bring in the promised day of peace. More and more will the church show its interest in the problems confronting the working man; more and more will its leaders build upon the fundamentals of the Christian faith. The only thing that can save the world is a revival of the consciousness of sin in the hearts of men. No other organization but the church will do this. There are now more great spiritual leaders in the church whose hearts are enlisted in social reforms than in any other body, and a new spirit of evangelism is springing into being, which will arouse the hardened consciences of men. The world through this will be given a conscience, and the message of peace will do its perfect work.

When we all become filled with this spirit of confidence that God will uphold his word in this crisis as he has done in all others, and leaving that with him, join heart and hand with our brethren in services of love for fallen humanity, this denominational difficulty will fade away.

\*\*\*

### Difficulties of a Rural People.

The country church predominates in our denomination; and with a Sabbath-keeping people the rural districts, including the farm and the village, offer the best opportunities for unmolested and ideal church life. It requires only a glance at the membership of our churches, both in city and country, to see that nearly all our strong active members, our teachers and preachers, are country-bred. For many years to come we must continue to look to the country for the bone and sinew of church and denominational life. And we shall make a fatal blunder if we ignore the practical, ever-present problem of the country church.

If we look carefully into this question, we shall not only see that the smaller rural churches have furnished most of our strong men, that even churches now extinct have added many leaders upon whom we depend today, but that, if we are to have a future, the country church is still to be our main strength and stay.

Notwithstanding all this we are distressed over the constantly diminishing numbers and the prospective extinction of many of our rural churches. The drift-

ing into the cities of both young men and women as soon as they are able to earn a living, and the consequent loss of most of those who go, are alarming; and the empty meeting-houses in the country where once worshiped our fathers in large audiences is depressing in the extreme. Thoughtful minds are looking at the tendencies of our time with great misgiving and with much anxiety.

It is thus apparent that, prominent among the denominational difficulties, we must place the problem of the country church. Every other denomination is wrestling with the same problem, and for similar reasons. But others can strengthen the cause in rural districts by uniting churches of different creeds into one union church wherever the doctrines that separate them are non-essential; but where such fundamental truths as the Sabbath truth and that of baptism make the line of separation, such union is impossible. We must stand alone, and stem every tide that would overwhelm the truth entrusted to us, or be wiped out.

Along with this general question of keeping the country churches alive and strong, come the attendant problems of support, of securing pastors and shepherding the flocks, of membership and of work.

#### SCARCITY OF PASTORS.

Since most of our pastors come from these churches it is evident that a decline of interest and spirituality in the country church tends to cut off the supply of candidates for the ministry. It is like cutting off the stream by drying up the springs. The small church is the fountainhead. Hence if we would overcome the difficulty of a scarcity of ministers we must put new life into our rural churches. It will be difficult to do this without consecrated pastors who are willing to cast in their lot with the country people, be one among them, and share their common lot. It can never be done by pastors who simply make the rural church a place to practice in until a door opens for them in the large towns,—and that, too, always with an eye open for some better, larger chance. It must be done by pastors who are willing to take the country church upon their hearts, and to make the church an attractive social center for all the countryside as well as a spiritual center for worshipers.

What better work can a strong young pastor ever hope to find? It is indeed a great thing for a young minister to gather around him the young life of such a church and by every allowable device strive to make country life attractive to the young men and women, and thus hold them to the good and the true. What better work was ever done among Seventh-day Baptists than that done by the faithful old pastors who served the small churches from which came such men as our own Lewis, and Prentice, and Maxson, and Hull, and Williams, and a score of others easy to name?

In these days of the changing order we are coming to realize the value of some social center to which the people young and old can go for inspiration and for congenial friends. Man's social nature demands such places of rendezvous, and country people as well as others are bound to have them. Whether these centers are the saloon, the dance-hall, the pool-room, the club or the church settles the question as to the quality and character of both individual and community life.

An attractive social center where all the best interests of the community can find genuine sympathizers, where the leaders are active and interested in every line of sociological as well as moral and spiritual upbuilding, where proper amusements are found, and where educative movements along practical lines are cherished, is a grand thing for the rural districts. Such centers there must be if people are expected to be satisfied to remain in the country. The schools can supply the demand so far as education is concerned. What better could the churches do than to make themselves social centers that will lessen if not prevent the attractions of many objectionable places. The atmosphere of the corner grocery and shops, where men and boys meet to rest and visit and play, is not the very best in which to grow morals. If our churches could provide attractive places for resting, conversation, reading and innocent amusements, where those seeking places to rest and visit could be made welcome, and where they could feel at home, one great step would be taken toward bridging the chasm between the church and the world. It seems to me that this would make country life more attract-

ive, and go a long way toward solving the problem of the country church.

The dynamics of every forward movement of the race has been furnished by religion, and when our people are once more awakened to the dynamic power of the spirit of true evangelism, that of the pentecostal sort; when they fully realize that the social dynamics of true reform still inheres in Christianity, and all unite to make the churches centers of helpful movements in behalf of the suffering, then shall we take on new life and never till then. No man can estimate the power of the church in shaping public opinion, and in no way can a man put in his life to better advantage than in consecrated labor to bring the church up to an appreciation of her high privilege and power in the world's work. She must not regard herself as established for mere sociological lectureships, but she must remember that her function is spiritual and that she is expected to spiritualize everything she touches.

No labor union, no lodge, no social club can ever become a substitute for the right kind of a church, with its high ideals and its altruistic missionary spirit. And the country or village—indeed, I might say the denomination that ignores this fact, ignores the one power which has moved the world in all ages.

Several of our own pastors are already busy working out some of these problems, with excellent results, and we bid them Godspeed in their good work.

---

Friendship, what is it? Do smiles, words of cheer, and kind actions constitute it? Are those who never upbraid, but meet all our deeds with words of praise, who flatter us on every possible occasion, to be considered true friends? Their attentions may be pleasant to our vanity and conceit, and keep us in the best of humor with ourselves, and we may think their company very desirable, yet they will not do to put faith in, for their amiable behavior is often the cloak of self-interest.—  
*From Great Thoughts.*

---

Every optimist moves along with progress and hastens it, while every pessimist would keep the world at a standstill.—  
*Helen Keller.*

## EDITORIAL NEWS NOTES

### Fierce Battle in Nicaragua.

On the fourth day of the battle in which the Nicaraguan rebels tried to capture Managua, the capital, the attacking forces were repulsed and the city saved by the valiant services of United States marines. The marines had been landed to guard the United States Consulate, and it seems that this building and the governor's palace near by were made special targets by the rebels. When it became necessary for our sailors to take a hand in the fight, their superior marksmanship soon made itself known, and the besieging army, unable to endure the withering fire, beat a retreat. At this writing, all Americans are reported safe.

### Shameful Neglect of the Veterans.

The delay of Congress in passing the pension appropriation bill is causing much distress on the part of the old soldiers. This is a shame. Two hundred thousand pensioners, many of whom are destitute, are suffering for their pensions because the two-hundred-and-fifty-day Congress prefers to fool away its time fencing and hedging for political precedence, and in squabbling over party questions. With hundreds of thousands suffering from the neglect of this Congress, it would not be strange if the old soldiers should take it in hand to give the present members a good rest, and send in their places men who show some interest in the welfare of the nation's defenders.

On August 1, \$15,000,000 was due the soldiers usually receiving pay at Indianapolis, Knoxville, Louisville, New York, Philadelphia and Topeka, and there is no hope for their relief until the notorious do-nothing Congress gets ready to act. Acting Pension Agent Fountain of New York says: "Conditions here are very serious, as many army and navy pensioners are destitute, and this withholding of their pensions is almost criminal."

Meanwhile it is almost impossible in these days for the President of the Senate and Speaker of the House to get quorums

for any business at all. It keeps the sergeant-at-arms busy holding the members in their places, so anxious are they to get away or to go on outings. In matters of real legislation that will benefit the country, the Sixty-second Congress will go down in history with as little to its credit as any Congress ever did. Plenty of good bills for which the public have been clamoring have simply been neglected, and after eight and a half months of continuous session there stands among the great mass of unfinished legislation this important appropriation bill. It is too bad! We sincerely hope the bill will pass before our readers receive this paper.

### Beg for Union With Greece.

The inhabitants of the island of Nicaria in the Egean Sea, recently occupied by the Italians, have petitioned the European powers to be united to Greece. They claim that Turkish misrule is unbearable, and they desire autonomy.

Dr. T. B. McClintic of the United States Marine Hospital Service has just died of Rocky Mountain "spotted fever," a martyr to medical science. For two years he had been making special investigations in attempts to eradicate the disease, and just as he had apparently succeeded, fell a victim to it himself. He was thirty-nine years old and for fifteen years had been in the Marine Hospital Service of the United States.

One hundred and forty Christians were massacred by Mussulmans at Kotschana, Bulgaria, fifty miles southwest of Uskup. The butchery lasted three hours. One hundred bodies were piled up in the churchyard of the Bulgarian church.

According to the preliminary report of the Commissioner of Internal Revenue, the people of the United States have produced more whisky and rum and smoked more cigarettes during the fiscal year than ever before in our history. Beer drinking has fallen off considerably.

Friel Allen, one of the mountain outlaws who took part in the Hillville (Va.) court-house murder, pleaded guilty to murder in the second degree and was sentenced to eighteen years in the penitentiary. Two

others of the gang have been convicted of murder in the first degree and two more still await trial.

The congressional committee has finally agreed upon rates of toll for the Panama Canal. Vessels of the United States engaged in coastwise trade may enter the canal free of tolls. American-owned ships engaged in foreign trade are not to be allowed this privilege. Railroad-owned ships are not to be admitted, and roads that come under the Interstate Commerce Law must not own stock in ships that pass through the canal.

The Interstate Commerce Commission is to have jurisdiction in all matters of competition, and the decisions of this commission shall be final.

William B. MacMaster, American vice-consul at Cartagena, Colombia, has been mysteriously shot and killed. The Colombian Government is investigating the matter, and our government will probably await the report of the investigators before taking action. It is thought by many to be the outcome of the trouble between MacMaster and the natives two years ago, when in self-defense he killed one who was trying to assassinate him. MacMaster was born in Colombia in 1875 of American parents. He was educated in the United States and Colombia, and became a ranch owner in the latter country. His service in the consulate began in 1895 as messenger, and in 1904 he became vice-consul.

Great interest is being taken in the arrival of John Jacob Astor Fifth in the person of a fine baby boy born to Madeline Force Astor, widow of John Jacob Astor, who perished in the wreck of the *Titanic*. By the will of the late Colonel this posthumous child is heir to \$3,000,000.

All the world is looking toward New York City, in horror over the revelations of graft among the police, and as a result of graft, the reign of crime among the gambling fraternity. Inch by inch the persistent efforts of citizens and civil officers have unearthed the most heinous corruption and crime, in spite of the efforts of police to keep it covered, until now the city is up in arms compelling the grafters to open up. The revelation is really ter-

rible. The Camorra, or black-hand crimes of Italy, have been equaled if not excelled in the metropolis of America. And as in the case of Petrosino in Sicily, officers who push the capture of criminals take their lives in their hands by so doing. It is to be hoped that all order loving citizens will stand true and enable the prosecutors to go to the bottom of things and bring the guilty ones to justice.

The discovery of a secret revolutionary conspiracy against the Chinese republic has led to the capture and imprisonment of the leader. Documents and badges found indicate that the secret movement had already chosen officials to take the places of those now in power. The unearthing of the plot has caused quite a sensation in Chinese circles around Hongkong.

### Annual Meeting.

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

STEPHEN BABCOCK, *President*.

ARTHUR L. TITSWORTH,  
*Recording Secretary*.

Next Board meeting September 15 1912.

### Annual Meeting of Missionary Society.

The annual meeting of the Seventh-day Baptist Missionary Society, for the election of officers and the transaction of any other lawful business, will be held in the vestry of the Pawcatuck Seventh-day Baptist church in Westerly, R. I., on Wednesday, September 4, 1912, at 9.30 o'clock, a. m.

WM. L. CLARKE,  
*President*.

A. S. BABCOCK,  
*Recording Secretary*.

Keep the soil of life soft, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.—F. G. Peabody.

## CONFERENCE, 1912

### President's Response to Welcome and Opening Address.

BOOTHE COLWELL DAVIS.

This Conference appreciates the hearty welcome that has been extended so graciously by Elder Babcock in behalf of the great West and pioneer Sabbath settlements; and also by Pastor Shaw in behalf of this splendid church and congregation which opens its hospitable arms and homes and hearts to welcome us.

It is fitting that at this one hundredth session, one who laid foundations of Seventh-day Baptist faith and churches west of the Mississippi, and who has lived here these forty years to see the fruits of that labor, and to rejoice with the growth and prosperity of the good cause for which he has labored and prayed, should give us this first word of greeting.

Dear brother, answered prayers are one of the inheritances which enrich a life like yours. They are not new to you. But in this answer to your prayers of many years, your brethren rejoice with you. Your great country is not so big as your great heart; and greatness of heart is the product of a life of love and service and prayer.

How glad we are that God has spared you to welcome this Conference, no words of mine can ever tell you. The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up his countenance upon you, and give you peace.

And Brother Shaw, in behalf of all the delegates to this Conference, I say to you, we are glad we are here. We accept the hospitable welcome of your church and your homes; we thank you for inviting us to come; and for all you and your people have done to make our coming pleasant and happy and to make this Conference a blessing to us. Gladly do we take up the work before us, believing that God has sent us here, both to get a blessing and to bring a blessing to you. We pray that this Conference may be as a "red-letter" day in the life and history of the North Loup

Church, as well as in the life and work of the Seventh-day Baptist Denomination.

I feel myself unworthy to have this honor and this privilege; to accept this welcome and to direct the important work of this Conference.

I share the disappointment which all of you, my brethren and sisters of the Conference, feel in the fact that our beloved brother, Dr. Edwin H. Lewis, the president-elect of this Conference, could not assume the duties of the office and preside at this meeting.

As your first vice-president, I have only assumed these responsibilities after exhausting all my resources of persuasion in a fruitless effort to secure the consent of Doctor Lewis to assume these responsibilities himself. Not the fear of hard work, nor lack of love for the cause stood in his way, but personal reasons growing out of matters beyond his control.

The weighty responsibility of the preparation for this Conference program has been generously shared by the Executive Committee of Conference. Seldom, if ever, have so many members of the Executive Committee participated in the preparation of the Conference program, and that at so great cost to themselves of time and traveling expense. Two large meetings have been held, one at Milton, Wis., February 7; and the other at New York City, February 22. The following members of the Executive Committee were present at one or both of these meetings: T. J. Van Horn, A. E. Whitford, G. E. Crosley, A. R. Crandall, W. H. Ingham, A. B. West, H. D. Babcock, Stephen Babcock, George B. Carpenter, T. L. Gardiner, A. E. Main, D. E. Titworth, W. C. Whitford, and E. A. Witter. Aside from the members of the Executive Committee, the following persons were present as visitors, by invitation: George B. Shaw, D. H. Davis, W. C. Daland, A. J. C. Bond, L. C. Randolph, J. T. Davis, H. N. Jordan, Edwin Shaw, E. D. Van Horn, E. E. Whitford, W. D. Wilcox, and Boothe C. Davis.

### The Rural Church: Its Problems and Its Possibilities.

#### Denominational Efficiency.

The theme which the Executive Committee has chosen for this Conference is "The Rural Church: Its Problems and Its Possibilities." But as a sub-topic for the opening address, I desire to emphasize some phases of "Denominational Efficiency."

#### I. CONFERENCE ORGANIZATION AND DENOMINATIONAL FINANCE.

I look upon it as epoch making to have the responsibilities of Conference assumed by the Executive Committee. Far too little influence has been exerted by the Executive Committee of Conference in the past. Recent changes in the constitution of Conference have greatly broadened the personnel of the Executive Committee of Conference by making ex-presidents and presidents of the Missionary, Tract, and Education societies ex-officio members.

By a strange anomaly, the vice-presidents of Conference, and the treasurer, are not included in the Executive Committee; though in this instance the first vice-president has had to act as chairman of a committee of which he is not constitutionally a member; and the treasurer of Conference, the custodian of its funds, is not permitted a voice in administrative councils. A further revision of the constitution to correct these inconsistencies seems desirable. With such change, the time seems fully come when the Executive Committee of Conference should become such a committee in fact, and not in name only. The constitution wisely assigns great responsibilities to this committee, and its full discharge of its obligations requires full and not infrequent meetings for executive work.

Conference should exalt the responsibility of this committee and safeguard its usefulness by making financial provision for necessary traveling expenses incurred in holding two or more stated meetings during the year. The committee should be held responsible for doing real constructive denominational work each year.

Article 4, section 3, of the constitution of Conference provides as follows: "It shall be the duty of the Executive Committee to represent the General Conference, under its direction, in all matters described in Article 5 of the constitution as 'powers and prerogatives;' carefully considering

from time to time the various matters therein described; advising the various Boards, when so requested by them, and bringing all denominational interests before the General Conference in an annual report and providing for the annual program."

Article 5, above referred to, reads: "The General Conference, thus organized, shall possess powers and prerogatives as follows: 'The prerogative on appeal of an advisory council in all matters pertaining to doctrines or discipline; faith and practice as between churches; and between churches and their respective members; and the power of exclusion of churches from membership in the Conference for the want of harmony, either of faith or of practice, with the denomination. It shall have power to receive such trusts as either societies or individuals may from time to time confide to its keeping; and to make all necessary provision for the same; to promote the cause of missions, Sabbath schools, Sabbath observance, academic, collegiate, and theological education; and all interests of religion as embodied in and expressed by the denomination, by such modes and measures as may be deemed best by the denomination in Conference assembled.'"

For the Executive Committee to represent Conference in all matters described in this article, and to bring all denominational interests before the Conference in an annual report, is of primary importance and is a momentous responsibility. The Executive Committee should therefore be exalted to its rightful place and functions in the activity of the denomination. The two meetings held the past year are believed to be in the line of that exaltation; and therefore to be of great significance if only the beginning made is followed until the committee organization and work are perfected.

For some years it has been the custom of Conference to have annually a temporary Committee on Finance to audit the treasurer's reports and to approve and recommend the payment of bills against the Conference; to distribute the budget of estimated expenses over the several churches, by fixing upon an assessment pro rata for resident membership; and for recommending action regarding other matters involving the payment of monies by the treasurer of Conference. Also a permanent committee, known as the "Board of Systematic Finance," has annually been appointed to

promote systematic giving among the membership of our churches. The work of this board has extended over a period of years and the churches have quite generally adopted, to a greater or less degree, the weekly contribution envelope system.

Recently Conference has requested the several denominational boards to submit, in their annual reports to Conference, budgets of their estimated income and necessary expenditure for the following year. No one, however, has been authorized to assemble these budgets and, in the name of Conference, to push the raising of these estimated funds in any systematic way.

It now seems opportune to devise some such agency as shall assemble these several budgets and organize and inspire our people for the systematic raising of these specific funds. This will greatly enlarge the scope of work heretofore pursued by the Board of Systematic Finance. No additional finance committees should be appointed: indeed it seems practicable to have one board on denominational finance do not only the work of the present Board on Systematic Finance, but also the work of the Finance Committee appointed for auditing and making apportionment of Conference expenses, etc., and also to collect the several budgets and submit them to Conference in a report which shall include methods for raising these funds together with local church expenses.

This board should also be authorized to keep before the people of the denomination, through the RECORDER and by means of circulars, especially prepared collection envelopes, and other devices, the needs of the denomination along all these lines of recognized denominational activities. One such live, interested and omnipresent board on denominational finance would act like a new dynamo on our lagging machinery; and a small item for the expenses of this board, included in the estimated budget and assessment of Conference expenses, would provide for the necessary work of the board and insure its efficiency.

The annual expense of printing and distributing the minutes of Conference is about \$400 to the Conference, aside from an equal sum paid jointly by the Missionary, Tract, and Education societies. This sum of \$800 is a heavy drain upon the Conference and the several societies, and should be borne by the people who have the Year

Book to read. People would prize it more, read it more thoroughly, and preserve it longer if it cost them something. Other denominations sell their *Year Books* to their members at 25 cents or more per copy and make it self-supporting thereby. Seventh-day Baptists could certainly do the same thing in a very short time and thereby benefit the people and relieve the treasury. Who would not gladly pay 25 cents for the *Year Book* and thereby save \$800 for the treasuries of our Conference and of our boards? So much for the permanent organization of Conference and the systematization of the denomination's finances.

#### II. THE BUSINESS OF CONFERENCE WHILE IN SESSION.

For many years the Conference sessions were little more than the simultaneous assembling of the several denominational societies and the presentation of their annual reports and programs. After a time, however, it was felt that there was not enough of the "people of Conference," and that the work and plans and policies of the societies should be subject to more general discussion and feel more freely the formative influence of public sentiment. Hence a plan of separate committees for the several denominational societies and their work was devised some half-dozen years or so ago, by appointing a Conference committee on each—Missionary work; Tract work; Education work; Woman's work; Young People's work; Sabbath-school work, etc. To these half-dozen committees was assigned arbitrarily the entire delegation of Conference, somewhat equally divided. The committees met simultaneously for an hour each day under the designation, "Conference in Committees." As a result, one group of people worked wholly in the interest of missions, another of tract work, and so on through the list. Many people, deeply interested in work of the denomination other than that of their own assigned committee, were deprived of attending committee discussions or were forced to desert their own committee in order to do so. This was so unsatisfactory that after a few years the assignment of all delegates to committees was abandoned, and only a small number of interested people were assigned to each of these committees, while the remaining delegates were asked to distribute themselves according to their own

preferences. But the simultaneous meeting of several committees was still unsatisfactory. Some committees were nearly deserted and many people did not attend any of the meetings. Furthermore, the reports of all these committees, coming in the last day of Conference when business was congested, precluded any full discussion and often forbade intelligent action save on the part of those who had been in constant attendance on the meetings of the committee whose report was then under consideration.

To obviate some of these difficulties and give all the people a chance to attend each committee meeting where denominational activities are being considered, and to permit time for the consideration of the reports when they can be discussed, and when all the people can be present to hear the discussion, the Executive Committee at its meetings last February devised a modification of the committee plan, which it is proposed to try out with this Conference in the hope of increasing the efficiency of the Conference. The resolution of the Executive Committee is as follows: "Resolved that it is the sense of the Executive Committee that the Nominating Committee should appoint a committee of seven to present items of interest to the Conference in sessions of committee of the whole." The following out of the order of work, as adopted by this resolution, is indicated by the arrangement of the printed program.

A committee on "Denominational Activities" will be appointed by the Nominating Committee as its first work. The committee will consist of seven members, one person each representing the six boards—a person who is something of an expert on the work of his board; and one person who, as far as possible, is an all-round denominational worker and expert, who shall be chairman. This committee will be in session for at least one hour each day (9 to 10) except Sabbath day. It will take up in turn the reports and work of each board and will report resolutions to Conference for its consideration when in committee of the whole. The Committee on Denominational Activities will hold its sessions in the church, and will invite all persons interested in the subjects under discussion to be present and cooperate with the committee.

When the report of this committee comes

before Conference for consideration it will be at the time designated on the printed program for Conference to be in sessions as a committee of the whole for the consideration of the work of the particular board the committee now is to report upon. At this time, an hour more or less is set apart for discussion and action upon this particular report of the Committee on Denominational Activities. When Conference, as so constituted, acts upon such report, the *people* have spoken.

Several important advantages are gained by this change of method of procedure: (1) As already noted, all the people have opportunity to attend the meeting of the committee before its report is formulated and presented to Conference. (2) As also noted above, the report of the committee is made at a time when it is a special order, and when all the people can be present and have time for full consideration. (3) This method promotes greater unity and cooperation in denominational activities.

Each report is made by a committee whose members represent all our various denominational activities; and *all* reports, covering all our various lines of work, are made by the same group of experts. It is therefore another step along the line of unification so well begun in the work of the Joint Committee of the Missionary and Tract Societies, and of the joint employment of a secretary and several missionary pastors. Such unity is a long step toward efficiency.

### III. GENERAL, INDIVIDUAL AND CHURCH EFFICIENCY.

Mechanical engineers define efficiency as the "ratio of useful work to the energy expended." Bigness is not therefore the measure of efficiency. Some countries are large in area but inefficient in government. Good and efficient colleges are not always the big colleges. Indeed there are many evidences that the colleges which produce the greatest ratio of useful work on the part of their graduates, in proportion to the money expended, are often the smaller colleges.

A manufacturing company need not have millions of capital, boast bigness, or be a monopoly, in order to be efficient. But it must produce a useful article, and do it at the minimum expense per dollar's worth of goods produced.

A railroad president recently said to me: "Efficiency is the most important thing in railroading; my railroad is now drawing two tons a mile with the same machinery and men which it took to draw one ton a mile when I took charge of the road. My constant aim is to make the same miles of track, the same amount of rolling stock, and the same number of employes constantly increase the tonnage they transport. That is the measure of railroad efficiency. It is the only measure of success."

What the mechanical engineer and the railroad president would say of efficiency, might also be a good definition of efficiency for the individual, the church, and the denomination, namely, "The measure of efficiency is the ratio of useful work accomplished to the energy expended."

I am convinced that we as a people have not given enough attention to the standards of efficiency, in personal living, and in religious and denominational activity. As a rural people we have had less opportunity and less incentive to make systematic tests of efficiency than do people who are constantly adjusting themselves to the demands of large enterprises, where organization and efficiency tests act more quickly and drastically than they do in the country.

Efficiency standards are the only standards of permanence and progress. A high standard of living, which too often means only an *expensive* standard, is in danger of being only a measure of the cost of "high living," and not a measure of "high thinking." If additional expense, added to the cost of one's living, adds correspondingly to one's productive efficiency, then a high standard may mean an efficient standard; otherwise it does not. If added expense does not in some way increase efficiency, then it becomes a handicap in the struggle for existence. The economic problem, therefore, for our citizens and particularly for country people and all who have not great wealth, is the problem of converting expenditure into productive power. It is a problem requiring intelligence and conscience and will for its solution.

It has been called the problem of "rationalizing the high standards by making them efficient." The problem of the use of wealth—whether it shall be for unproductive gratification or for enlarged power for service—is fundamental.

The only defense a high standard of liv-

ing and expenditure can make against its own self-destructive tendencies, is that it become more and more a rational and efficient standard instead of merely an expensive standard. As Professor Carver of Harvard University has pointed out: "If the increased expenditure of the American farmer's family can be made to yield returns in greater efficiency, greater intelligence, greater mental alertness, more exact scientific knowledge and calculation, then the American farmers will not be displaced by the foreigner whose standards of living are simpler and whose expenses are consequently less. But if the rising cost of living for the American farmer's family is due to more demand for luxury, for expensive vices, and for ostentation, there is no power on earth which will protect his standard of living. Being unable to maintain a family on such a standard, this type of American farmer will sacrifice his desire for a family, will have fewer children (or none at all) and in a few generations will disappear altogether. The change in the characteristics of our rural population is merely a phase of the universal struggle among standards of living, and here as elsewhere efficiency wins.

"Whether we like it or not, this struggle is going to continue, and the victory is going to continue to fall on the side of efficiency. The sooner we accept this fact and make up our minds to adjust ourselves to it, the better it will be for us."

But what has this to do with the "Rural Church: Its Problems and Its Possibilities"? you ask. And I answer, "EVERYTHING!"

If the American country family dies out and gives place to the more frugal foreigner, the Protestant country church goes out with it and becomes practically a thing of the past. The foreigner is becoming a successful farmer, but he is not, as a rule, becoming a vitalizing religious influence in the organizing and maintenance of Protestant Christianity.

"But why," you ask, "are Seventh-day Baptists not assured a future existence, growth and prosperity independent of rural churches?" That question deserves and will get this afternoon an adequate answer in the address of Dr. William L. Burdick. But I say to you now, we have no assured future existence, growth or prosperity independent of our rural churches. No Prot-

estant denomination in this country has; Seventh-day Baptists least of all. There are fundamental reasons why we can never do our greatest and our best work among city populations. Like agriculture, only more so, the reasons are primarily industrial and economic.

I make no apology therefore for the emphasis which this Conference program lays on the economic side of this question of the rural church, and which the addresses this afternoon will bring out; or for the introductory emphasis which this address lays upon it.

We must reconstruct our activities in behalf of the rural church and we must begin to lay the emphasis where it belongs, namely, upon *efficiency*; and first of all, an efficiency in the standards of living. Our earning power is today more efficient than our expending judgment. For efficiency in these particulars, education must undergo radical revision. They are phases of education that have been neglected, and if we "sow to the wind, we reap to the whirlwind."

Not only do our country church memberships, as in every other denomination, tend to decline, but our church treasuries wane, while every picture show, nickelodion, cigar stand, chewing gum and peanut counter, and soda fountain flourish. The people make money, but their expenditures are such as to preclude the possibility of generous giving for the Lord's cause; and upon such giving depends the attractiveness of places of worship, appointments of the church, and efficient leadership, as well as the consciousness of service to the world. No more important phase of this reconstructed education can be mentioned, than the enlargement of the special training of ministers for leadership in country districts. Rural sociology, economics and pedagogy must be understood by such ministers and our Theological Seminary is striving to meet this new demand. Every encouragement should be given to it in that work.

#### IV. EFFICIENCY IN DENOMINATIONAL ACTIVITIES.

Hastening on from the efficiency of the individual, and the efficiency of the church, I must now emphasize a need for greater efficiency on the part of all agencies for benevolent, religious, and denominational activities.

#### (a) Education.

Since I know more about educational agencies, and since education is a part of such activities, I may be justified in mentioning education first.

When there was little or no public school education, and all culture was dependent upon private schools, classical standards were set up as the only means of culture. But the splendid public school systems have grown up to give the elements of culture upon a broad and general basis. Surprising as it may seem, the classics are gradually being displaced by a constantly widening curriculum, and culture values are found in modern languages, economics, politics, sociology, and also in industrial sciences. But too much, private schools and colleges have ignored the modern demands for *efficiency*, supposing some traditional culture elements in the classics to be self-evident and sufficient to insure both culture and efficiency.

I regret to say that with this theory of cultural education has sometimes gone the insinuation that industrial sciences, arts and crafts are not only *not* cultural, but non-ethical, if not indeed worldly and irreligious. The state has been quicker than private philanthropy to recognize the efficiency values of industrial training.

The most efficient and potent educational institutions extant today in promoting life efficiency in the country are agricultural schools and colleges. And yet not one exists which has been established by private philanthropy. Is not this fact a rebuke to the church, and a challenge to the efficiency of many privately endowed and supported educational institutions?

If we have not been making the means for education within our control yield the largest return in efficiency in the standards of living, it is high time that we begin to restudy and reconstruct our educational methods and curricula; and this, with more distinct reference to efficient living in the countryside and among our rural churches. I believe the time has come for making mechanics, industrial chemistry, economic botany, geology, physics, agriculture, domestic science and art, music and esthetics, all a part of liberal culture to the end that lives may be more efficient.

It is a stupendous responsibility to direct the use of thousands and millions of

dollars given privately or publicly for education. The construction of buildings; the hiring of instructors; the planning of courses of study; the administration of institutions, *all* have a direct bearing upon the efficiency of lives, and therefore demand the most expert knowledge, the broadest sympathies and appreciation of varying possibilities, and a grasp of the fundamental problems of economics and sociology as well as of philosophy and religion.

Salem, Milton, and Alfred are all located in rural communities, and are thereby favorably situated for promoting education adapted to efficiency for country life. The report of the Executive Board of the Education Society for this year shows that Salem and Milton are each struggling under heavy burdens of debt for newly constructed buildings. These buildings were greatly needed. Now that they are provided, the first requisite for efficiency is that the handicap of debt be speedily removed. They appeal for the generous help of the people in the lifting of these burdens.

But there is a larger problem which all our schools alike have to meet. On its financial side it is the problem of increased endowments and enlarged revenues with which to cope with the new demands changed conditions and needs of the times force upon us. The higher cost of living compels higher salaries or the sacrifice of much of our best talent from our teaching forces; the addition of new courses and new professorships which advancing civilization requires; and the construction of still more new buildings which modern subjects and modern methods necessitate is inevitable. All these colleges alike appeal to their alumni, and to the general public, for this indispensable means of efficiency and of growth.

On its educational side the problem is the choice of subjects to be taught and of the methods to be used; the choice of persons of character and scholarship and ability as teachers; the safeguarding, the elevation and the establishment of high and worthy ideals of Christian character of manhood and womanhood in the rising generation; and the attainment of efficiency in the standards of living. In the solution of this problem, faith and prayer and tireless labor will accomplish their result.

#### (b) Missionary Activity.

The denomination has entrusted the administration of its activities in the direction of Christian missions to the hands of the Missionary Board. Much unremunerated time and labor is annually expended by members of the board, and great burdens of responsibility are carried on their hearts. Much efficient labor has been expended in the homeland and in foreign lands, and the blessed Gospel has been preached to many hungry hearts. Our workers in China are tireless and faithful, as are also workers in other lands. In the homeland, by means of general missionaries and missionary pastors, the scattered ones and the little flocks have had visitation on occasion, and the consolations of the Gospel have been preached to them. A little distinctive evangelistic work has been done.

In the absence, during the preparation of this address, of a report for the year, and of recommendations for the coming year, it is impracticable to speak specifically of this work.

But I must raise the question in missions as in education and elsewhere: Is our mission work reaching the maximum of *efficiency*? If not, and I assume this is the case, a first reason is doubtless, lack of funds; and a second, lack of workers.

The day for the old-fashioned itinerant evangelist is doubtless passed in most of our communities. Other methods must be substituted. It is also a serious question whether occasional visits of a missionary to a church or community, while *doing* much good, actually measure up to the engineer's definition of efficiency. With a fuller understanding of the value of religious pedagogy in the Sabbath school the Christian Endeavor, or the pastor's training class, it is a serious question whether the maximum of efficiency can be reached without the constant presence and leadership of the pastor in a community, exerting his effort for the steady upbuilding of the church, through the training of its young people as well as the encouragement and instruction of the adult members.

In agriculture we are changing from "extensive" farming, the careless and slovenly tilling of large areas, to "intensive" farming, the careful, scientific treatment of small areas; and it is abundantly proved



that intensive farming is both more efficient and more profitable.

I appeal, in the name of efficiency, for more *intensive* cultivation of carefully selected fields of missionary activity. It is more expensive to till the soil intensively, but in some way the expense must be met even though some less favorably located districts must be abandoned. There is nothing that inspires a farmer to invest more money like the discovery that the investment pays. It is well to give to missions because it is the Lord's cause, and because we are blessed in giving, but there is no enjoinder against seeking to make our gifts effective in producing the maximum amount of useful work for the money expended.

With regard to the work in China, which has been so long carried on and so faithfully and ably done, I wish to make this observation. With the completion of the new chapel at Shanghai, we now have a very substantial and creditable mission station. For some reasons it might be for greater efficiency if this plant were located at Lieu-oo instead of at Shanghai. But this condition could not have been foreseen sixty years ago or even thirty years ago. And now that this well-ordered and equipped plant exists at a seaport town, it makes an admirable administration station accessible from the homeland, well under the protection of American influence and power, and favorably known to all denominations who operate in China. The great and praiseworthy labors of Dr. D. H. Davis and his colleagues for more than thirty years on that field have made it a noteworthy station on the missionary map of the world.

The station should be permanently and efficiently maintained as a "base" from which to direct activity in the interior, where competition in missions is less severe, and where missionary operations can be carried on more efficiently with less expenditure in proportion to the people reached and influenced.

Lieu-oo is most favorably located for a Seventh-day Baptist mission, a city of many thousand population, with no other Christian mission there; and as the comity of missions is now maintained, with the probability of no other mission being established there in the future if Seventh-day Baptists maintain and enlarge our sta-

tion. Lieu-oo has the splendid advantage of the work and reputation of Doctor Palmberg, a pioneer missionary of Lieu-oo, whose vantage ground of love and respect, won from the native people, gives her and her colleagues the keys to the city.

In the interest of efficiency, which is the largest amount of useful work for the expenditure made, I would like to see that station gradually enlarged and strengthened, even at the cost of taking away the girls' school, if necessary, from Shanghai and locating it at Lieu-oo. The boys' school at Shanghai is now so nearly self-supporting that it is realizing a high degree of efficiency, as is also Doctor Davis' work as the head of our mission in China. These most efficient branches of our work should be encouraged. It is possible that the removal of the girls' school to Lieu-oo would give more room and other facility for increasing the boys' school at Shanghai; and it is possible that in the near future a boy's school that would also be nearly self-supporting might be built up in Lieu-oo. Certain it is that that city is a most attractive field for efficient missionary work. It is open to us on most favorable terms; we have the light; we have the opportunity; we have the duty.

No one will contend that immediate efficiency is even approximated in our expenditure this year in Africa. The only justification of present expenditure is that more knowledge is essential, not only for approaching efficiency, but even for the continuance of any expenditure. Until some information is available, a hazard at constructive suggestions is in vain. But this proposition can not be challenged: Expenditure without a rational ground for resulting efficiency is useless and wasteful, if not sinful.

#### (c) *Sabbath Reform.*

Efficiency in Sabbath Reform work is perhaps the most subtle and stubborn problem that we, as a people, have ever been called upon to face. Some of our best talent, and no inconsiderable expenditure of money, have been consecrated to this work; yet the permanent results have seemed to fall short in their ratio to the energy expended.

Such work must doubtless be adapted to times and to localities. The same methods will not work equally well at all times and

places. There have been periods in the past when certain publications and methods, for a time, proved very effective; and then a change seemed necessary.

The Tract Board has studied with great care the conditions and possible methods, and has striven with true devotion to accomplish its work.

Recently it has been the effort of the board to put into permanent form the ripest work and thought of our lamented Doctor Lewis; and valuable contributions have been added to permanent Sabbath literature. Also the excellent scholarly book of Dean Main, *Bible Studies on the Sabbath Question*, revised and enlarged, has been published and is a noteworthy acquisition to the literature of our people. The SABBATH RECORDER, ever a welcome visitor to our homes, has been enlarged and enriched to its present very creditable size and character, and is an indispensable aid not only to the maintenance of our status as a people, but to the propagation of Sabbath truth.

The publication and distribution of tracts, as opportunity has offered, has also been continued; but not in an intensive form, and it may be questioned whether this work has reached the maximum of efficiency.

In the absence of information regarding the special features of the plans and recommendations of the Executive Board, I wish only to submit the same suggestion that I have proposed in regard to missions, namely, the advisability of *intensive* Sabbath Reform work in small and well-chosen districts, to be consecutively carried on for a period of years with the view to building up strong, self-supporting churches and communities before the campaign is abandoned.

"Whirlwind" campaigns have never been permanently effective and are not likely to be so. I believe that in well-chosen communities, where strong missionary pastors might be placed and kept for a period of years; through coöperation of the Missionary and Tract societies, a Sabbath Reform campaign could be inaugurated which would prove really efficient. A secretary to the missionary pastors could be provided by the Tract Society, a systematic distribution of literature made to selected lists of readers, with "follow-up" letters, and personal visits, which would gradually build

up strong Sabbath-keeping churches and communities.

Suppose that in southern Illinois, where Rev. J. A. Davidson is working, such an effort should be systematically made and followed up for a period of ten years, could not permanent results be expected? Or at Boulder, or Battle Creek, or Los Angeles, or at favorable points in Missouri, Arkansas, Alabama, or elsewhere?

Random, miscellaneous, and incidental Sabbath Reform work can never hope for the measure of efficiency which will inspire the people to the greatest sacrifice and effort. Neither in education, in missions, nor in Sabbath Reform could I recommend the expenditure of more money than may reasonably be expected to be available for that purpose. The budget system is the only *system*. But such funds as we do have, and can reasonably hope to raise, should in all cases be so wisely expended as to realize the greatest possible efficiency.

#### (d) *Sabbath-school Work.*

This year's report of the Sabbath School Board indicates what I believe to be a crisis in the work of the board, and possibly in our Sabbath-school work as a people.

For fifteen years the board has been located at New York. In that time it has secured legal incorporation and started a permanent fund. It has greatly systematized, enlarged, and perfected our Sabbath-school publications. It has published an excellent catechism which has run through several editions; a manual for Bible study, which is invaluable for a systematic study of Bible doctrines; and the history and faith of Seventh-day Baptists has been published for the aid of our pastors and our young people. *Bible Studies on the Sabbath Question* was first prepared and published under the direction of the Sabbath School Board.

For seven years a field secretary has been employed for all or a part of his time. He has visited many Sabbath schools, and organized new schools, conducted institutes and instructed workers as to teachers' training courses, graded methods, home department work, etc. Aside from this he prepared for publication the manual for Bible study above referred to.

But the board now finds itself with a deficit in current expenses and a consequent small indebtedness. For this reason, and

because of the illness of some of the members, the wish is expressed that this Conference elect an entirely new board to be located in a different place. No recommendation is made regarding the further organization or work of the board, and no provision is made for the work of a field secretary after September 1, when the present field secretary, Rev. Walter L. Greene, relinquishes his connection with the board.

It scarcely seems necessary to present arguments here in behalf of Sabbath-school work in our churches. The Sabbath school is of fundamental importance in the training of the young in Bible truths. Any backward step in this work looks toward deterioration and decay.

Some central organization for guiding and stimulating interest and progress in this work seems imperative. Sabbath-school publications must be edited and furnished for the schools. The Sabbath School Board is indispensable for this work. Some form of communication, visitation, instruction, and organization seems also essential to the growth of Sabbath-school interest and efficiency.

Some other means may be devised for doing this work than that of a field secretary, but I fail to see what more effective means can be found. And I venture to express the hope that the new board, when appointed, will be instructed by Conference not to abandon efforts for the general stimulation and fostering of modern methods in Sabbath-school work in all the churches of the denomination. There is no place where a wise, enthusiastic and inspiring expert could do more useful work, in proportion to the expenditure, than in the interest of Bible study in the Sabbath schools.

#### (e) *Young People's Work.*

The work of the Young People's Board is chiefly auxiliary, and should always be so recognized. Its mission is to organize and train young people while in youth so that in maturity they may become efficient laborers in all the denominational activities.

The board has recently been located in the Northwestern Association, with headquarters at Milton Junction, and its wise and energetic leadership is greatly to be commended.

Young people everywhere who learn to

work under this organization, in coöperation with the denominational boards, will soon be fitted and called upon to assume the leadership themselves. God bless the young people and give them faith and vision.

#### (f) *Woman's Work.*

Like young people's work, the work of our women is auxiliary.

Most excellent and praiseworthy interest and devotion have characterized the work of the Woman's Board since its first organization and establishment at Milton many years ago. The breadth of its work is particularly noteworthy. Aside from local church and benevolent work, missions, education and Sabbath Reform, all come in for a share in the labors, the gifts, and the prayers of our women.

The report of the year is encouraging and hopeful, and plans are laid for the continuance of all these activities.

I can only bid our women "Godspeed" in every good work which has for its end the unification and uplifting of the great cause for which we all labor and pray.

#### V. WORLD-WIDE EFFICIENCY.

"No man liveth to himself." Neither does a denomination live to itself. When it begins to do so, it has already begun to die, no matter if its numbers are increasing daily. On the contrary it may be very much alive and be living very much for others, and still be small and possibly, for a time, growing smaller in numbers.

Seventh-day Baptists, though a small people, have a world-wide mission. This mission is not confined to printing the RECORDER, a few good books, and a few thousand pages of tracts. It is not done by announcing alone our fealty to the fourth commandment and our reverence for Jehovah's Sabbath. If our Sabbath faith and doctrine counts for anything with men, they must see, as the fruits of our obedience to God's law, efficiency in the world's upward activities.

Happily we have made some noteworthy progress in this world-wide service. Much more still lies before us. We have found that Sabbath Reform and mission work must go hand in hand. In the homeland our missionaries have been evangelistic, and their chiefest joy is to get men into the Kingdom. Every church in Christendom has profited by such preaching. Business

integrity is better, citizenship is nobler.

In foreign missions we are bringing light and education and uplift, as well as Sabbath truth, to benighted peoples. The appointment of Dr. D. H. Davis to the service of the Municipal Council of Shanghai, is a high honor to our world-wide service as well as a providential aid in financing our mission.

In education we are inviting people of all faiths to the best educational table we can spread, and we are sending them away enriched and enlarged for a greater public service, and I am glad to say that they go away with a better knowledge of Sabbath truth, a greater sympathy for our people and our work, and sometimes indeed committed to that work themselves. One of the brightest young women in the First Presbyterian church at Hornell came to Alfred to college two years ago. Last spring she asked for baptism and membership in the church, a convert to the Sabbath, pledged to lifelong loyalty and service. So we are touching a little the currents of life in the world, in missions, in education, in public and political activity, in state and nation, and in foreign lands; citizenship, social service, philanthropy and government, all coming in for a share of the thought and labors of a consecrated people. But the wide world of religion and spiritual effort ought to be, and is, better because we live in it and are a part of it.

The United Society of Christian Endeavor has for one of its trustees one of our pastors, Rev. W. L. Burdick, who was present at the recent meeting of the Board of Trustees.

The Federal Council of the Churches of Christ in America has for one of its vice-presidents our beloved Dr. Lewis A. Platts, and for a member of its Executive Committee Dean Arthur E. Main of the Theological Seminary.

When its convention was held four years ago in Philadelphia, three delegates from this Conference were present. In all its work, save the one controverted point of Sunday legislation, your delegates were in hearty accord with the plans and world-wide work of the council. On that one point of difference, one of your delegates set forth in eloquent words the position of Seventh-day Baptists against such legislation. A thousand interested listeners

from every quarter of America heard that fair and earnest statement; and many of them sympathized with and congratulated the speaker.

Never, I venture to think, in the same number of minutes, were Sabbath principles so widely and efficiently promulgated. It seemed like the maximum of efficiency for the representatives of a minority cause.

Since that day the energies of the Federal Council seem to be tending toward legislation for rest one day in seven, rather than for legislation for Sunday observance; a change of viewpoint which must be welcome to all Seventh-day Baptists.

This Federal Council has now plans for the approaching Quadrennial Convention to be held in Chicago, December 4-10, 1912. At this convention, commissions will report upon such world-wide topics as "Peace and Arbitration," "The Church and Social Service," "Men and Religion Conservation," "Home and Foreign Missions," "Local Federations of Churches," "The Country Church and Rural Life," and so on through subjects of universal interest and general welfare.

In this world-wide movement toward united effort for spiritual and social progress Seventh-day Baptists are again invited to participate by sending four delegates. What an opportunity! I recommend that delegates be appointed by this Conference to attend the next quadrennial meeting of the Federal Council of the Churches of Christ in America.

But a still more extensive and world-wide movement among religious denominations is now being contemplated and arranged for, in a proposed "World Conference on Faith and Order."

Such a conference is to be called when a considerable number of the Christian denominations of the world signify their willingness to coöperate and appoint commissions who shall attend as delegates. "All who confess our Lord Jesus Christ as God and Saviour" and desire the fulfilment of our Lord's prayer, "that all may be one," are invited to participate in this conference.

The conference is called for the purpose of considering those things in which denominations differ, from the view-point of the things in which they agree. The conference will have no power to commit or compromise participating delegations or denominations upon any point. It is a con-

ference for the purpose of study and discussion, without the power to legislate or adopt resolutions. The Conference is not expected to meet yet for some months or possibly years.

In the meantime denominations are urged to restudy their own principles of faith and practice, and to study carefully the faiths of other denominations, to the end that a clearer understanding may be had of all controverted points, and also of points of agreement.

Eighteen denominations have already signified their willingness to participate in such a conference, and have appointed commissions to represent them as delegates when the conference shall convene.

I recommend that this Conference make provision for the appointment of a commission by which Seventh-day Baptists shall be represented in a "World Conference on Faith and Order," when such a conference shall assemble. Let us take our place here also, and do our work, and let our voice be heard, even in the greatest of world movements.

#### CONCLUSION.

It is obvious that not every detail of our great interests can come within the scope and time of a single address. Some things have had to be omitted. Some have doubtless been overlooked that should have been mentioned.

It could hardly be expected that all will agree upon the methods and ideals which have been advocated here. People who think and feel for themselves must differ in many details.

But, brethren, whatever minor differences there may have been in the past, or may still be, as to statements of doctrine or methods of work; may we come together at this one hundredth Conference with the prayer that we shall be united in the campaign for *efficiency* as a people—that we may be a people who accomplish the maximum amount of useful work for our numbers and our means. May we be united in the prayer and in the endeavor "to keep the unity of the Spirit in the bond of peace." That among ourselves and throughout the world, by our faith, and obedience, and by our labors, there shall be "one body, and one Spirit, one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Amen.

### A Call for an Evangelistic Conference.

The Moody Bible Institute of Chicago, 153-163 Institute Place, has invited all the evangelists of the United States to be its guests at a conference planned for September 18-20. The idea is to get together for inspiration and a comparison of methods in order to encourage a strong forward movement in the fall and winter for soul-winning. The dean of the institute, Rev. James M. Gray, D. D., has been in correspondence for some time with leading evangelists, and as a result, the themes determined on for consideration include such timely topics as:

The Weakness of Present Day Evangelism. How can the ministry be awakened to a sense of their responsibility?

The Theological Basis for a Great Revival. How far are eccentric or extraordinary methods beneficial in promoting true revivals?

Which is the better for promoting evangelism, a central system or bureau, or individual initiative?

Which produce better results, union or denominational meetings?

What truths should be emphasized in day meetings?

Evangelization of Cities.

Rural Evangelism.

Invitations and Remuneration.

The thought is to have the evangelists themselves do most of the talking, and the criticizing, if any of the latter is required, although a place is to be made on the program for a free expression of opinion on the part of sympathetic pastors.

The call speaks of the solemn obligation resting upon evangelists in the present condition of the churches, and closes by saying:

"We must all be willing to face the situation just as it is, confess our sins, seek a new cleansing, make sacrifices, yield ourselves to God, and get a new endowment of power."

The details of the conference will be in charge of Rev. Parley E. Zartmann, D. D., secretary of the Extension Department of the institute, who was for years connected with Doctor Chapman and the Evangelistic Committee of the Presbyterian Church. All who are interested are invited to address the institute for particulars.

A. B. GAYLORD.

Chicago, August 13, 1912.

## MISSIONS

### Monthly Statement.

July 1, 1912, to August 1, 1912.

S. H. DAVIS, Treasurer,  
in account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury, July 1, 1912.....	\$130 41
Rosa Palmborg, rebate on traveling expense	6 77
A. Friend .....	2 00
T. A. Saunders .....	5 00
F. A. Babcock .....	5 00
A. Judson Wells (by his son) .....	25 00
Nellie G. Ingham .....	10 00
Mr. and Mrs. W. D. Hemphill.....	25 00
Churches:	
First Hopkinton .....	36 80
Dodge Center .....	14 00
Richburg .....	30 38
Plainfield .....	25 32
Cosmos .....	17 00
Farina .....	17 69
Milton Junction .....	42 30
First Brookfield .....	12 50
Adams Center .....	11 30
Salem .....	6 70
Walworth .....	12 15
Fouke .....	9 00
Friendship .....	50 71
Milton .....	41 09
Syracuse .....	1 00
Chicago .....	10 00
New York City .....	82 39
Alfred .....	23 51
DeRuyter .....	10 52
Plainfield Sabbath School .....	19 52
Farina Sabbath School .....	6 97
First Hebron Sabbath School .....	5 00
Milton C. E. (through Y. P. Board)....	50 00
Utica Church Fund .....	14 58
Half D. C. Burdick Bequest (income)...	276 63
Half D. C. Burdick Farm (income)....	1 47
Income from Memorial Board .....	31 94
Income from S. P. Potter Bequest.....	26 51
Income from H. W. Stillman Bequest..	22 73
Young People's Board .....	25 00
Woman's Board .....	453 16
Tract Society .....	600 00
Income from Permanent Funds .....	841 99
	<u>\$3,039 04</u>

Cr.

W. D. Wilcox, salary for June.....	\$ 83 33
N. O. Moore, salary for June.....	83 33
F. J. Bakker, salary of present quarter..	75 00
G. Velthuysen, salary of present quarter	75 00
Marie Jansz, salary of present quarter..	37 50
E. B. Saunders, salary and expenses...	108 33
D. H. Davis, salary of present quarter	125 00
Wilbur Davis, salary and traveling ex- penses .....	77 50
D. B. Coon, salary for June .....	50 00
J. J. Kovats, salary for June.....	20 00
Salaries, April 1 to July 1:	
J. S. Kagarise .....	25 00
J. T. Davis .....	25 00
R. R. Thorngate .....	12 50
Geo. P. Kenyon .....	25 00
G. W. Burdick .....	25 00
Wm. M. Simpson .....	25 00
Madison Harry .....	37 50
G. H. F. Randolph .....	75 00
D. W. Leath .....	72 50
J. H. Hurley .....	91 76
L. A. Wing, traveling expenses (Emerg- ency Fund) .....	7 00
R. S. Wilson, salary and traveling ex- penses .....	97 65
A. L. Davis, salary and traveling ex- penses .....	140 74
W. L. Davis, salary April 1 to July 1..	19 24
L. A. Platts, salary April 1 to July 1..	65 50

J. A. Davidson, salary and traveling ex- penses .....	137 73
Tract Society, half amount from Cosmos Church .....	8 50
Treasurer's expenses .....	25 00
Interest on notes .....	17 10
Exchange .....	1 60
	<u>\$1,632 76</u>

Balance August 1, 1912 .....	1,406 28
	<u>\$3,039 04</u>

Bills due and payable August 1, 1912.....	\$ 600 00
Notes outstanding August 1, 1912 .....	\$3,000 00
	<u>\$3,600 00</u>

E. & O. E.

### A Study in the Gospel of John.

REV. T. J. VAN HORN.

(Continued.)

(c) Study these miracles with reference to their utility in JOHN'S purpose as declared in chapter xx, 31.

Apart from their great end, has each one of these miracles a subordinate end in itself?

Now study each in its own peculiar setting, asking, What is its direct teaching?

The sacredness of three great institutions is taught.

Which of these miracles teaches the sanctity of the home and the marriage relation?

Which of them teaches the sacredness of God's house, if we may include chapter ii, 13-22 as one of the miracles?

Which two are wrought in order to teach the sacredness of the Sabbath, and that this institution is to be freed from restrictions not in harmony with its great purpose? Do they suggest appropriate exercise for the Sabbath apart from public worship?

Notice that some of these miracles suggest themes for great discourses. Which ones? Study carefully the relation, e. g., show how the healing of the blind man and attending incidents in chapter ix led up to the sermon on the Good Shepherd in chapter x.

Proof that JESUS was the Son of God shone out clearly in his teaching in public and private discourses.

(Now let the student clip the following references and paste in the note-book as he did the miracles, thus making a collection, in consecutive order, of the *great discourses* as recorded by our author.)

1. Chap. iii, 3-21.
2. Chap iv, 7-38.
3. Chap. v, 19-47.

4. Chap. vi, 26-65.
5. Chap. vii, 16-24, 37, 38.
6. Chap. viii, 12-58.
7. Chap. ix, 39-41; x, 1-31.
8. Chap. xii, 23-32, 35, 36, 44-50.

In the study of these discourses,

1. Inquire into the historical setting of each one. JESUS was not an abstract preacher. A wayside incident, an anxious inquirer, an unfortunate sufferer on whom his healing power was bestowed, or some form or ceremony in public worship afforded not only a starting-point but also an illustration of his theme. Thus through object-lessons familiar to his auditors, he gained admittance to the hearts of men and made known to them the truth suited to their immediate need.

Examples:

a. The Samaritan Woman at Jacob's Well (chap. iv).

b. The Interview of Nicodemus with JESUS by night-time (chap. iv).

c. The Impotent Man at the Pool of Bethesda (chap. v) and the Healing of the Blind Man (chap. ix).

d. The Feast of Tabernacles (chap. vii, 37, 38). (See Edersheim's *Life and Times of Jesus*, Vol. II, Bk. IV, chap. vii, where he describes the ceremony of outpouring of water by the priests, connecting with that rite the words of JESUS in chap. vii, 38).

2. Determine in what way the material of each sermon bore upon the point our author was seeking to prove, that JESUS was the SON of GOD. Examples: Chap. vii, 40-52; viii, 28-30.

3. Observe that the hostility of the scribes and Pharisees was always bitterest at the times when JESUS set forth the claim that he was the SON of GOD (chap. vii, 29, 30; viii, 40, 54-59), or when he in any way disregarded their traditions and authority (chap. v, 16-18).

Review briefly the obstacles encountered, and the methods used to overcome them. Which of the two methods of stimulating belief,—teaching by miracle-working, and teaching by discourse,—was the most effective? Which is the higher order of testimony? Compare chap. xlv, 48 with vi, 63.

(To be continued.)

The bright scholars in the school of experience don't miss the same question twice.

### Sons and Daughters of the Mountain.

REV. A. J. C. BOND.

West Virginia, land of mountains,  
Rich in coal and gas and oil,  
Sheep and cattle seek thy fountains,  
Golden grain springs from thy soil.  
It is not thy soil or mining  
Makes thee rich beyond compare,  
These the terms thy wealth defining,  
Gallant youth and maiden fair.

Chorus—

Sons and daughters of the mountains,  
Fostered by our mother dear,  
Sing we to our State and college,  
Songs of faith and hope and cheer.

Salem College, Alma Mater,  
Not in buildings is thy wealth,  
Not in campus broad and charming,  
Not in money, needed pelf.  
Rich thou art in sturdy manhood,  
Trained in service true and strong;  
Womanhood refined and noble,  
Riches which to thee belong.—*Cho.*

Salem's President, we hail thee,  
Honor those who with thee stand;  
Strength and wisdom never fail thee,  
Nor thy faithful, loyal band.  
Others, too, we would remember,  
Worthy teachers of the past;  
What their sacrifice hath builded  
Will endure while time shall last.—*Cho.*

### Helpful Home Hints.

To extract a splinter from the hands, press the injured part lightly over a wide-mouthed bottle filled with hot water. The suction will draw the flesh down, and shortly the steam will extract the splinter.

One foot measured off and then accurately divided into inches with brass shoe nails on the front top edge of the sewing machine will be found a great convenience to the stitcher who needs often to refer to a tape measure.—*The Continent.*

### Annual Corporate Meeting of the Sabbath School Board.

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

EDWARD E. WHITFORD,  
Recording Secretary.

## WOMAN'S WORK

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

One ship goes east and another west,  
While the self-same breezes blow.  
It's the set of the sails and not the gales  
That bids them where to go.  
Like the winds of the air are the ways of the fates  
As we journey along thro' life;  
It's the set of the soul that decides the goal,  
And not the storms or the strife.  
—Selected.

### Mrs. Winthorpe is Ashamed.

"Lucia, look there; who is that going up the walk toward the vestry?"

"Why, it is—it is Mrs. Winthorpe, unless I am very much mistaken."

"I thought so," said Mrs. Lee, wonderingly, "but I could hardly believe my own eyes. Can it be possible that she is going to the meeting of the circle?"

"No, it isn't likely," said Mrs. Burton, with some warmth, "after all these years when she 'hasn't had time for missionary meetings.'"

"But she isn't going by," exclaimed Mrs. Lee, "she's going right up the steps!"

And when she had entered the vestry, Mrs. Reginald Winthorpe went directly to the beautiful and well arranged ladies' parlors of the Milondale church, and her entrance awakened as much surprise and wonder in the minds of the women already assembled as Mrs. Lee and Mrs. Burton had felt as they saw her approaching the church.

After a few whispered words with the president of the circle, whose expression passed from astonishment to interest and delight as she listened, Mrs. Winthorpe quietly took a seat among the other ladies. But as soon as the brief opening exercises were over, the president arose and said:

"It is a great pleasure to see so many members of the circle present at the first meeting after the vacation months; and it is still a greater pleasure to have with us for the first time one of our sisters in the church whose presence and interest in our

meetings we have often desired and prayed for. Mrs. Winthorpe says that she has a few words that she would like to say to our mission circle, and I am sure," concluded Mrs. Ingraham, turning with a pleasant smile toward Mrs. Winthorpe, "we shall all be glad to listen."

Mrs. Winthorpe rose, and stood with graceful poise before the company of eagerly expectant women. She had been president of the Monday Club for five years, and she was used to speaking in public; but she had not come to the missionary meeting to give an address.

"Dear sisters," she began, "you all look very much surprised to see me at a missionary meeting, and I do not wonder at that. But you are not half so anxious to know why I am here today as I am to tell you; for I am ashamed, thoroughly ashamed, of myself and I want your advice and sympathy in my endeavor to take my true place in regard to this work which I have neglected so long. This is my story:

"Last spring, after a very trying winter's work,—you all know what it was, society and amusement chiefly, I am ashamed to mention it now,—my nerves began to trouble me, and the doctor said that I must have rest, 'And when I say rest, I mean rest,' he added emphatically, 'not seashore or mountain resorts.'

"So it came about that I spent the summer in the little town of Spruceland, lost in one of the woodsy hollows of the Green Mountains of Vermont. Sisters, without actual experience you can not imagine the remoteness of such a place. It seemed as if I must be in another world, whose name was Peace. 'Now,' I said to myself, 'I shall see primitive people as they really are, and it will be interesting.' Well, I was interested, and I was also astonished—and ashamed.

"I boarded with Mrs. Fernhill in a cosy little farmhouse, where not another house was in sight, and when Sunday morning came I was surprised to hear the ringing of a bell that seemed to echo from every hilltop near.

"'Would you like to go to church with us?' asked Mrs. Fernhill.

"Well, to my surprise again, there was a little church around the slope of the hill, not a quarter of a mile away, with a scattering hamlet of white houses near it. And when I entered that church I began to

feel very strangely. Really, I was almost ashamed of our beautiful church house in Miltondale, which has been my pride for five years. The question came into my mind whether we ought to spend three hundred thousand dollars, just to have the handsomest church in the suburbs, when this little handful of Christians had to worship in such a barren place; and I tried to restore my self-respect with the resolve that it should not be so barren when I left Spruceland.

"As soon as the service was over, Mrs. Fernhill introduced me to every woman who was present, and to most of the men, and the cordial, unaffected welcome which they all gave me made me ashamed of the way we treat strangers in this great church of ours. One of the women was a bright-eyed, middle-aged spinster, whose name was Thankful Pettingill.

"Seems so good and homelike," she said, 'to have you come right in and make one with us, Mis' Winthorpe. It done us all good to have you take hold and sing with us, and I'm going to make bold to ask you if you won't sing us some special piece next Sunday?'

"Well, I was ashamed to refuse, when they had all been so cordial to me, but my acceptance only opened the way for another request.

"Mis' Winthorpe," said Thankful, 'I am secretary of our mission circle, and our next meeting is a week from Wednesday, and I hope you will join with us.'

"I could only gasp and falter that I would be glad to come. The idea! A woman's mission circle in Spruceland! Verily, those women could see further from their hollow among the mountains than I had ever seen in all my journeys around the world. I was ashamed to tell Thankful Pettingill that I had never attended a meeting of our Miltondale mission circle.

"But the worst was yet to come. Thankful hurried across the church, and brought back an active little woman, trim, neat and pretty, in spite of the cheapest kind of an alpaca dress.

"Mrs. Nutwood is the president of our mission circle," said Thankful.

"It is so good of you to come to our meeting," smiled the little woman, 'and I am going to ask a great favor of you. We have read that Miss Raynham, who is

doing such splendid work in our mission schools in India, was from Miltondale, and I thought perhaps you might have something to tell us about her work.'

"I thought then that the end had come, and that I should have to confess the whole shameful truth. Indeed, I am ashamed to tell you now that I had almost forgotten that Miss Raynham went out from our church, and I hadn't the least idea what she had been doing in India. But as I looked into the bright, expectant face of Mrs. Nutwood, it suddenly flashed into my mind, 'You have ten days before the meeting of the circle; you might do something—you would if it was the Monday Club.'

"So I told Mrs. Nutwood that although I was not well prepared to speak of Miss Raynham's work, I would do the best I could, and the next day, Monday, I hired Abijah Fernhill to drive me over the mountains to Riverdale, the nearest railway station, and there I telegraphed to the mission rooms in Boston to send me all the literature they had about India, and especially anything about the work of Miss Raynham."

"Good! good!" exclaimed impulsive little Mrs. Burton, and in all parts of the room there was a gentle clapping of feminine hands, very pleasant to hear.

A bright color flamed into Mrs. Winthorpe's cheeks as she continued:

"I also telegraphed to my bookseller for Curtis' 'Modern India,' and one or two other books on India, of which I had lately seen notices, and I sent to Mrs. Eaton, of Chilton, who is, as many of you know, Miss Raynham's sister, asking if she could send me any personal letters from Miss Raynham.

"After Tuesday, I spent the greater part of every forenoon watching the R. F. D. box at the entrance of the lane that led to the Fernhill farm, although the postman was not due until nearly noon. When Thursday and Friday passed, and no packages came from the rooms, I began to grow cold with the fear that my message had not been received, or that the society had no literature on India,—which reveals pretty plainly the depth of my ignorance about missions.

The next morning the rain poured in torrents, but I was too uneasy to stay in the house. Abijah Fernhill lent me a blue cotton umbrella with whalebone ribs, some of

them broken, and an old felt hat, and Mrs. Fernhill provided a long, rusty waterproof cloak, some stout shoes, and an immense old-fashioned satchel, made of carpeting. Thus I sallied forth to meet the postman. He must be accustomed to meeting strange creatures, for he showed no sign of surprise or alarm at my appearance, and he gave me all the packages I could possibly crowd into my carpetbag.

"As soon as I could get to the farmhouse I hurried to my room and changed my clothes, and then I began to examine my treasures. For they were treasures. Why, there were several report letters written by Miss Raynham herself, and you have no idea how graphically she describes—"

Mrs. Winthorpe stopped suddenly, and a ripple of laughter from the delighted women tinkled through the silence.

"Keep right on," said Mrs. Winthorpe encouragingly, "it will do me good to be laughed at; it relieves my feelings as well as yours. Of course you have had all these letters and the rest of the literature which I received; but I read it all for the first time, and when I had finished I was so full of wonder and enthusiasm that I could hardly wait for the day of the meeting to come.

"How many do you suppose were present when the circle assembled? Nine women, including myself. I confess that I was a little disappointed at first, for I had not stopped to think how many might actually be expected. But Mrs. Nutwood turned an enraptured face to me and whispered:

"Every woman who is a member of the Spruceland Church is here today.'

"Every resident member present! Were those women never to cease making me feel ashamed? 'What would that mean in Miltondale?' I thought, and was ashamed because I didn't know whether you had nine or a hundred and fifty at your meetings. I only knew that I never had been present, and then and there I resolved—but I'll tell you about that later.

"I never spoke to more intelligent listeners than that little group of farmer women. How their eyes sparkled when I described scenes in India which I had witnessed with my own eyes, the temples, the idols, the festival of Juggernaut, the fanatic bathers in the Ganges; but I was ashamed to tell

them that I had seen these things with the eye of a traveler only, and had never made a single inquiry about the work of missionaries in India.

"But it was when I came to speak of Miss Raynham's work that the real heart of those women was revealed. I had from Mrs. Eaton a letter which Miss Raynham had written to her sister, and a photograph of Miss Raynham surrounded by her pupils.

"And that envelope," said one dear old lady, 'came all the way from Injy! Jest let me put my glasses on; I never expected to see a letter from a real, live missionary.'

"Why, look here, Abby," said Thankful Pettingill to Mrs. Nutwood, as I passed the photograph around, "these Telugus have wonderfully fine faces; some of them look almost like Americans, only they are dark complected."

"And indeed she was right. You would be surprised to see—well I can't seem to remember that I am the only one present who is ignorant of these things. But I had more things yet to learn from that little circle.

"Mrs. Winthorpe," said Thankful earnestly, 'isn't it uplifting to work for missions? Here we are shut in among these hills, and yet we are doing a bit for the Master in the field, which is the world.'

"It has been a joy to me all through my life," said Mrs. Nutwood, with that sweet smile of hers. 'My people worked for missions from the very beginning, and when I was a young girl and asked my grandmother for something to read, the forgetful old lady would always answer, 'Have you read the life of Adoniram Judson, Abby? It is the most interesting book in the world.'"

"But I must tell you now about the annual collection, which was gathered that day. It amounted to eight dollars and seventy-nine cents. It was then that the shame of my neglect entered into my soul. I wish our whole denomination could have seen the women who gave that money. If all our churches gave in like proportion to their means, the society could send missionaries by the ship-load. And these women with their gloveless hands and worn pocketbooks hadn't the least idea that they were practicing any self-denial. I had an insane desire to make up the sum to a hundred dollars, but I said no; honor to whom

honor. But I confess that I went down to the R. F. D. box and mailed a check to the treasurer before the sun set.

"Then the women wanted to know about our Milondale circle, and that gave me a chance to relieve my feelings. I knew that there was a large circle here, with one of the most active presidents, patient and kind; 'But,' I said, 'there are some women in the Milondale Church'—meaning myself—who have simply been blind and deaf to the world-wide work of Christ's kingdom. They ought to be ashamed of themselves, and they are—that is, they would be if they could be here today, and see the devotion of this little circle."

"But I meant every word I said, and it saved me from utter humiliation when the women all shook hands with me and thanked me for the great favor I had done them. It was Thankful Pettingill, however, who administered the final stroke. I noticed that she took a few notes, though I had no idea for what purpose. But when the next issue of the *Riverdale Tribune* came, there was an item in the Spruceland budget to this effect: 'Mrs. Winthorpe, of Milondale, near the city of Boston, is spending the summer with Abijah Fernhill's folks, and she takes a good deal of interest in our little church. On Sunday she sang a beautiful piece, called the Holy City, and last Wednesday she gave a most interesting and inspiring address to our mission circle on Missions in India. She has traveled in that country herself.'

"Well, sisters," said Mrs. Winthorpe, in conclusion, "what could I do? What ought I to have done? I just made up my mind that I would come home and tell the whole story to you. And now, will you let me join with you, and try to become what these devoted Vermont sisters think I am?"—*John Mervin Hull, in Helping Hand.*

The most destructive criticism has not been able to dethrone Christ as the incarnation of perfect holiness. The waves of a tossing and restless sea of unbelief break at his feet, and he stands still the supreme Model, the inspiration of great souls, the rest of the weary, the fragrance of all Christendom, the one divine flower in the garden of God.—*Herrick Johnson.*

### Golden Wedding at Boulder.

On Tuesday, August 13, the Rev. and Mrs. Samuel R. Wheeler of Boulder, Colo., came happily to the fiftieth anniversary of their wedding day. Their faded and yellow marriage certificate bears witness to the fact that, on the thirteenth day of August, 1862, at Lima, Rock Co., Wis., Samuel R. Wheeler and Miss Sophia Fidelia Freeman were united in marriage by the Rev. William C. Whitford.

Though the certificate is now old and faded—a little frayed at the edges—the conjugal union to which it testifies is still fresh, bright and happy; Samuel and Sophia are still lovers—as if newly wedded.

The children and friends of Brother and Sister Wheeler had made arrangements suitably to celebrate this golden anniversary; and so when the time came the home of the venerable couple was well filled with guests, all glad to congratulate the bride and groom of a half a century ago. Everybody seemed happy, not only in social intercourse, but in admiring Mrs. Wheeler's beautiful paintings, adorning the walls of the home, and duly inspecting the Elder's well-kept garden and big flock of chickens.

In the meantime, the ladies set long tables on the lawn and, as is their wont, loaded them with good things to eat. At the conclusion of the feast that followed, Dr. F. O. Burdick, a former pastor of the church, in behalf of the company, pleasantly presented to Brother Wheeler a fine gold-headed cane and to his worthy companion a beautiful gold-mounted umbrella. In receiving these tokens of affection and respect, both bride and groom responded with brief remarks, tremulous with emotion and genuine gratitude.

After this, Miss Clarissa, the youngest daughter of Mr. and Mrs. Wheeler, read several congratulatory letters from absent friends, also messages from the churches at Dodge Center, Minn., Nortonville, Kan., and Marlboro, N. J., where Elder Wheeler had at different times been a beloved and faithful pastor. There was also a message of congratulation from the Rev. E. B. Saunders in which the efficient work of Elder Wheeler for the Missionary Board was reviewed and highly commended.

It may be said here, by the way, that the writers of many of these epistles to their old pastor, and his faithful helpmate remem-

bered in a substantial manner that this was a *golden wedding*.

Versified congratulations were contributed by Mrs. L. E. Livermore of Lebanon, Conn., C. P. Fisher, Marlboro, N. J., Miss Minnie Wheeler, Elmwood, Ill., and by one of the guests.

These tender messages of friendship and love showed that the Christian service Brother and Sister Wheeler have so conscientiously and faithfully rendered during the past fifty years has been very highly appreciated. Especially tender in expression were the letters from the churches at Dodge Center, Nortonville and Marlboro.

Brother and Sister Wheeler are the parents of five children: John R., Alfred T., Herbert N., Miss Clarissa, and Mrs. D. M. Andrews. Herbert and wife live in San Diego, Cal. All the others are in Boulder. All but Herbert were present at this anniversary, happy in doing honor to their venerable parents.

Almost every member of the church and society here gladly came to congratulate Elder Wheeler and wife on this jubilee occasion, and to wish they may yet live to celebrate their diamond wedding. Also there came in for this purpose many other neighbors and friends who have come to hold in high esteem the founder—and for ten years pastor—of the Boulder Seventh-day Baptist Church. It was a matter of general regret that the present pastor of the church, the Rev. A. L. Davis not being well that day, was unable to unite with his people in thus honoring Brother and Sister Wheeler.

UNCLE OLIVER.

Boulder, Colo.,  
August 14, 1912.

To the Rev. and Mrs. Samuel R. Wheeler.

On Their Golden Wedding Day, August 13, 1912.

Dear Brother and good Sister Wheeler,  
Your friends and your children dear  
Have come on this jubilee day  
Bringing friendship and love and good cheer.  
Through half of a hundred years—  
In sunshine and darkened weather—  
As loving and loyal companions  
You've trodden life's pathway together.

Your mem'ry is active today  
Reviewing the years that have sped,  
Yet mostly, methinks, you recall  
The day you were happily wed.  
The pathway lay then all before you,

And Hope brightly beckoned you forth  
To accomplish some high, holy purpose  
Your utmost endeavor well worth.

You chose not the getting of wealth  
Or the winning of earthly fame,  
But heeded the call from above,  
God's message of love to proclaim.  
You felt bound by both duty and love  
To stand for the Truth of God's Word;  
So have preached both the Gospel and Law,  
Concluding with, "Thus saith the Lord."

You have not sought the pathway of ease  
But gone out upon the frontier,  
Bearing with you the light of the Word  
To the home of the brave pioneer.  
You have gathered the scattered ones there  
Into organized, worshiping bands;—  
Given courage and faith and hope,  
And held up the wearying hands.

A great many loving young couples  
You've pronounced to be husband and wife;  
Words of comfort you've spoken to those  
Who were passing from death into life;  
You have comforted sorrowing friends  
When dear ones were tenderly borne  
To rest in the silent city  
Till the glad resurrection morn.

Your lives have been busy and useful,  
As pastor and pastor's wife;  
The doctrines you've preached on the Sabbath  
You've practiced in every-day life.  
You have spoken glad words of good cheer,—  
Lent a hand to the weary and faint;  
And, though trials have come to you both,  
You have borne them without complaint.

And now in these bright golden days  
You are rich in the good will and love  
Of your children and many warm friends,  
And the smile of Our Father above.  
With your magazines, pictures and books,  
Your garden and chickens to tend,  
You are happy in this little home;  
And so may you be to the end.

ONE OF THE GUESTS.

Boulder, Colo.,  
August 13, 1912.

### Annual Meeting of Ohio Churches.

The annual meeting of the Iowa churches will convene with the Welton Church, Sixth-day, September 6, 1912.

O. W. BABCOCK.

"The man who tries to please everybody has the biggest job on earth. If he could succeed he could make the world over."

"Keep in touch with the Almighty. There is strength in personal communion with him."

## YOUNG PEOPLE'S WORK

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

### Hopefulness.

REV. A. L. DAVIS.

*Christian Endeavor topic for August 31, 1912.*

#### Daily Readings.

Sunday—Hope's ancestry (Rom. v, 1-5).  
Monday—Faith and hope (Rom. iv, 16-22).  
Tuesday—The glorious hope (Tit. ii, 11-14).  
Wednesday—Love's hopefulness (1 Cor. xiii, 4-7).  
Thursday—Hope's comfort (1 Thess. iv, 13-18).  
Friday—The living hope (1 Pet. i, 1-5).  
Sabbath-day—Topic: The Christian virtues. IX. Hopefulness (Rom. v, 1-5; viii, 24-28). (Consecration meeting.)

#### THE WRONG POINT OF VIEW.

We are living in jostling times. We are pushed and crowded on every hand. We are prone to grow feverish and impatient, hasty and irritable in temper, discouraged and pessimistic. How many people there are who constantly magnify their own hardships and limitations by comparing their lives with their more fortunate neighbors! There is a multitude of conscientious Christians who wish to think aright and act aright, but everything is seen and undertaken from the wrong angle. They may be zealous, but everything is undertaken with such a serious sense of necessity that life becomes a martyrdom. The sins and evils of our times are so great, the task of reformation so huge, they despair and forget that life is full of glory, privilege and blessing.

#### THE RIGHT POINT OF VIEW.

In the foreword of his latest book, *The Art of Sailing On*, Doctor Work says: "The Christian task grows with every hour. It is no day for a narrow vision or a vanishing hope. If difficulties multiply they are made to conquer. If obstacles increase, the dynamic of the Gospel is not weak. The showbread of the Tabernacle is the 'continual bread' of the Presence. God is with us. Our Lord

is more masterful than the storm; he can still the tumult of the people. Let all the mariners then on the high seas of life rejoice in that they sail not without chart and compass, and rejoice most of all in the presence of the Master-Mariner whose voice brought calm to stormy Galilee. Let them practice then 'The Art of Sailing On,' and on, and ever on, until the kindly hour of grace shall fully dawn, and the good ship shall enter the harbor of the country for which they look."

How thankful we ought to be for these hopeful, stimulating words! His message rings true; it sounds the note we all need to hear. It not only declares the old, old message: "Let us run with patience the race that is set before us," but it also says:

"BE HOPEFUL AND HAPPY."

Of course no one claims the Christian life an easy one. I am glad it is not. There are dark days, and nights when the stars fail to shine out. There are times of discouragement when only a faith born of God can hold us. There are hours of temptation, hours of which the world knows nothing, when sin seems to storm the very citadel of the soul. And what shall we say of such hours? Live close to God; be hopeful; be happy; be patient. Why not?

The Christian above all others should be hopeful and happy. In fact no one can really know the meaning of hope who has not found Christ, and drawn his life from him. The Christian should live a singing life, for his every task is illuminated, his duty made lighter, by the assurance that thus God is perfecting his character and preparing him for larger and better things. He labors ever with the thought: "The best is yet to be." "To them that love God," says Paul, "all things work together for good." Notice, "All things" do not work for good, but "all things work together for good." The final outcome is good always "to them that love God." Then why should we not "rejoice in the Lord alway"? When we have entered into Christ and received him as our life, then everything always works together for good. That means that in every trial, every sorrow, every affliction we can rejoice, because God uses these for our good.

If the Bible is clear on any point it is

on this: The better things in life are still ahead for the Christian, and all things that come to him may be sanctified in attaining the ultimate best. They may come in joy, and sunshine, and health; or they may come in sorrows, or shadows, or sickness. But however, or whenever they come, they may all be sanctified in realizing the ultimate goal.

A little girl sat on the floor looking at a spot of sunshine. "Isn't it funny, papa?" she said. "Why funny, my darling?" the father asked. "Why, it is funny to think that the sun is at the other end of the spot." If to Jesus our lives are surrendered, God is at the other end of those things which he sends into our lives, whether sunshine or shadows, joys or sorrows, realizations or disappointments. "To them that love God all things work together for good."

#### A STRING OF PEARLS.

The shadow of human life is traced upon a golden ground of immortal hope.—*Hillard.*

Not only around our infancy  
Doth heaven with all its splendors lie;  
Daily, with souls that cringe and plot,  
We Sinais climb and know it not.

—Lowell.

When I see not the Promised Land, let me feel the Promised Hand. When I view not Thy glory, let me have Thy guidance. When I have lost sight of Thy coming, let me strain the ear for Thy command. I shall not weep if only I can say, "One step enough for me."—*George Matheson.*

The year's at the spring,  
And day's at the morn;  
Morning's at seven;  
The hillside's dew-pearled;  
The lark's on the wing;  
The snail's on the thorn;  
God's in his heaven—  
All's right with the world!

—Browning.

#### SUGGESTED HELPS.

1. Have Bible characters of hopefulness presented.
2. Tell something of Robert Browning, the incarnation of hope.
3. Read "The Art of Sailing On," Edgar Whitaker Work.

### Improving the Mind.

REV. T. J. VAN HORN.

*Christian Endeavor Topic for September 7, 1912.*

#### Daily Readings.

Sunday—Feed the mind (1 Tim. iv, 13-16).  
Monday—By meditation (Josh. i, 8).  
Tuesday—Study the Word (Psa. cxix, 97-104).  
Wednesday—Profitable themes (Phil. iv, 8, 9).  
Thursday—Dangers of ignorance (Eph. iv, 17-19).  
Friday—The highest aim (Phil. ii, 5).  
Sabbath day—Topic: Why and how to improve the mind (Prov. ix, 1-11).

"Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—*St. Paul.*

#### LITERATURE.

Pres. W. C. Whitford's *Baccalaureate Sermons Education of Work*, p. 226. An Address by the Rev. J. L. Gamble, D. D., on the "Laws and Rewards of Education," delivered at the Milton Junction Conference in 1898. "The Highest for the Farthest," Amos R. Wells in *Christian Endeavor World* of July 25 and August 1, 1912.

For a clearer and more definite answer to "Why" and "How," write at once to Pres. B. C. Davis, Alfred University, Alfred, N. Y.; or to Pres. W. C. Daland, Milton College, Milton, Wis.; or to Pres. C. B. Clark, Salem College, Salem, West Virginia.

#### WHY?

"What is mind? No matter. What is matter? Never mind." Thus adroitly the old philosopher dodged the difficulty of definition. And we would just as well leave the matter there and try to answer the easier question, "Why improve the mind?"

1. Mind improvement is not to be confused with mind growth. By a thousand accretions, through the natural senses, the mind grows without conscious effort. It improves only by rigid discipline. The mind is a garden. A man catechising a lot of boys, asked, "Boys, if a man sows wheat in a field, what will he get?" and the ready answer was, "Wheat." "If a man plants corn, what will he get?" "Corn." "If a man plants potatoes what will he get?" "Potatoes." "If a man

sows oats, what will he get?" "Oats." The answer in each case came promptly and triumphantly. "If a man sows nothing, what will he get?" "Nothing!" the answer came in a chorus. An unsatisfied look on the face of the questioner, until a little urchin piped up, "Weeds!" That, as we all know who have worked garden, was the right answer. Moreover, we are not so sure about getting corn after planting that seed. It requires a deal of patient cultivation after the planting of the seed to insure a profitable harvest.

Thoreau was once remonstrated with for insisting that the tender mind of the child should be trained. The objector urged that the mind of the child should not be prejudiced. Thoreau's garden grown up to weeds was the answer. There is that within us, mental faculties included, which has a mighty affinity for the dust. We may as well, yes, we would better recognize the tendency and prepare to resist this law of intellectual gravitation. There are rich compensations for fighting against mental laziness, and for uprooting the seeds of evil that seem to make the mind their natural soil.

To change the figure of speech the mind is a drag-net "gathering of every kind," and it cultivates a valuable sense of discrimination to recognize the good and cast the bad away.

2. Improve the mind because to do so is to follow God's method in the universe. The Spirit of supreme Intelligence brooded over the darkness and chaos in the beginning. Light and order was the result. The mind without direction is chaotic. The accumulation of a mass of facts is small evidence of mind culture. The reducing of these facts to a system, and to learn the relation of facts to one another is God's method which we do well to follow.

"Each new step we take in thought reconciles twenty seemingly discordant facts, as expressions of one law," says Emerson. Every fact acquired is a revelation of God. "Eternal life is to know God and Jesus Christ whom thou hast sent," said Jesus, the Light of the World. Life in this sense insures a high order of intelligence which reduces the discordant facts of life and brings peace to the soul.

Colonel Peary said in justification of his determination to find the North Pole: "It

is impossible to say what the value of a seemingly useless fact may be until it has been combined with the rest of the world's knowledge. Every step we take into new territory eliminates ignorance."

*Improve your mind because it decreases by so much the area of the world's darkness.*

3. Because it makes possible a larger quantity and a better quality of work. "If the iron be blunt, and one do not whet the edge, then must he put to more strength: but wisdom is profitable to direct" (Eccles. x, 10).

We owe the world where we live, not only all that we may become as integral parts of it, but also the best service we may render by becoming all that is possible for us to be.

Intellectual culture is a mighty weapon in the hands of wicked men. The same weapon is just as powerful in the hands of a good man, and when there is added to this mind improvement the force of moral culture, the power for overcoming evil is irresistible.

A well-aimed blow is much more effective than one delivered at random. Paul is a good illustration of what a well-trained mind can bring to pass. On account of that training he could say, "I therefore run, as not uncertainly; so fight I, as not beating the air."

4. To increase the sum of human happiness the interest of which will accrue to others as well as to ourselves. James Russell Lowell said once to a company of college girls, "I have only this message to leave with you,—in all your work in college never lose sight of the reason why you have come here. It is not that you may get something by which to earn your bread, but that every mouthful of bread may be sweeter to your taste."

But that is only a proximate end of culture. That is incidental. Longfellow points a step in advance when he wrote the familiar words,—

"Not enjoyment and not sorrow is our destined end or way;  
But to act that each tomorrow finds us farther than today."

But the real aim can never be appreciated until we come to sympathize vitally with Jesus Christ. The Bible is a safe book for mind improvement if for no other

reason than that it keeps always in view the highest ideals. "I will bless thee, and be thou a blessing" was God's word to Abraham. "Freely ye have received, freely give," was Jesus' word to a company of men who had been in training under the greatest Master. Young people, seek intimate fellowship, throughout your period of training, with Him who declared, "I am in the midst of you as he that serveth." Solomon recommended

*"Kindness and Truth"*

as a neck ornament or as a wall piece in the shrine of memory. Prov. iii, 3. No young person can go far wrong who hangs for his motto the words of Jesus, "I came not to be ministered unto, but to minister," or whose ambitions are directed by the high aim of our divine Master, "I came not to do mine own will, but the will of him that sent me."

"To serve the present age,  
My calling to fulfil.  
O may it all my power engage,  
To do my Master's will."

HOW?

There are time-honored rules. Here are some of them.

*A Wisely Selected Diet.*

Solomon advocated that. "Keep," said he, "thy heart with all diligence, for out of it are the issues of life."

This function of choice must be exercised for young children by the parents. But if there has been indifference or neglect in early years so that the literary tastes have been corrupted, it is fine discipline for the mind to reject rigidly what is known to be harmful. Just as the dyspeptic must cultivate a depraved appetite to a liking for wholesome food, so the mind may be trained to appreciate what is elevating in literature, and discriminate against the undesirable. But such is the abundance of reasonably good literature, these days, that one must train his mind, not only to discriminate between good and evil, but to reject much that is good for that only which is *high grade* in all respects. And thanks to the discrimination of our teachers, one need not thrash over a straw-pile to find a grain of wheat. See Eccles. xii, 11, 12.

*Well-Regulated Habits of Study.*

Read and reflect. The spirit of the

times, Drive-and-Rush, discourages the habit. A gentleman jumped into a cab and said to the driver, "Drive fast." After some time he opened the door and called, "Where are you going?" "I don't know," came the reply, "You told me to drive fast and that is what I am doing." I fear we care more for fast driving than we do for our destination. Christian Endeavorers ought to teach and practice more persistently their doctrine of the Quiet Hour. Jesus' temptation in the wilderness and the victory was the result of deep meditation on the things he had read and memorized. Read Josh. i, 8.

Remember Jesus' early morning hour of prayer. "Blessed is the man . . . whose delight is in the law of the Lord, and in his law doth he meditate day and night." "Take time to be holy" is good psychology as well as good religion.

*Organization, or Systematic Arrangement of Material.*

The Dewey catalogue system, our systems of theology, and the orderly arrangement of kitchen furniture by our housewives are results of this law. The disposition of the 5,000 people into companies "by hundreds and fifties" before Jesus miraculously fed them, is a practical illustration of how a cultured mind works in the administration of "the loaves and fishes." Read 1 Corinthians xii to get God's thought as to the organization of the working forces of the church. This rule must be honored if we use to good advantage another:

*Constant Assimilation of Material and Use of the Knowledge Acquired in the Problems of Daily Work.*

You need only to remember the practical tests to which the propositions of the textbooks are put in our college and university laboratories to see how highly esteemed this rule is. The mind is improved not so much by the reception of the facts of knowledge, as by the finding the bearing of those facts upon the actual doing of things. There is a fine reciprocal relation between the eye and the hand. You can scarcely say which one helps the other most. Jesus said, "If any man willeth to do his will, he shall know of the doctrine" (John vii, 17).

For Christian mind culture, test by ex-



periment the faithfulness of God's promises in matters where material vision fails. Test how far a bit of information can be worked in serving the needs of men. Every item of knowledge gained makes us by so much a debtor to help our fellow in need.

"Some new truth, or what seems a new truth, has burst upon your vision. You are a traitor to God and humanity if you do not testify of that truth with all boldness and heartiness. It makes a difference to the world, but makes no difference to you, whether what you have to impart is great or little. If the best you have is only a good recipe for pickles, it is as necessary for you to pass it along as if it were a just system of taxation or another Thanatopsis. It is only by giving what you have that you can have more to give."

—Amos R. Wells.

The voice of Wisdom in our Scripture lesson today calls most persuasively. You will notice the similarity in this chapter between the call of Wisdom and that of Folly; but the trained mind will not be slow to see the difference. In his exposition, Rev. R. F. Horton says:

"The Palace of Wisdom is very attractive; well-built and well-furnished, it rings with the sounds of hospitality; and with its open colonnades it seems of itself to invite all passers-by to enter in as guests. It is reared upon seven well-hewn marble pillars, in a quadrangular form, with the entrance side left wide open. This is no shifting tent or tottering hut, but an eternal mansion that lacks nothing of stability or completeness or beauty." The door is always open to one who heeds the call. There may be rare exceptions, but we may rest with assurance that no one will be deprived of opportunity in this great school of Education. Our colleges and universities at their best are only affiliated institutions.

"The simplest words, we do not know what they mean, except when we love and aspire."—Emerson.

Here are a few extracts from a letter from the corresponding secretary of the Riverside society which was not written for publication, but which will be of interest.

"In the notes published in the SABBATH

RECORDER on the Christian Endeavor topic for June 29 a paragraph telling of Mr. Savarese's work explained in particular his need of a new printing-press. As a small society we have felt that we were doing all we could financially if we kept up our regular pledges, and at first thought it seemed impossible for us to do more; then we considered it was the last meeting before the Fourth of July and on that day many of us wouldn't feel so poor, after all. So it was suggested that we all give at least half as much as we spent on the Fourth, for this fund. We asked the church people to join in the movement, saying that no one need be left out, for if they didn't spend much the Fourth, they could give all the more. We further agreed to give one half of anything we might earn on that day. . . . Every one gave liberally, so it all amounted to the enclosed seventeen dollars. We have all enjoyed giving, and besides we are doubly interested in Mr. Savarese and his work, and almost feel as if we were on 'speaking terms' with him."

### News Notes.

SALEM, W. VA.—The members of the Ladies' Aid society are doing good work; just now they are giving dime suppers, the proceeds to be used for their Salem College Scholarships.—The W. C. T. U. are using all their powers toward the ratification of the Prohibition Amendment. A few weeks ago they arranged and gave an entertainment, rendered wholly by young people and children, which was greatly enjoyed by all present.—Our good pastor too is busy, doing double duty, preaching here on Sabbath mornings and at Buckeye in the afternoons.

SHILOH, N. J.—The Ladies' Aid society had a street fair on a corner lot in the village last month. Five fancy booths were arranged on which were cake, candy, flowers, lemonade and orangeade, fruit and peanuts for sale. The flower booth which was across the corner was very pretty and attracted much attention. Ice-cream was also on sale. As one feature of the evening a little girl went through the crowd singing her wares and selling shoe-strings and other small articles. A large crowd attended and a nice sum was realized.

## DENOMINATIONAL NEWS

Rev. Henry N. Jordan, of the New Market Church, will take no regular vacation this year but prefers rather to remain at home taking short day-trips to near-by beaches whenever convenient. He will carry his regular work along but will intermingle work with play.

The auditorium of the Seventh-day Baptist church is being repapered under the direction of William L. Coriell. While these repairs are being made the regular service will be discontinued, but the Sabbath school will convene at 10.30 in the session room. The regular prayer and conference meeting will be held tomorrow night to be led by the pastor. Regular services are to be resumed on the twenty-fourth. The committee appointed to look after the entertainment of the members of the coming association have met and organized, and plans are already made for the elaborate entertainment of the guests. The association will convene at the church on October 10 and will hold a four-day session.—*Dunellen Call.*

### Children's Home Farm Work.

REV. H. D. CLARKE.

The RECORDER has always been prized, but now that we are away from church and people it is doubly prized for Sabbath reading. Our country location gives us a privilege that we could hardly enjoy in the city. Few visitors ever come here on the Sabbath. Sunday is the greatest day for visiting by trustees, officers and others. Our religious convictions are respected, while we do not make the Farm Home a denominational affair as we have never intended or desired under our present circumstances. It would be the realization of a fond dream if we had our own money sufficient to build a fine dormitory at Milton to take all ambitious boys and girls wherever found who are homeless or about to leave foster-parents, and educate them. Letters from some of these whom we know and have helped in the past almost beg for education, which they can never obtain under their present circumstances. A girl

of fourteen now through common school, a fine girl, over whom we have watched for ten years, not being adopted, now appeals to us, and her foster-parents join in the hope that we can get her a place to attend high school. But few want a girl of fourteen years whose school will take so much time from the work they want of a girl. Our endowed dormitory would do this under religious influences and send out into the world educated wards to be our pride and future grateful helpers. Another bright and healthy girl of sixteen years just writes us asking for education. She is in the second year of high school.

But that is a dream and no money for its realization. And so we turn to the report we started concerning our Home Farm work. It is still in the experimental stages and occasionally contractors come out at the request of trustees to plan additions or new dormitories. What the result will be is not certain. It seems largely dependent on our success in placing children.

You ought to have seen us on an all-day trip up the State with a three months old baby girl a few days ago. The women on the train voted us a very motherly man. And now the foster-parents write their joy and wish to adopt the midget at once. And last week we had a three and a half year old girl rushing to her new home, and she was such an affectionate child. Those velvet arms and hands about our neck make us feel young again. And now again we start with Miss Ellen M., six months old. We went to see Ellen the other day to get her consent to go and she looked willing as we took her in our arms to get better acquainted before the final start. Some of the boys are beginning to think it their turn and that baby girls ought not to monopolize all our time and affection. We have some very fine boys. We went as far as Alabama with a sweet seven year old boy. But the women of Alabama have too sensitive nerves to keep the little prize and now we must bring him back. The foster-father says he is O. K. and obedient, but the wife's "nerves!" She ought to have three of her own to temper those nerves.

Eleven States have contributed applicants and only four have been favored to date.

More anon, but in closing this "note"

we will make a proposition. If, after other important obligations are met in our denomination, some one in moderate circumstances will give us \$50,000 for and place us in control of the Milton Dormitory for homeless and ambitious youth, we will for just our clothes and board and traveling expenses give the rest of our life to that work. Don't all write at once with offers. The other five Sabbath-keepers at the farm send greetings to all the readers of this article.

*Mt. Healthy, Ohio.*

*R. F. D. No. 3.*

### Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, August 11, 1912 at 2.00 p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, H. N. Jordan, Asa F. Randolph, C. W. Spicer, Jesse G. Burdick, M. L. Clawson, T. L. Gardiner, A. L. Titsworth.

Visitors: Miss Bessie Van Patten, O. W. Davis, R. C. Burdick, Jacob Bakker.

Prayer was offered by Rev. H. N. Jordan.

Minutes of last meeting were read.

The Recording Secretary reported having written Secretary Shaw and Dr. L. A. Platts as requested at the last meeting of the Board.

The committee on securing a printing-press for Mr. Savarese reported the purchase of a Gordon press at an expense of about \$139.00, and that the press is now in the possession of Mr. Savarese.

Report adopted.

The Treasurer presented statement of funds on hand, and read correspondence from G. Velthuysen, J. A. Davidson and E. B. Saunders.

The action of the Treasurer in placing a bequest by A. Judson Wells of \$50.00 in the Permanent Fund was ratified by the Board.

The Treasurer also reported tidings of a bequest to the Society by the late Mrs. Marilla B. Phillips.

Voted that the matter be referred to the Treasurer with power.

Voted that the proper officers be authorized to execute any necessary papers in connection with securing the bequest.

Correspondence was received from Rev. Geo. Seeley embodying his report for the year; from Pastor Lieut. Col. J. W. Richardson with report for the quarter ending June 30; from Secretary E. B. Saunders with report for July.

Action on correspondence from Mrs. Wm. C. Ackerman, Joseph Booth, and E. F. Amaning was deferred to the September meeting of the Board, hoping for a fuller representation of members at that time to consider the questions involved.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

N. B.—The next regular meeting of the Board will occur Sunday, September 15, 1912, that being "The first First-day of the week following the second Wednesday in September," as per By-Law No. 1.

RECORDING SECRETARY.

### Sabbath School.

LESSON IX.—August 31, 1912.

THE DEATH OF JOHN THE BAPTIST.

Lesson Text.—Mark vi, 14-29.

Golden Text.—"Be thou faithful unto death, and I will give thee a crown of life." Rev. ii, 10.

DAILY READINGS.

First-day, 1 Kings xviii, 1-19.

Second-day, 1 Kings xviii, 20-40.

Third-day, 1 Kings xix, 1-14.

Fourth-day, Luke iii, 1-20.

Fifth-day, Matt. xi, 2-19.

Sixth-day, Matt. xiv, 1-12.

Sabbath day, Mark vi, 14-29.

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

"Our friends see the best in us, and by that very fact call for the best from us."  
—Black.

Recent visitors to Palestine speak in high terms of the Jewish progress in that country.

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 *Woman's Work*, SABBATH RECORDER—Mrs. George E. Crosley, 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. Loof-boro, Riverside, Cal.

### SABBATH SCHOOL BOARD.

President—Esle 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—Esle 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 Farrow, 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 Secret—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. Fhret, 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.

### THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.  
Vice-President—D. E. Titsworth, 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.

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.  
Second semester began February 6, 1912.  
REV. A. E. MAIN, Dean.

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.

D. R. S. C. MAXSON,  
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,  
ATTORNEY AND COUNSELLOR-AT-LAW,  
1308 Tribune Building, Phone Central 592.

# Books for Your Library

## *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

## A TRIBUTE TO THE GREAT WEST.

The wanderers of earth turned to her—outcast of the older lands—  
With a promise and hope to their pleading, and she reached them pitying hands;  
And she cried to the Old-World cities that drowse by the Eastern main:  
"Send me your weary, house-worn broods and I'll send you men again!  
Lo, here in my wind-swept reaches, by my marshaled peaks of snow,  
Is room for a larger reaping than your o'ertilled fields can grow,—  
Seed of the Man-Seed springing to stature and strength in my sun,  
Free with a limitless freedom no battles of men have won."  
For men, like the grain of the cornfields, grow small in the huddled crowd,  
And weak for the breath of spaces where a soul may speak aloud;  
For hills, like stairways to heaven, shaming the level track,  
And sick with the clang of pavements and the marts of the trafficking pack.  
Greatness is born of greatness, and breadth of a breadth profound;  
The old Antæan fable of strength renewed from the ground  
Was a human truth for the ages; since the hour of the Eden-birth  
That man among men was strongest who stood with his feet on the earth.  
—*Sharon M. Hall.*

## —CONTENTS—

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