

# The Sabbath Visitor



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The **SABBATH VISITOR**, PLAINFIELD NEW JERSEY

# The Sabbath Recorder

THE Bible is clear and explicit in the truth that the spiritual life and real prosperity of the people of God depend upon their attitude toward his Sabbath. Therefore we can not be too well informed as to the nature of true Sabbathism, as to why Jehovah made the Sabbath, and as to its importance among the other precepts of the Decalog. Seventh Day Baptists may do a great work for a world fast becoming Sabbathless, if they will only get a new vision of the wonderful work to which God calls them. Elisha had a vision of God's armies able to defend him against a host; Moses had a vision at the burning bush which sent him forth to liberate his people; Peter had a vision that sent him to the Gentiles with the message of salvation; and Paul had a vision of an open door when the Macedonian cry came for him to start the Gospel around the world; but every one of these servants of Jehovah had prepared himself to receive the vision. These men drew near to God, communed with him in the spirit of loyalty to his law and the vision came. Thus must it ever be with those who would be used of God to do a great work. As a people we shall never receive the open-door vision, giving strength and courage to enter the fields, unless we too are fitted to receive it by a genuine spiritual uplift. O for a new vision of our great mission as a people—a vision that will bring us to the altar of consecration, and endue us with power from on high!

—CONTENTS—

EDITORIAL—Seventh Day Baptist General Conference; Tract Society Day at Conference; Missionary Day at Conference .....257-260	tist Missionary Society—Annual Report 268-274
Conference Papers, 1913—The Vision of the Invisible; The Pastor in Relation to the Community; The Ideal Salary for the Pastor ..	Seventh Day Baptist Education Society .... 274
Our Denominational Auto—The Differential 266	WOMAN'S WORK—In Common Things (poetry); Conference—Woman's Session .... 276
MISSIONS—Better Work and Better Workers on the Home Field; Seventh Day Baptist	YOUNG PEOPLE'S WORK—Treasurer's Report; Report of the Work of the Young People's Board; Report of the General Junior Superintendent ..
	SABBATH SCHOOL—The Efficient Sabbath School ..
	.....284-287

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# The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 1, 1913.

WHOLE NO. 3,574.

## Seventh Day Baptist General Conference.

The one hundred and eleventh annual session of the Seventh Day Baptist General Conference convened with the Second Brookfield Church on Tuesday, August 19, 1913. The morning was ideal. During the night the north wind took possession of the weather, and the people no longer suffered with the intense heat of the previous day. During all this summer we have experienced no more unbearable temperature than that which we endured in New York on Monday night. Everybody simply wilted. And when we entered the car the heat was suffocating. A shower relieved matters a little, and soon after the train pulled out of the town into the open country the cooling breeze began to make life more endurable, and all the night long it wrought its splendid work, until, when we landed at North Brookfield at seven o'clock, we found a bracing north wind blowing, a crystal atmosphere giving life and vigor, and after a flying automobile trip of seven miles over the Brookfield hills, we were all in excellent spirits and ready for Conference work. The main body of the delegation arrived on Monday evening, so there were only seven of us to make this trip on Monday night from New York. The delegates from West Virginia, by the lateness of their train in reaching New York, just missed the morning train, so we had the pleasure of their company.

Soon after arriving in Brookfield, the editor made his way to the fair grounds, about a quarter of a mile out of the village, where he found a preliminary meeting in progress under the care of Walter L. Greene. This was the sectional meeting for the Sabbath-school work. It was a very interesting and helpful meeting, and if this is any prophecy of the quality of the meetings to follow, we shall have a good Conference week. The subject of the hour was, "The Church and Religious Education," and the papers and addresses were excellent. Our readers will in due time have the privilege of reading them, if we are successful in getting our hands

upon them. This meeting was held at 9 o'clock, and was preliminary to the regular Conference work which began at 10 o'clock. Promptly at that time, President Daland appeared on the platform, and after some preliminary arrangements called the Conference to order. In view of the illness of Secretary Whitford, Rev. Wayland D. Wilcox was appointed secretary pro tem., and we were ready for business.

We were all glad to see Rev. L. A. Platts with us for his forty-fifth consecutive session of Conference, and the president called him to the platform to make the opening prayer. The opening song, "O That Will be Glory," was sung with spiritual power. Then came

### THE PASTOR'S WELCOME

to the delegates, in which he made three points clear: (1) The Brookfield Church expected a social blessing from the coming of the Conference. He said, "We have had you on our minds and hearts for some time, and we now have you on our hands." This caused quite a ripple of laughter, whereupon Pastor Davis explained that he hoped the benefits would be mutual, and that all would be made happy by coming together. (2) The church hoped that an intellectual uplift might result from our coming. When the speaker said that the Brookfield people expected to be instructed, and advised those on the program to mind that, another wave of laughter swept over the audience. (3) The church expected a spiritual uplift. "This is why we have invited you," said the pastor, "and we shall be disappointed if it does not come. In the name of the Second Brookfield Church we welcome you. The entertaining pastor is not expected to say much, but he is expected to do a good deal, and our hands are full."

### THE PRESIDENT'S RESPONSE.

In a brief response to the words of welcome Doctor Daland expressed thanks for the words spoken, and since we have already rested and feasted with the Brookfield people, we have no doubt about the

cordiality with which we are welcomed. "We have come here," said the president, "to seek exactly the same things, only let them be in a reversed order; placing the spiritual uplift first, then come the intellectual and social blessings."

THE GARWIN QUARTET.

We were all glad to welcome the four young ladies from Garwin, Iowa, whose singing was so helpful last year at North Loup. At this point they were called upon to sing, and Doctor Daland expressed the hope that the spirit of their song would be with us all through the meetings. They then sang: "Show Me the Way, My Shepherd."

**Show Me the Way, My Shepherd.**

Show me the way, my Shepherd,  
Show me the way to go;  
Lead me from out the shadows,  
Into the sunlight's glow;  
Out of the fear and doubting,  
Into the peace and rest;  
Show me the way to perfect faith,  
Then shall my soul be blest.

Chorus—

Show me the way, show me the way,  
Show me the way to go;  
If led by thy hand, my Shepherd,  
No evil my soul can know.

Show me the way, my Shepherd,  
I can not go alone;  
Thine is the strength that holds me,  
I dare not trust my own.  
Guide me to those green pastures  
Where the still waters be;  
Save me from storms of doubt and fear,  
Keep me still close to thee.—*Cho.*

Show me the way, my Shepherd,  
Rough is the road I've trod;  
Keep me within that pathway  
Bright with the love of God;  
So let me live, my Shepherd,  
That those around may see  
Only thy grace, and love, and know  
I have been led by thee.—*Cho.*

The effect of this song will not soon be forgotten by those who heard it.

Then followed the president's address, an abstract of which will be found on another page of this paper. Don't fail to read it.

As the noon hour was near at hand, two or three reports were read, the usual announcements were given, and Conference adjourned for its first

NOON HOUR.

This gives us a chance to look about the grounds and see the facilities offered by

the fair association for a religious convention. We are holding our meetings in the grand stand, built as such stands are usually built, with tier above tier of seats, rising like a broad stairway to the very roof. In front of this a large platform has been built, with a canopy over it, for speakers and choir and secretaries. This arrangement gives ample room for the larger gatherings. The floral hall, just back of the grand stand seats, and at one end of the building, makes a good room for resting. It is fitted up with chairs, sofas, and reading-tables, for the convenience of guests. Just across the fair grounds is the dining-hall used for the annual fairs, well fitted up with tables and stationary stools; and here and there are other buildings where arrangements have been made for committee meetings and children's meetings. The fair grounds are situated on a little elevation in the midst of a beautiful valley, which, although greatly pinched and scorched by a long continued drought, presents an inspiring picture. Here amid such favorable surroundings, for nearly one week, the delegates from our churches, and our denominational boards, are to wait upon the Lord, seek his blessing and favor, and under his guidance plan for the work. Would that every Seventh Day Baptist could enjoy the uplifting and strength-giving meetings, and receive the refreshing and the rest sure to come from such a week of fellowship.

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**Tract Society Day at Conference.**

The second day at Conference was given to the work of the American Sabbath Tract Society. This work really began after the meeting closed on the afternoon before, when the first sectional meeting was held under the leadership of William C. Hubbard. This kind of meeting in the Conference program is designed to bring the people and their boards face to face in consultation and counsel. It gives the people opportunity to ask questions and make suggestions, and the boards a chance to explain and to learn what the people wish to have done.

On this occasion the theme was, "The SABBATH RECORDER and the Denomination." The door was thrown wide open for any questions or criticisms, and a free

discussion followed which occupied the entire time of the meeting. Many of the brethren took part, everything was said in an excellent spirit, and we trust the meeting will result in great good.

On Wednesday, at nine o'clock, another sectional meeting for this society was held. In this the general work was the subject under consideration; and the necessity of some changes in methods of Sabbath Reform, from those used thirty or forty years ago, was suggested. Public conscience has changed much since the days when the *Outlook* was published, and methods which brought results then do not reach the case today.

At ten o'clock the regular session of the Tract Society was called to order by Vice-President Corliss F. Randolph, in the absence of Stephen Babcock, who could not attend, owing to sickness in his home. The papers presented were the annual report by Secretary Edwin Shaw, report of Treasurer Frank J. Hubbard, and two papers on the subject, "Denominational Value of the SABBATH RECORDER," by Rev. Jesse E. Hutchins and N. O. Moore. When these papers find their way into the RECORDER, our readers will certainly enjoy them. Then there was a talk by Rev. George B. Shaw, which all would enjoy if it were in print. His subject was, "Has the Tract Society a Fundamental Place in Our Denominational Life?" His first words were, "If the foundations are destroyed, what shall the righteous do?" The question as to whether the Tract Society is fundamental to our denominational life, is capable of being answered by both "yes" and "no." The Tract Society is not fundamental in anything; but the Sabbath is. Brother Shaw referred to five foundations upon which we build, no one of which can be destroyed: (1) The Bible is the foundation of our faith and of all Christianity; (2) The cross of Christ, of which we say, "Other foundation can no man lay;" (3) The Sabbath of Creation, of Sinai, of Calvary, of Paul and of our fathers; (4) Baptism in token of our new life in Christ Jesus; and (5) A free church of free men. In a sense the Tract Society stands for all these. "I can not tell you," said Mr. Shaw, "anything new about the Tract Society. It is one hand of the denomination, and its powers are defined in the constitution."

It is the work of this society to teach godliness, morality and the Sabbath truth. These things are fundamental. Many denominations stand for baptism and the cross of Christ, but we, almost alone, stand for the Sabbath. And in this Gettysburg of the war of Sabbath Reform we stand at the "bloody angle." Here we must take our place and stand true, no matter how great the sacrifice. We are somewhat in the position of the "peeled tree," of which the prophet spoke, a remnant of conscientious servants of God, with whom the question of being right in the sight of God is the real question.

In the afternoon of the Tract Society's day, the sermon was by the editor of the SABBATH RECORDER. It has already appeared as editorials in last week's paper. The excellent paper by President Clark, "What of the Future," will furnish food for thought to all who read it. The session closed with an interesting discussion regarding the desire for greater unity and a simplifying of machinery in our denominational work.

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**Missionary Day at Conference.**

The third day at Brookfield was devoted to the work of the Seventh Day Baptist Missionary Society. The reports and the papers will appear in due time in the RECORDER in such instalments as will be easy and pleasant to read. In this way the entire people will have the principal work of Conference and the reports of their boards long before they could get them in the *Year Book*.

In the sectional meeting there was some question as to whether the people can feel assured that their gifts for missions are always used for the purposes designated by the donors. It was said that some would not give because the system cards for benevolence do not have the different kinds of missions specified on them, and they feared that gifts designated by the one word, "missions," might be used for some branch of missions of which the givers do not approve.

The constitution of this society requires the board to use all money in the way indicated by the giver. And in this meeting the assurance was again given, that whenever any one sends money for a spe-

cial purpose, he can always depend upon its being used as he indicates.

Considerable interest was taken in the African question, and some misunderstandings were cleared up. The time for the regular session made it necessary to adjourn before the discussion was completed.

President William L. Clarke called the annual meeting to order, and after the corresponding secretary's report, Miss Susie M. Burdick gave a most interesting talk on "The New China." She had the closest attention to the end of her address, in which she spoke of the changes that have come in that land since she first knew it. Prophecy is literally being fulfilled, and we have seen a nation born in a day. The papers by Rev. Erlo E. Sutton and Rev. H. Eugene Davis will please RECORDER readers when they appear.

An interesting feature of this session was a male chorus of seventeen voices that stirred the audience with their songs. Several of the members belonged to quartets in years gone by, and it was indeed a pleasant sight to see this company, many of them sprinkled with gray, assembled on the Conference platform in this service of song.

The sermon, on Missionary day, was by Rev. A. J. C. Bond of Salem, W. Va., based on the passage in Luke, ninth chapter, beginning with the fifty-first verse, where Jesus steadfastly set his face to go to Jerusalem, and told his disciples to go and preach the kingdom of God. In this Scripture Jesus rebuked his followers for quarreling about who should be greatest, and also for their disposition to show love for him by an exhibition of hatred toward their fellow men. They could not help Christ's cause any by calling down fire from heaven to destroy their enemies.

The people of today were urged to set faces forward and push ahead. Loyalty to the past is good, but loyalty to the future is better. Brother Bond has promised this sermon in a condensed form for our readers.

At the close of the Missionary session, just before the noon intermission, President Daland introduced Rev. T. L. M. Spencer of Georgetown, British Guiana, South America, whose picture is on the RECORDER cover of August 18. Brother Spencer made a very good impression, and later in the Conference he was again call-

ed out and made extended remarks upon the work, the people, and the outlook for the Sabbath cause in his country. Many questions were asked him regarding social conditions, prospects for Sabbath-keepers to earn a living, the industries and products of his homeland. All these questions were answered in an intelligent and sweet-spirited manner. This brother is very hopeful regarding the open doors in South America. After he had finished, Brother Wayland Wilcox spoke words of approval, expressing his joy over the prospects of a good work in South America. This we ought to do, but we should not leave the other undone—referring, of course, to the work and the open door in Africa. He said that if Charles Domingo could be dressed up and stand before our Conference to tell of his people, he too would make just as pleasing and favorable an impression. Later in the meetings an expression of the sense of Conference that the Missionary Board should take steps, as soon as the way is clear, to conserve our interests in Nyassaland, was unanimously carried.

#### My Dog's Friend.

I ask no introduction to the man who stops to heed  
The friendly wagging of the tail of my dumb friend; indeed,  
A chap who's clad in ragged garb may prove a better than  
The princely one in purple robes—a true-souled gentleman.

So he's my friend, who'er he is, who on my dog bestows  
A gentle pat, a kindly word, both when he comes and goes.  
To him I gladly give the hand of friendship without fear;  
No stranger he beneath my roof, who shares my dumb friend's cheer.

I'll trust in him, I'll welcome him, no matter who he be;  
For my dog never introduced a mean man unto me.  
Thus, guarding honor and my purse, a servitor whose tail  
Says "yea," or "nay," my faithful dog has ne'er been known to fail.

—Horace Seymour Keller, in *Our Dumb Animals*.

An individual who can look upon injuries done others with the same serenity with which he enjoys his own blessings needs new moral blood-corpuses.—*Shailer Mathews, in Biblical World.*

## CONFERENCE PAPERS, 1913

### The Vision of the Invisible.

REV. WILLIAM C. DALAND.

#### Abstract of the President's Address.

It is my purpose to set forth before you, at the opening of this General Conference, some thoughts suggested by the remarkable statement made by the author of the Epistle to the Hebrews concerning the lawgiver Moses, when he writes of him (Heb. xi, 27) that he "endured, as seeing him who is invisible." This endurance the writer declared to be "by faith." Such endurance and the faith that engenders it is, in my opinion, our sorest need.

No apology is demanded for presenting at this time what may seem more like a sermon than is usual on such an occasion. There is no need of my suggesting improvements in the mechanism of our service or of my exhorting you to be loyal to our boards and institutions. We have machinery enough and good enough. A good workman can use poor tools. We have the "outward and visible sign," what we need is the "inward and invisible grace." We would make for ourselves a name and a place. They have a name and a place who do and endure as did Moses. This endurance is of divine grace through faith. Hence I lead you back to Moses.

Back to Moses of enduring Israel, lawgiver, prophet, leader; more than king, less than God! Behold his towering form, like a very Titan against the early sky. Born of an enslaved race, he became the ruler of the destinies of a people that has transformed the world. Reared in paganism, he became the human founder of a pure religion. Amid the jangling voices of multitudes of alien races, he became the voice of God to his chosen people. The forces that conspired against him wrought for him, even as "all things work together for good to them that love God." Such are the men that God uses.

God uses prepared men. When he would bring his Gospel to the widespread world of the empire of Rome he chose Saul of Tarsus, prepared by the training of three civilizations. So when he brought forth his people from Egypt he chose

Moses, trained in all her learning and fitted by his life in the wilds of Midian for just the task that awaited him.

God uses men of deeds. When he would establish the religion of Jesus in its inception, in the face of forces that might easily have swept it away, he chose Peter, a man of positive action and rock-like purpose. So when he dealt with an uncertain and ill-trained multitude in the midst of trials and discouragements he chose Moses, the impetuous, the prompt and efficient man of action.

But more than all God uses men of faith, like Noah, Abraham, David, Isaiah, Paul, and Luther. Such was Moses, who by faith endured, as seeing the invisible God.

1. *Eternal forces are invisible.* Invisible forces are greater than those we plainly see. The forces of life, of growth, of the human mind are greater than those that directly move material things. So the eternal providence of God is the surer of all forces, working out the perfect man, the noble type, the man who "lives in God,"—

"That God, which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event,  
To which the whole Creation moves."

2. *Faith is the vision of the invisible.* It is the clear sight of things not seen. Faith sees the future in the present and boldly moves on, while the one who lacks that grace stands trembling before a yawning abyss. Faith sees real worth and grasps it, dropping the false and the tawdry, while doubt grasps at the false worth and loses forever the enduring gold. Faith sees God and becomes the friend of God, the saved man that endureth to the end. Doubt sees but things, and the man of doubt perishes with them.

3. *Endurance is the product of faith.* Moses endured the wrath of Pharaoh and the opposition of the people. The man of faith is the one who endures. It is the vision of the invisible that keeps the boy at his trade till he is master, the youth at his studies till the goal is achieved; that makes the honest man, the pure man, and the true man in a world of infidelity.

The multitude was blind and did not endure. Moses saw the invisible One and from Pisgah's height viewed the land of promise before the hand of God laid him to his rest.

The multitude of us today is blind and will perish. Let us not be of the many blind, but of the heroes of faith, though few, who see. Open your eyes today. God ever lives and loves. Be brave!

"Be brave!  
The day will dawn, however dark the night;  
The right will win, however fierce the fight;  
The end is sure, however far from sight.

"Be brave!  
Not ours to shirk or shrink, to doubt or dread;  
Not ours to turn from hardships seen ahead;  
Not ours to falter wheresoe'er we're led.

"Be brave!  
The road will brighter grow throughout its length;  
The load will lighter grow through added strength;  
The goad will turn to helpful staff at length.

"Be brave!  
With crown of thorns Truth still adorns her own;  
On scaffold, cross, and gibbet rears her throne;  
Her altar stands where each must stand alone.

"Be brave!  
The coward lives and dies an abject slave;  
The fearful is a tyrant, fool, and knave;  
Omnipotence is only with the brave."

### The Pastor in Relation to the Community.

PRES. C. B. CLARK.

I take it for granted that there is no pastor or church in the Seventh Day Baptist Denomination but believes, without argument, in the community-wide privilege and duty of a pastor's work. I believe this because a closer acquaintance with pastors and people during the past year leads me to this conclusion. At the fireside and by the roadside, I found each pastor interested in the common life of his community, and everywhere anxious to serve as opportunity offered. It would, therefore, be an insult to their spirit and intelligence for me in this brief paper to enter into argument to prove that each owes a service to the community in which he resides. Our Lord and Master lost no opportunity to minister to any human need, and he always instructed his followers to regard any fellow mortal in need of any service as our neighbor and brother. We have no pastors but recognize this Christian duty, and as oppor-

tunity offers lend themselves freely to such social service. The very most, therefore, that I can propose to do in these few minutes is to offer a few suggestions in relation to this most important service.

For me, the ideal pastor is one who has discovered the fine art of judiciously balancing his efforts between his study, on the one side, and his community service on the other. It would seem to me, that the neglect of either aspect of this double function must result in seriously crippling the pastor's efficiency. Large contact with parish and community life will humanize the pastor's study, while close application to his morning study helps to qualify him for intelligent leadership. The pastor who does not gather some part of his sermon material as well as his pulpit attitude from close intercourse and heart to heart fellowship with the heart-throbs of community interests and needs, must of necessity be dry and formal. There will almost surely be a lack of warmth and sympathy between pastor and people, that will tell against the pastor's success. On the other hand the pastor who does not put as much hard study into his sermons, and into his intellectual equipment for competent leadership, as do the men and women of his parish and community into shop and store and farm and kitchen will be superficial and unable to cope with the problems which demand of him adequate solution. I greatly fear that the pastor who neglects his study while he seeks out every community concern and interest will soon gain the unenviable reputation of "butting in" where he is not wanted, and especially if he can contribute nothing vital to the interests with which he mixes. I believe it is a serious mistake, and much damaging to a pastor's influence, when he has formed the habit of unceremoniously dropping in at all social gatherings, especially if he does so without invitation to do so, and most especially if he does so just about the time refreshments are due. While a pastor should unquestionably make himself friendly at all times, no familiarity can take the place of respect, humility and unaffected interest. He must evidence the fact that he is not seeking his own pleasure and comfort. He can not afford to be inopportune in his social graces. He can commend himself with no greater results for good, than by the good effects of his

own views upon his own personal character and intercourse.

Then, too, it is quite conceivable that a pastor who lives to learn as well as to teach, can gain as much as he gives by living in close touch with those who see life at a different angle from what he himself does. In order to sympathize with the life of his parish, it is important that a pastor should make himself thoroughly familiar with the peculiar industrial, educational, social, political and philanthropic circles of his community; and this, not merely because without such acquaintance he is quite out of touch with the life of which he is a part, but because nothing so materially affects his own proper development as this direct knowledge of people and conditions. It is the pastor's task to leaven and permeate with the Christ spirit and thought and life all this manifold and multiplex, and possibly discordant activity. In his study the pastor learns something of what other scholars think and know about the many questions which so often confront him, but in direct touch with these problems he learns to judge and temper these theories to the life of which he is a part. For example the pastor needs to know something about the labor question and the problem of training and educating the young, but he needs not less to know men and women as they are directly concerned with labor and education. He should know something about economic theories, but it is just as important to have a personal acquaintance with men and women and children to whom these theories are a matter of life or death. Since the pastor is a dispenser of life, life must be known to him on its two sides—the philosophical and the human, the theoretical and the practical, the abstract and the concrete. Through such contact the pastor not only humanizes his knowledge and practicalizes his theories and his sermons, but he creates opportunities for lasting and influential friendships which add greatly to the fruitfulness of his ministry.

It is said of the Master that he was the friend of even publicans and sinners; and it could doubtless be said of him with equal truth that he was the friend of the rich and the poor, old men and little children, downcast women and solicitous mothers, men in office and the beggar by the roadside, unambitious fishermen and aspiring lawyers.

No matter how diverse their conditions and interests, something he had and something he gave to each, thereby winning the distinction of friendship for all mankind. Is this too much for his modern prototype—the pastor? Should he not be the best known and the most sought after man in his community? Is it too much to expect of him, that in any community in which he may for the time reside, that the man of business, or profession, or farm or shop; that the perplexed teacher, and the inquiring child; the anxious father and the devoted mother, should, when in need of friendly council and advice, instinctively turn to him, not by virtue of his calling but by reason of the life which is in him? The pastor should be known as the people's friend, and not merely the members of his own church and fellowship should be the recipients of his kindly ministrations, but the entire range of human life within the boundaries of his presence.

A professor in any department of a modern college must be a learned and many-sided man, but when I see what conditions, and problems and dangers a pastor must directly confront with immediate solution if he is to fill the ideal we have proposed for him, I am constrained to say that of the two, the pastor should be the wider ranged man, his education broader, and his nature the more skilful, as a community agent for good. He must be a superior man but show no superiority. He must meet and sometimes rebuke selfishness, frivolity, thoughtlessness, sordidness, low ideals and uncharity, but without offense to any. The love of sensuous pleasure, display and worldliness he must strenuously resist while he attracts to higher realities. He must listen to doubt, perplexity, sorrow and sometimes despair and shame, and plant in their stead confidence, simplicity, joy, courage and virtue, for the cure of souls is his first duty and mission. He must bear with the effusive, the credulous and the sentimentalist while with patience he seeks to show a more rational method of life. He must learn of discord, but promote peace. Where hate reigns, he must show the power of love. To some he must be bone and sinew, to others heart and soul. He must comfort in sorrow and advise in prosperity. The godless and the backslider he must reclaim to the spiritual fold. He must sustain the infirmities of

age, bear the strain of middle life, and protect against the temptations of youth. All these he must meet, and not only meet, but influence for the true life—for the Christian ideals of truth, harmony and adjustment to the divine order.

In his community relations there opens to every pastor a field as large and fascinating as it is grave with responsibility. He should not if he could, and as the moral and religious leader of his time, the pastor can not if he would, ignore the tremendous issues that have fallen to this and coming generations to settle for God and the right. He must ever proceed with sanity, caution and with prayer, and then only after deep reflection. Out of the storehouse of human experience, with his face turned toward eternity and God, it is his to nourish the pregnant ideals of humanity. He must so familiarize himself with the eternal laws of life, of justice and love, that he can sharply challenge all theories, customs and policies which oppose the realization of the social ideal of a human brotherhood and the higher ideal of kinship with God. He must clearly divine, and then impartially and fearlessly oppose all enemies which threaten the realization of the Golden Rule. By virtue of his convictions he is the natural guardian of all victims of the modern juggernaut, the money power. And so on and on, he must champion the rights of men and of God—a task nothing less than the actualizing in human life of the kingdom of heaven which is the deepest of all realities—a task big enough and hard enough to forever employ the highest talents of man—a task sad enough to kill forever any tendency to perfunctory ecclesiasticism, and yet a task so magnificent as to make its doer the prophet of God's great tomorrow, and the evangel of the earth made new.

### The Ideal Salary for the Pastor.

REV. G. M. COTTRELL.

It is well to be seeking the ideal in all departments of life, especially the Christian life, therefore my topic, "The Ideal Salary for the Pastor."

Even in Proverbs we read: "Give me neither poverty nor riches: feed me with food convenient for me, lest I be full and deny thee, and say, who is the Lord? or lest I be poor and steal, and take the name

of my God in vain." There must then be a middle ground. Four thousand dollars would probably be too much for the pastor, and four hundred dollars too little. Somewhere between these will doubtless lie the golden mean, the ideal.

This ideal will be determined largely by comparison, and regulated in a good measure by the standard of living and expenditure of the people to whom the pastor ministers. It certainly would not be ideal for a four hundred dollar pastor to shepherd a flock of Carnegie's and Rockefeller's, nor less so for a ten thousand dollar preacher to be placed at the head of our church at Gentry or Hammond.

In my own first pastorate, at Dodge Center, Minn., I thought I was faring pretty well with a salary ranging from \$400 to \$500; but when a cousin in Allegany County asked me how much I received, he did not see how I could live on that amount. He was a merchant, and his expenditures probably ran into the \$1,500 to \$2,000 figures, and he judged others accordingly.

In a rural community, where the life is simple, provisions plenty and cheap, and opportunities for extravagance limited, the minister and the people can live more cheaply than in the city, where everything must be bought and paid for dearly, and where many extra demands are calling for our money; and the salaries in the city and country usually reflect this difference.

There is a difference also in times—times when one could speak of "the low cost of living," if indeed they do not reach back father than the memory of man. Perhaps such times should be regarded now as a negligible quantity, an unknown equation. At any rate, for many years we have been living in the times of "the high cost of living." When I loaded my car in Topeka, to move to my last parish, which was some fifteen years ago, I bought, I remember, a crock of butter to take with me, and paid for same eleven cents a pound. For a number of years past I know I have paid some three times that price for the lubricator of my bread and potatoes. I believe I got my milk of Brother Burdick, in West Hallock, for three cents; I pay eight today. I can remember when we could get meat for 3, 5, 8, 10, 12, 14, 16 cents; but these are days of pleasant memory only. If everything had advanced as much as

these products, you can see it would require about three times the salary to go as far as the salary then. Here is where the salaried preacher is at a disadvantage. It is slow and hard to change materially a fixed salary. The people are slow to comprehend, or unwilling to assume, the increased burden. So, if the salary move not, and the prices of commodities move on, and keep a soaring, the preacher soon finds that his former wage of \$400, \$500, or \$600 fails to meet the bills, and that he is in the uncomfortable position described by the prophet in Isaiah xxviii, 20,—"For the bed is shorter than a man can stretch himself on it; and the covering narrower than that he can wrap himself in it"; or, in the modern parlance of the street, after he has paid all his bills out of his four or five hundred, what is left looks like the proverbial "thirty cents."

This situation has doubtless furnished the occasion, in recent years, of so many men dropping out of the ministry, to engage in some other calling.

The ideal salary, it seems to me, must be adequate to meet the necessities of the pastor and his family.

(a) They must be clothed, and so clothed as to attract attention neither from its paucity or superfluity.

(b) They must be fed, and as is sometimes humorously said, must have "enough of it, such as it is, and good enough, what there is of it."

(c) They must have some of the comforts, and even some of the luxuries, of life that the rest of us enjoy.

(d) They must have books and papers and magazines and music and opportunities for a liberal education, so fully furnished in our times.

(e) They must have some opportunities of travel, at least those demanded by the pastor for the more successful prosecution of his work.

(f) Still further, his salary should be sufficient, not only for his present needs and comfort, and the successful prosecution of his work, but to leave a fair margin that he can lay by for the future, when he is beyond the working period, that in old age he may avoid the poor house and even the necessity or humiliation of receiving a pension.

It should also be remembered, that on account of his public life, constantly living

in the limelight and devoted to the interests of everybody else, he has not the opportunity for many of the economies and savings that those in more private life can practice.

Nor are we asking that he be paid according to the value or quality of his work, for we recognize his as the highest character of work, and his preparation of the most thorough sort, and if compared with equal talent in other lines, his salary should run into much higher figures.

We are simply asking that which is sufficient and adequate for his present and future support, which will leave him free from all financial worries, free to devote himself, body and soul, to his high calling, and bring to it the highest possible efficiency.

Nearly everybody in modern times, except the preacher, has gone on a strike for better wages. The hod-carrier, the mason, the carpenter and joiner, the blacksmith, the plumber, the electrician, the railroad man, the factory man, the girl mill-workers, and even the farmers have organized to protect their interests, and the state has come to the rescue of many artisans, with minimum wage bills; but it would not be seemly for the preacher to "strike," and in his case the state has no jurisdiction, and the only thing he can do, if he can't keep up a No. 1 standing with his grocer and banker, on the salary he receives, is to quietly resign, and see if he can do better on some other job.

But thanks to his friends, his situation has been discovered, and help is coming from different sources.

The Presbyterian Denomination is attempting to raise a fund of ten million dollars, with which to care for her aged and indigent ministers. Our own people have a small fund started for the same use. This is better than nothing, but not so good as to pay him his due, and then expect him to care for himself. The New Jersey Protestant Episcopal Convention, in annual session at Atlantic City, recently decreed that no new parish should be established unless the salary of its clergy was fixed at not less than \$1,000 for single men, and \$1,200 for married.

Not long ago I saw a table of ministers' salaries. As I remember, \$1,300 was the highest average, and this of the Unitarian Denomination. The average of all of

them I believe was some six or seven hundred. Of our own ministers, according to the statistical report, those who receive one thousand dollars, and upward, can be counted on the fingers of one hand. The total average may run around \$600. If this is now the average, I should say that \$800 would look to me much more like the ideal, and even \$1,000 might come still nearer to it. Then throw in a parsonage, and I believe the average preacher in our denomination could manage to pull through.

"Too much," did you say, you farmer there? Listen. Not so long ago the farmers of the country were combining, and complaining that they were not getting their dues. Now, one farm paper in Kansas, *The Kansas Farmer*, gives notice that out of their 60,000 subscribers, 90 per cent are farmers whose average wealth amounts to \$15,000, their average income to \$3,000, their average net income to \$1,700—\$700 more than the gross income we are asking for the preacher. These figures may be exaggerated. They seem incredible, and yet they come pretty well authenticated through some banker's report. Think of it, if true at all: nine-tenths of those farmers worth \$15,000; \$3,000 income; \$1,700 of this to put in the bank, or buy more land with—like Sam Jones' Illinois farmer that raised corn to feed hogs, to get money to buy more land, to raise more corn to feed more hogs, to get more money to buy more land, ad infinitum. Where can you bunch up a lot of preachers that average \$15,000; \$3,000 income; \$1,700 above their living expenses, to lay away?

I can remember, when a boy, I thought our aged Elder Gillette a sort of autocrat, plutocrat, or capitalist or what-not, because he received a salary of \$600 and was reputed to be worth \$3,000. And shall we say that the preacher is not as competent a man, not as well trained, not as capable of producing, not as worthy of a large income as the farmer? Shall we say that the Christian farmer is under any less obligation to consecrate his wealth to Christian service, than the preacher? Shall we not see, then, that there is a need of readjustment, a leveling up and down of things till we all come to our proper level, and every man gets his share, especially the preacher.

On Sunday of last week Rev. Mr. McGarrah of St. Louis preached in the First

Presbyterian church of Topeka, on "Business Sense in Religious Matters." In closing he spoke of preachers' salaries as follows:

"One of the great evils is the pitifully small salaries paid to the preachers. A minister spends \$3,000 in cash and \$6,000 in time, to get an education, and is then paid from \$800 to \$1,000 a year. The new standard set in country churches of the Presbyterian Denomination is \$1,000 and a house. Efforts along this line in the last three years in Nebraska have resulted in raising the average salary from \$735 to \$940, and an increase of 500 per cent in missions."

Thus far our message has really been to the people who support the pastors. Now, at the risk of violating the unity of this message, I wish to talk a few moments to the pastors.

There are some compensations. Preachers may be called high financiers, for it takes a high financier to make two blades of grass grow in the place of one, and make two dollars do the work of four. This most preachers are obliged to do. Here is a constant training in high finance, that you are taking in the best school in the land—the school of experience and hard knocks. This is an education of no mean order. Further, as our music professor used to say, when we sang especially poorly, "It might have been worse." Your case is not nearly so bad as it might be. "Ye have not yet resisted unto blood," as the apostle says. Others have suffered and sacrificed more than you. I remember an early Kansas Methodist circuit rider saying that during his first year in Kansas he received only \$2.50 cash. I see the Mormon elders, going about two and two, proclaiming the doctrines they believe, taking neither script nor staff, and looking out mainly for their own support. It is your privilege, too, like your Master, to serve and suffer; and if you have a passion for souls, you will count it a joy for his name's sake. Indeed, are not some of your sweetest recollections those of your earliest days in the ministry, when you received the least and gave the most, and studied most the lessons of economy, and shared with your parishioners the stringent times, and yet, perchance, enjoyed the richest spiritual blessings of your life, both in person, and in the ministry of the Word? "It is good

to do battle, to suffer, to be thrown overboard and left to save ourselves. What we lose in comfort, we gain in energy, and energy is the most precious of man's weapons."

No matter to what school of theology you belong, so long as Christ is the Ideal of Christianity, so long must the principles which he taught and lived have sway. Heroic living, self-sacrifice, are still the Christian's heritage, the preacher's privilege; and when you shall cease to honor and emulate these virtues, we shall indeed, have fallen upon perilous times.

"If you're sheltered, curled up and content by  
the world's warm fire,  
Then I say your soul is in danger!  
The sons of the light, they are down with God  
in the mire,  
God in the manger.

"The old-time heroes you honor, whose banners  
you bear,  
The whole world no longer prohibits:  
But if you peer into the past you will find them  
there,  
Swinging from gibbets.

"So rouse from your perilous ease: to your  
sword and your shield:  
Your ease is the ease of the cattle.  
Hark, hark, where the bugles are calling:  
Out to some field—  
Out to some battle!"

### Our Denominational Auto—The Differential.

No. 2.

REV. C. S. SAYRE.

There is talk now that we will have a new General Secretary of the whole denomination who shall come into touch with all our people and represent the whole cause. I do not believe our denomination has ever had any differential, for so many times when we have tried to turn a corner the wheels have slipped and there has been a lot of grind and friction that has nearly stopped progress. Now we ought to go straight ahead in the straight and narrow way. But we sometimes find that we have not been going right, and it has been necessary to take a turn, and I apprehend that we will have to make several turns yet before we get into the straight and narrow way exactly. So we need a differential. And the new General Secretary, it seems to me, will meet this need. I believe he will be able to allay a lot of this friction,

and unify us more, providing he is the right man for the place. But if he is inclined to throw sand into the bearings, as I have seen some do, he may differentiate all right, but will wreck the whole denomination on another score. And if he belongs to some great fraternity besides the Church of Christ, the differential will not fit. Can't use a traction engine differential on a five-passenger auto, nor vice-versa.

And yet, brethren, I have seen splendid differentials on automobiles whose engines were all out of kelter, and powerless to move. A good differential is a good thing to possess, it's a part of the necessary equipment. Put in a good differential, but don't expect him to solve the problem of a weak and faulty engine. But if the power plant must be left in this weak and faulty condition, is there any wonder that the big black African Giant had to get off? Is there any wonder that many of us believe that we ought to try to carry our own family—home missions—instead of trying to carry the big black man to the neglect of those who are nearer to us, and I dare say, just as needy? Do you think my neighbor should have asked his wife to walk instead of the negro, when it became evident that his engine would not carry them all? I know some will answer this question in the same evasive way they do the parallel denominational question, "But it ought to carry both; there is power enough there, if they could only get it."

### 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 Herbert G. Whipple, 220 Broadway, New York City, N. Y., on Wednesday, September 10, 1913, at 2.30 p. m.

STEPHEN BABCOCK, *President*.  
ARTHUR L. TITSWORTH,  
*Recording Secretary*.

Next Board meeting Sept. 14, 1913.

If I can only place one little brick in the pavement of the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city.—*Phillips Brooks*.

## MISSIONS

### Better Work and Better Workers on the Home Field.

REV. ERLO E. SUTTON.

The mission of the church in the life of today, and of every day, is the Christianization of society, or the establishment of the kingdom of heaven in the world. Its business is to leaven human society with Christian ideas and Christian motives.

It must be admitted that this idea of the mission of the church has not been the prevailing idea in America, and that it is not the prevailing idea today in the majority of American churches. The idea upon which the work of most churches is carried on, is that their one great business is the conversion of individual souls, in preparation for a future state of existence.

We fear that, as a denomination, we have not entirely escaped this idea. It is possible that we have been working for the salvation of our own people, that is, for those who are of Seventh Day Baptist families, and in a measure neglecting others in the community who are unsaved.

At the beginning of this year, a careful religious and social survey was made of one of our church parishes, the only church in the township, from which the following facts were established:

There were one hundred and six families, and a population of four hundred. Of this number, one hundred and forty were members of some church, two hundred and sixty were not members of any church and so far as could be learned but few of these were professed Christians. There were thirty-six families in which no member belonged to any church, twenty families in no way connected with either a church or Bible school.

In this parish is a group of some twenty families almost untouched by church or Bible-school influences, all living near a schoolhouse that could be used for religious purposes. What should be the attitude of this church toward the two hundred and forty who are not Christians or toward this group of families, the majority of whom are not interested in religion or the Sabbath? I think with one accord you will answer that that church should use the

schoolhouse as a preaching station. If we see an open door in some distant State or city we are usually ready to establish a mission there. Many of our churches have just such open doors near them. It seems to us that such work could be done without any help from our boards. It will do the church good to put its hands in its pocket if necessary, and carry on such work.

The greatest result will come to a church when missionary zeal is highest and most intelligent. The great business of the church is saving the world. This includes the family living next door to the church and everybody else, no matter where he may be, if he is not a disciple.

Realizing the great need of better work on the home field, so called, the question comes, "How can we have better work and better workers on this field?"

The relation existing between the people of the church and its pastor is a peculiar one. It is not like the relation of the attorney to his clients, the merchant to his customers, or even the teacher to his pupils. There is a different relationship between people and pastor from that existing in any other walk of life. The church will gain the greatest result if there exists between both sides the greatest possible confidence and willingness to grant on both sides the largest possible freedom. The church may expect great results when every member of it, because he is a member of the church, is also a missionary; that is, not simply a person who comes to church to hear preaching and support the church, as he says, by paying toward the expenses. The church will gain the greatest when every member is an evangelist and a missionary and a seeker after souls as much as is the pastor. In other words, a church membership should not be a collection of people with whom the minister must constantly labor in order to keep them good-natured or to keep them Christian, but it should be an organization made up of Christian people who are trying to bring people into the kingdom as much as is the minister himself. This result is possible only when the members and the pastor together are working for the great common end and emphasizing the great thing for which the church exists. No great work will ever be accomplished by the church until it defines its own mission

and purpose in the world, which is, to make disciples of all the nations.

"Give, and it shall be given unto you," is the word of the Master. The church which concentrates all its energy on self, and has no interest in the Christianization of the society in which it stands, or in the world at large, is pretty sure to suffer in its own life from the neglected environment. The deadly atmosphere of the worldliness which it has ignored invades its own inclosures, and perverts its standards and paralyzes its message. Its moral sense is blurred; its prophetic function is lost; it comes to be a useless factor in the life of the community. It is just as true of churches as of individuals that they that will save their lives shall lose them. The church whose ruling motive is self-aggrandizement, which is eager to build up its own life out of the life of the community, will find its spiritual power steadily dwindling; the church which lives to serve the community, to fill its life with light and love, will find its influence and power steadily increasing. It should not be difficult for the church to realize that the law of life must be the law of sacrifice and service; that the only way to keep its own life is to be ready always to lay it down for the sake of Christ and the Gospel.

The church will have better workers and do better work on the home field when it emphasizes work for the young. The regular, steady, permanent growth of the church must depend not alone upon the "revival effort," but upon regular, systematic training of the young already in the church and Bible school. We still believe in the "revival effort," as there are perhaps some who can not be reached in any other way, but we believe more in training the youth. Many of us can recall instances when the evangelist has spent a month in tireless effort and the churches have been called upon to pour out large quantities of time, energy and money with the result that perhaps a half-dozen people were brought into the church by the combined effort. The same amount of time, energy and money spent by the church in training its young—in saving life before it had gone wrong, in preventing sin instead of bringing in a remedy after it had been committed—would have resulted in a great many more real accessions to the church. We believe the future growth of

every healthy church will depend largely upon the reasonable, regular, undramatic and quiet teaching of young life.

Some time ago the writer had occasion to lead a missionary meeting in a young people's society. When asked to name our home and foreign missionaries, but two or three were able to do so. This is not only true of young people, but the average man or woman in the average church is vastly ignorant concerning our missionary work. We are not sure but that we as pastors are largely to blame for this state of affairs. If what is known as the old-time prayer meeting has passed away, the church need not be discouraged nor fearful of losing power. It can make use of the mid-week service for educational purposes. Any of our churches could well afford to spend fifty-two nights in the year studying home or world-wide missions, bringing the facts before the people. What church members need is general information. They do not know what is being done in missions. What would bring more life into a church than a year's study of missions? The use of the midweek service for an educational campaign need not lose out of the meeting its spiritual fervor or its devotional character. In fact, the increased knowledge of God's kingdom and of Christ's power, gained through increased information, will add to the spiritual uplift of the entire church.

While we have tried to bring before you some of the things that would help to better the work and workers on the home field, there is yet one great truth underlying it all. What can we do, what ought we to do, that the youth and even the adults among us may be inspired and equipped for religious leadership and mission work? The cause of righteousness has need of ordained clergymen, but it has even greater need of attorneys, doctors, merchants, teachers, and common people who seek the things of the spirit. We need to realize that spiritual leaders and missionaries must have a spiritual backing to accomplish the greatest good. Only that which commands devotion can call forth heroic leadership, for superior minds await the call of some mighty interest. By some kind of prophetic instinct they anticipate the trend of human aspiration and outrun their companions to blaze a pathway for those who follow. Herein is revealed



a great psychological law, according to which any more deep and vital interest will call leaders into being; and the more dominant the interest, the greater the leadership which is certain to appear.

Here, then, is the fundamental law which underlies the problem before us as a people. Public interest is the matrix from which missionaries are born. Therefore, if we would have religious leaders and missionaries raised up and rightly trained for their task, we must deepen our interest in vital religion. And surely the religious life of our time carries with it no more sacred obligation than that those who believe in God and hope for the coming of his kingdom should be the ancestors of a spiritual leadership to succeed them. If we let the card-party, the dance and other worldly pleasures crowd out the Spirit of God we can not hope to raise up missionaries or spiritual leaders. Our first step, with Israel of old, is a return unto the Lord, and our cry to him should be the voice of repentance, reconsecration and obedience. Only a new baptism in the meaning and spirit of the Christian faith can impart that interest which shall give direction and power to the mission work of the future.

We believe that the religion of the Lord Jesus Christ offers a supreme challenge to the highest powers of personal life. Then why do so many of our youth seem not to hear the call? Why does our organized missionary work arouse no greater devotion and zeal?

If we would answer such questions, we must recognize in all frankness that the meaning and supremacy of true religion has suffered. Our faith has lost to a large degree its note of reality, its glow of enthusiasm; and where reality grows dim and enthusiasm flags, missionaries are still-born. Personal devotion has grown bloodless and has tried to do what the Great Master has said his disciples could never do,—serve God and their own comfort. Thus it has come about that we as a people have lost that boldness of spirit which dwelt in those who first saw the vision. We have concealed the deep meaning, the grand proportions, the transforming touch of reality, and the constructive program, of the kingdom of God. And hence the full appeal of the religion of Christ is not reaching men.

If we would bring leaders into the serv-

ice of Christ, we must open our eyes; we must see Jesus and look unto him until our lives shall share his purpose and be filled with his passion. Until that time comes when we think more of the kingdom than we think of exclusiveness or conservatism, and are willing, like John, the forerunner of Christ, that we should decrease if only the kingdom may increase, we shall look in vain for religious leaders or mission workers of the first order.

Whose heart is not gladdened by the signs on every hand that just this change is coming? Our enthusiasm for division, and for overlapping organizations has almost spent itself. So universal and constructive an ideal as the kingdom of God can not be local or divided. Men are weary of waste, of separation, and of unworthy strife. They realize that the task of Christianizing human society is vastly too big for any one faction of any denomination.

As this conception comes to prevail, we will not fail of a strong missionary spirit. For nothing is deeper in human life than a readiness to live and to die for some worthy end. The heart of every man, and especially the heart of youth, yearns for the quest of some Holy Grail that shall lead him forth to sacrifice and to conquest. Nothing can equal the summoning power of the Cross of Christ. No glory shines brighter than that of service for him, both in the beauty of its dedication and its final efficiency. Once let men see and understand the true meaning of the call of God, and courageous souls will enter heartily into the work of soul-saving or missionary endeavor.

Our immediate responsibility lies along the line of helping toward this larger vision of missionary endeavor, and a more vital faith in God, a faith that will convert the pocketbook as well as the heart. We ourselves must be better Christians. We must hold steadily before ourselves, as Seventh Day Baptists, that which is central and vital in Christian faith. We ourselves must be filled with single-hearted devotion. All uncharity, pride and selfishness can only put far from us that day of Christ when he shall reign and when his call shall fill men with a burning zeal. Personal devotion, and service to a dying world form the dominant motive of Christian life, and it can never come home with power to

our fellow men until it is first fulfilled in our own hearts.

### Seventh Day Baptist Missionary Society.

#### Seventy-first Annual Report of the Board of Managers.

We present this the seventy-first annual report of the Board of Managers of the Seventh Day Baptist Missionary Society with some sense of realization that we have come far short of our opportunity, and with a deeper feeling of gratitude to God for his preserving care and continued blessing upon the work, both at home and abroad. While this year has been the most eventful year in the history of modern missions, it is especially so to us as a people and board, since the nation where we planted our foreign mission standard, nearly three-quarters of a century ago has this year emerged from a despotic form of government to a republic and has taken this as the initial year of its Christian era.

#### IN MEMORIAM.

The Board of Managers of the Seventh Day Baptist Missionary Society desires to record its appreciation of the worth and services of two very able men who have passed to their reward during the year.

The Honorable George Herbert Utter was born July 24, 1854, and died November 3, 1912. He served faithfully as a member of the board for many years and succeeded the late Albert L. Chester as treasurer, in which capacity he served for a term of fifteen years, which terminated when he was elected to Congress, a little more than a year before his death.

The Rev. D. W. Leath was born July 17, 1848, and died October 1, 1912, at his post of duty as missionary pastor on the Alabama field. He was a man of far more than ordinary integrity and pulpit power.

#### FOREIGN MISSIONS.

##### THE CHINA MISSION.

The work on the China field has been conducted by the Rev. D. H. Davis, D. D., and wife since last September when they returned to the field from their furlough, and during the entire year by Rev. J. W. Crofoot, B. A., and wife, Rosa W. Palmberg, M. D., Grace I. Crandall, M. D., and Miss Anna M. West. Miss Susie M. Burdick has been at home on furlough during the past year.

*Annual Report of the Shanghai Seventh Day Baptist Missionary Association to the Seventh Day Baptist Missionary Society, June 1, 1912, to May 31, 1913.*

Christian greetings to all the dear brethren and sisters of the home churches and societies, from all of our foreign and native workers in China.

The past year has truly been a strenuous one in China. The new republic has been passing through most trying times. The want of unity between the north and south has caused much disturbance and anxiety, and vigorous efforts have been made to create another revolution. On May the twenty-eighth an attempt was made to seize the arsenal, located just a mile south of us. In this affray several were killed. The heads of some of these are now to be seen suspended in crates over the arsenal entrance as a warning. Notwithstanding all these troubles missionary work has been carried on with wonderful success and without much hindrance. The fact that special prayer was requested by the government has brought Christianity more prominently to the attention of all classes.

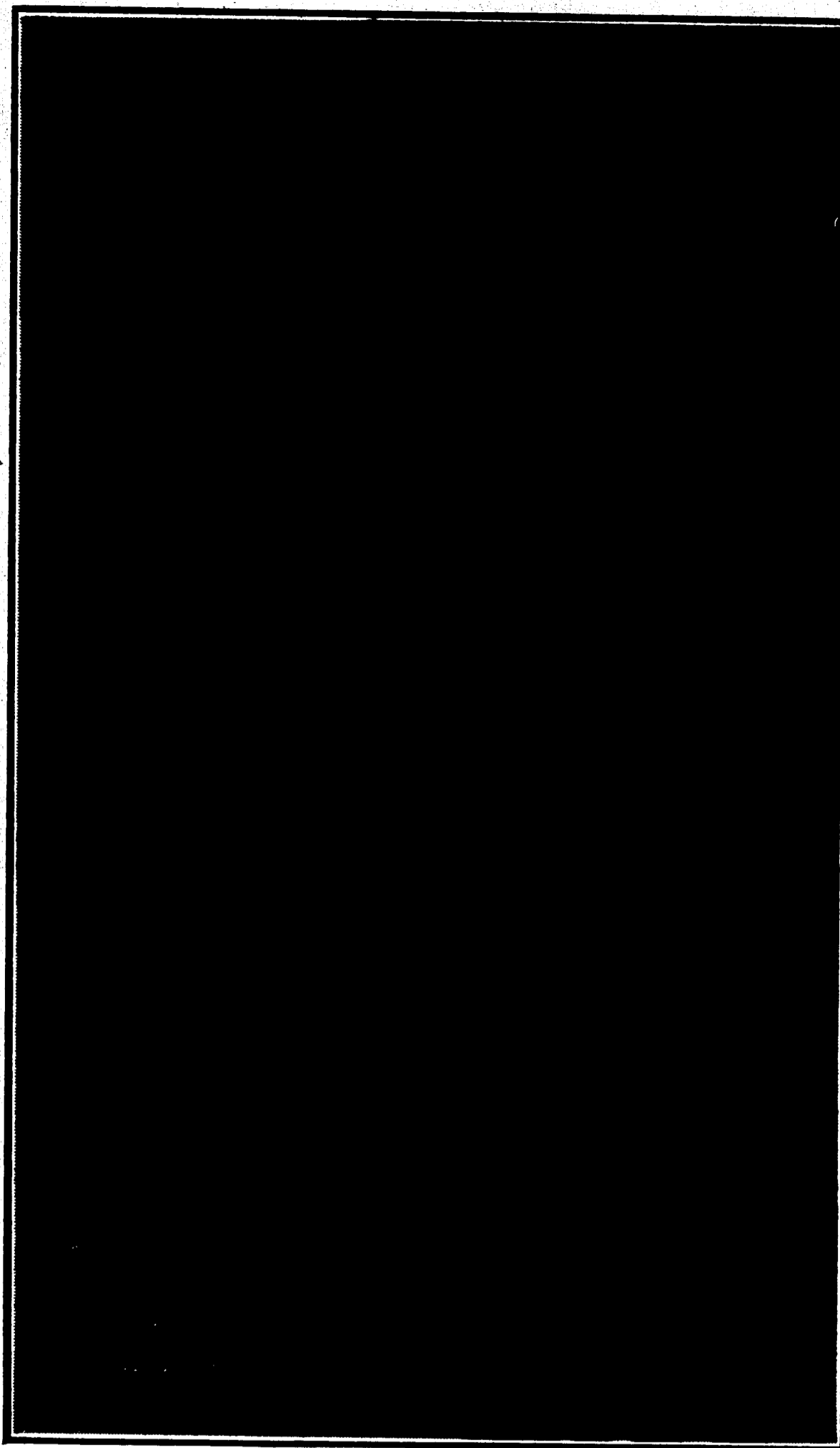
The opium question is still a vital one and efforts are being made to stop its importation, and not have to wait the ten years specified in the treaty. It has been proposed that all the opium stored in Shanghai and other ports be purchased and destroyed, the British Government paying for one-third, the Chinese Government one-third, and the dealers one-third. We have no assurance that this plan will be carried out; however, our paper states that in Tientsin the other day 60,000 taels' worth of the drug was burned. This is another evidence of the sincerity of the Chinese in their efforts to rid their country of this terrible curse.

We should pray earnestly and unitedly that all of these reforms may go on until China is made free and redeemed for Christ.

*Thirty-third Annual Report of Rev. D. H. Davis.*

DEAR BRETHREN AND SISTERS:

We are devoutly grateful to our Father in heaven for the privilege of rendering another report of services given in the interests of Christ's kingdom in China. It will be remembered that the first few months of the present year were spent

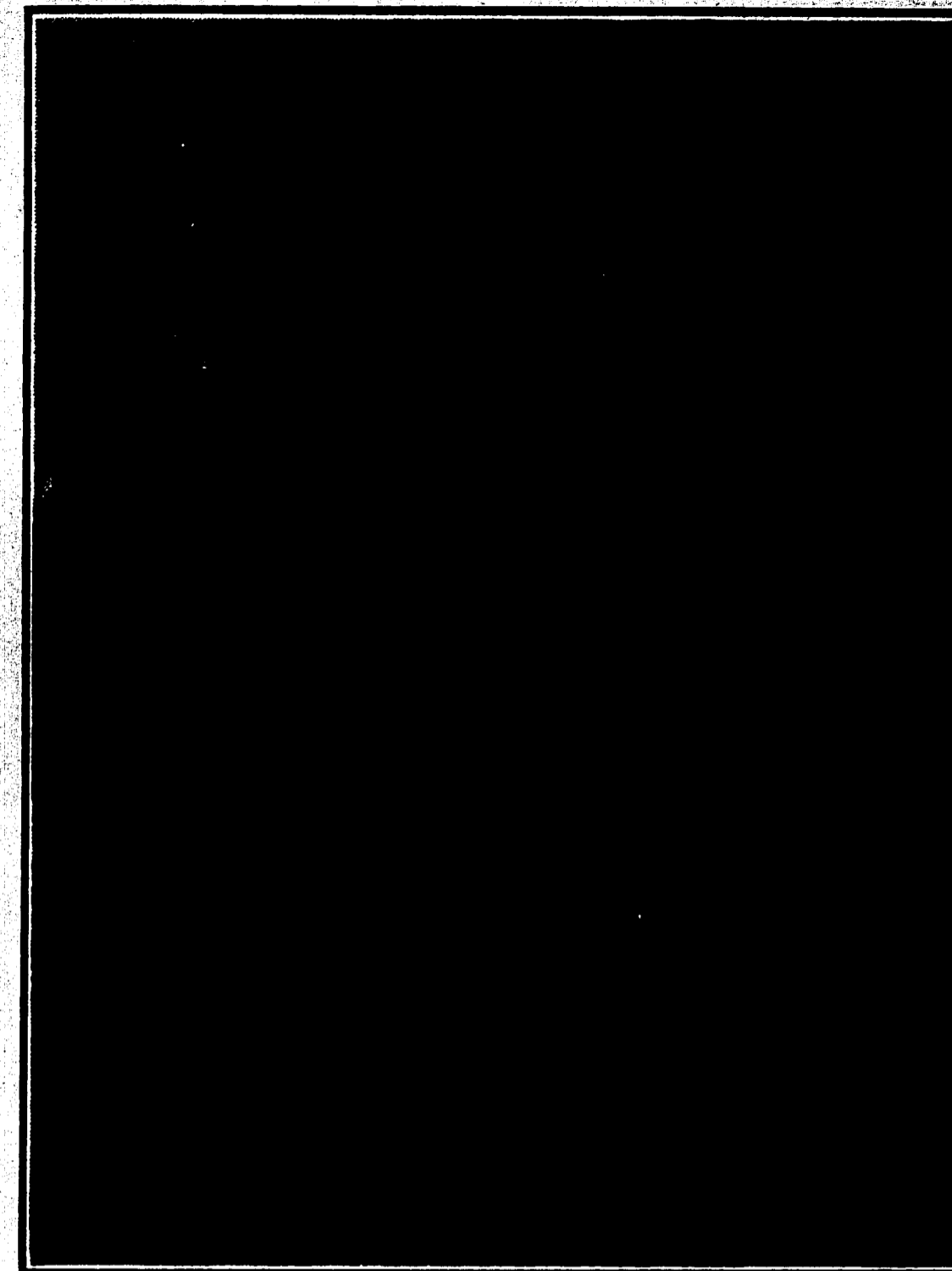


with our people in the homeland. It was our privilege to attend the General Conference held at North Loup in August. These meetings were greatly enjoyed and brought to us much spiritual blessing still fresh in our hearts. Immediately upon the close of these meetings we began our journey westward to this foreign field.

Through the kindness of contributions of several Plainfield friends we were able to

visit the National Park in Montana and spend one Sabbath amid the delightful scenery of that place. This made an enjoyable break in the journey and gave us a little needed rest before beginning our long journey over the sea. We shall ever feel grateful to the friends whose kindness made this visit possible. Arriving in Shanghai I at once resumed my usual work for the mission and also my work with the

THE NEW DWELLING AT SHANGHAI



MR. TOONG, THE EVANGELIST

Municipal Council, as Director of Chinese Studies. In the preaching and prayer-meeting services I have alternated with Mr. Crofoot and Mr. Dzau Sing Chung, and on Sabbath when I have not preached I have visited the city day school and given a little talk to the children on the Sabbath-school lesson of the day. The meeting for enquirers has been resumed with a goodly attendance and interest. Fifteen have given in their names during the year as indicating their desire to become Christians. We are very much rejoiced at the manifestation of this increased interest. Seven members have been received by baptism into the church. We have to record only one death among the membership during the year.

The Native Missionary Society reports having raised by monthly subscriptions \$78.90; Sabbath collections \$64.00; paid by individuals for Sabbath-school lessons \$1.90, making the total receipts for the year \$145.20. The expenditures for the year have been as follows: Mr. Dzau Sing Chung, for aid in church work \$60.00; care of chapel \$12.00; electric lights \$10.80; expenses of delegate to federation meeting \$4.00; making collection bags \$1.00; incidentals \$1.55; aid of day-school work \$16.00,—total \$131.80. All the above account is in Mexican dollars.

Much of my time and thought has been given to planning and superintending the erection of the new mission dwelling on the Memorial Chapel lot. The building is now

nearing completion. It will be a good and substantial building. The walls are of red and gray brick, the best and cheapest material we can use in China. The floors, windows and doors are made of Oregon pine, and of a good quality. When all is completed a full report will be sent to the SABBATH RECORDER for publication, that all the contributors may see the actual cost. I feel confident, could they see the building, they would rejoice in having made their gifts. I trust it will prove to be of great service to the future work of the mission for many years.

I have very much wanted to visit the Lieu-oo work more frequently but have been too much occupied with duties in Shanghai to do so. One visit, however, has been made and we were much pleased to find the work growing in extent and influence. It seemed to me that Mr. Toong, the native evangelist, is doing very good work. He has visited us in Shanghai three or four times during the year; has just spent ten days with us, holding some extra evangelistic meetings. Although the weather was very unfavorable, still there was a good attendance. We used the stereopticon to illustrate his talks. This was an attraction and added interest to the meetings. Mr. Toong seems to be able to hold the attention of his hearers. He speaks in a very clear tone of voice and is apt in illustration. We have often wished we had another native assistant his equal to assist in the work at Shanghai. Will you not pray that the Lord may provide us with this much needed helper.

Most of our people have learned that I am to discontinue my work for the Shanghai Municipal Council on the first of October next. I took up this work September 1, 1907, it being a little over six years since I began the work. This includes the year of my furlough but gives five years of actual service, the financial advantage of which has been to the interest of the Missionary Society. It is becoming more and more evident to me as the days go by that it is the wisest thing for me to retire from that work. I realize that I am not as vigorous as I was in former years and will be obliged to go a little more slowly and this was one of the reasons why I offered to receive a reduced salary if they chose to take me back on to their list of paid missionaries.

I trust the Lord may spare me for a few more years of service for his cause in China.

(To be continued.)

**Seventh Day Baptist Education Society.**

Quarterly Meeting of the Executive Board.

Alfred, N. Y., August 14, 1913.

The meeting was called to order by the President, Prof. Wm. C. Whitford.

Members present: Wm. C. Whitford, A. E. Main, Mrs. Belle G. Titsworth, Wm. L. Burdick, Curtis F. Randolph, E. P. Saunders.

Prayer was offered by Rev. A. E. Main.

The Corresponding Secretary presented a communication from the Executive Board of the American Sabbath Tract Society, embodying resolutions adopted by that Board, setting forth a plan for the creation of a central denominational committee and the employment by that committee of a general denominational secretary. The matter was discussed at length; but no action was taken, since the greater part of those present were not clear as to the significance of the proposed plan.

The President, acting for the Treasurer, presented the following quarterly report, which was adopted:

**Treasurer's Report.**

Fourth Quarter of 58th Year—May 1 to July 31, 1913.

**I. REVENUE AND EXPENDITURE.**

<i>Dr.</i>	
<i>Balances, May 1, 1913:</i>	
Alfred University Fund ..	\$ 61 79
Alfred University Natural History ..	6 84
Alfred Theological Seminary ..	228 42
Young Men Preparing for Ministry ..	3 42
Salem College ..	6 84
Twentieth Century ..	3 08
	\$310 39
<i>Interest:</i>	
On Mortgages:	
Daniel Lewis ..	\$203 60
Horace G. Bryan ..	105 00
C. G. Callen ..	96 00
W. S. Emerson ..	36 00
F. W. Mundt ..	75 00
C. L. Shaw ..	69 00
D. M. Sullivan ..	18 00
S. C. Whitford ..	25 50
Agnes Saunders ..	30 00
L. B. Merrill ..	42 63
	\$ 700 73

**III. CONDITION OF ENDOWMENT.**

General Fund ..	\$ 100 00
Alfred University ..	23,373 64
Alfred University Natural History ..	200 00
Alfred Theological Seminary ..	22,570 79
Young Men Preparing for Ministry ..	100 00
Salem College ..	200 00
Twentieth Century ..	90 00
Corliss F. Randolph Fund ..	100 00
	\$46,734 43

*b. How Invested:*

Bonds ..	\$ 7,052 35
Mortgages ..	33,100 00
Loan Association Stock ..	790 00
Theological Endowment Notes ..	2,815 00
Real Estate Contract ..	1,600 00
Washington Trust Company ..	1 34
University Bank ..	1,375 74
	\$46,734 43

**IV. LIFE MEMBERS ADDED.**

Corliss F. Randolph, Newark, N. J.  
Mrs. Corliss F. Randolph, Newark, N. J.  
Mildred F. Randolph, Newark, N. J.  
Franklin F. Randolph, New Milton, W. Va.  
Respectfully submitted, August 1, 1913,

PAUL E. TITSWORTH,  
*Treasurer.*  
Per WM. C. WHITFORD,  
*President.*

Examined, compared with vouchers, and found correct.

CURTIS F. RANDOLPH,  
*Auditor.*

The Corresponding Secretary presented the fifty-eighth annual report of this Board to the Seventh Day Baptist Education Society and to the General Conference. The report was adopted.

Minutes read and approved.

WM. C. WHITFORD,  
*President.*  
EARL P. SAUNDERS,  
*Recording Secretary.*

**Notice.**

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the office of Mr. H. G. Whipple, 220 Broadway, New York City, N. Y., Wednesday, Sept. 10, 1913, at 4 o'clock p. m.

A. L. BURDICK, *Sec'y.*  
Janesville, Wis., Aug. 15, 1913.

"Real trouble strengthens character, borrowed trouble weakens character."

On Real Estate Contract:	
W. H. Jacox ..	40 00
On Theological Endowment Notes:	
M. A. Crandall ..	1 75
On Deposit:	
Washington Trust Company ..	33 26
	775 74

**Contributions for Seminary:**

<i>From Churches:</i>	
North Loup ..	\$ 6 30
First Brookfield ..	28 13
Friendship ..	12 96
Fouke ..	10 00
Roanoke ..	2 77
Shiloh ..	5 65
Milton Junction ..	12 85
Walworth ..	25 00
Plainfield ..	24 61
First Alfred ..	14 85
Nortonville ..	13
New York ..	4 62
Lieu-oo ..	1 50
Salem ..	8 50
	\$157 87
<i>From Individuals:</i>	
Rev. J. T. Davis ..	\$ 4 00
Dr. Grace I. Crandall ..	50
	4 50
From Memorial Fund ..	200 00
	362 37
	\$1,448 50

*Cr.*

Alfred University ..	\$ 61 79
Alfred Theological Seminary ..	228 42
Salem College ..	6 84
	\$ 297 05
Expense for Twentieth Century Fund ..	1 50
Salary of Treasurer quarter May 1 to July 31, 1913 ..	25 00
Taxes on Bryan Mortgage ..	25 90
	\$ 349 45

*Balances:*

Alfred University ..	\$387 85
Alfred Theological Seminary ..	687 77
Alfred University Natural History ..	10 26
Young Men Preparing for Ministry ..	5 13
Salem College ..	3 42
Twentieth Century ..	4 62
	1,099 05
	\$1,448 50

**II. PRINCIPAL.**

*Dr.*

Endowment Note paid, Joel J. Witter ..	\$ 50 00
Contribution, Corliss F. Randolph ..	100 00
	\$150 00

*Cr.*

Loan Mortgage, Della M. Sullivan ..	\$ 150 00
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## WOMAN'S WORK

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

### In Common Things.

Seek not afar for beauty. Lo! it glows  
In dew wet grasses all about thy feet;  
In birds, in sunshine, childish faces sweet,  
In stars and mountain summits topped with  
snows.

Go not abroad for happiness. For, see!  
It is a flower that blossoms at thy door.  
Bring love and justice home; and then no more  
Thou'll wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought.  
The simple duty that awaits thy hand  
Is God's voice uttering a divine command:  
Life's common deeds build all that saints have  
thought.

In wonder workings, or some bush aflame,  
Men look for God, and fancy him concealed;  
But in earth's common things he stands re-  
vealed,  
While grass and flowers and stars spell out his  
name.

The paradise men seek, the city bright  
That gleams beyond the stars for longing eyes,  
Is only human goodness in the skies,  
Earth's deeds, well done, glow with heavenly  
light.

—Minot J. Savage.

### Conference—Woman's Session.

Thursday evening, August 21.

The meetings of the Missionary Society during the day, enthusiastic and largely attended, furnished a fitting background for the evening session, adjourned from the Fair Grounds to the neat, pleasant, well-lighted, homelike church.

The meeting was called to order by the president of Conference, Doctor Daland, who called out the men's chorus of sixteen voices. "We're Homeward Bound," known and loved by many, was sung with fine expression and the president introduced Mrs. A. B. West of Milton Junction, president of the Woman's Board, who presided over the following program.

Scripture Reading, Phil. iv, Mrs. Colton, Adams Center.

Prayer, Miss Ethel Haven, Leonardsville.

Solo, "Close to Thee," Miss Avis Mason, Leonardsville.

Extracts of the report of the corresponding secretary which will be published in full, were read by the president and contained many items of interest. Early in the year, Mrs. Anna Randolph of Plainfield, who had served for fifteen years as secretary of the Eastern Association, the longest term of service in the history of the board, was called home. Her place is being ably filled by Mrs. Edwin Shaw. During the year two members of the Executive Board have been called upon to mourn the loss of a beloved mother. The annual statements of the associational secretaries were full of encouragement as to work along lines arranged by the board: study of published programs, attention to home-church interests, larger use of the Woman's Page in RECORDER, etc.

More benevolent funds have been appropriated than during last year, in which the schools have shared, as well as the Missionary and Tract causes. The report closes with an earnest appeal for greater consecration on the part of our women, in which *generous giving* shall be manifest.

The president also read a summary of the report of the treasurer, giving the total amount of money raised, \$2,738.01.

Miss Susie Burdick, our beloved missionary to China, to whom all listened with great profit and deepest interest, said that before beginning her address upon the "Girls' School at Shanghai," she wished to give expression to her thankfulness for the good things given to the mission in recent years: for Miss Anna West, specially gifted for her work, making notable progress in the language and skilful in the general work of the school; for Dr. Grace I. Crandall, rejoicing in her work as a physician and finding her way into all hearts; thankfulness for a better condition of buildings and for better facilities under the new government. Miss Burdick emphasized the need of sending some one to work with Mr. Crofoot and to be able to take his place when he shall be compelled to come home for a furlough; also the urgent need of a hospital for our doctors at Lieu-oo, who are taking insane patients into their own home for treatment; as the Chinese do absolutely nothing for such persons. Three persons, two of whom were violently insane, have recently been completely restored under their treatment. A chart of the Girls' School Compound, prepared by Miss Bur-

dick, showing location of buildings, playground, etc., and hung in view of the audience, was explained. The need for a wall and fence, for protection and seclusion, was plainly seen, also the difficulty of adapting the present school building, built many years ago, to present conditions. At present the limit of attendance has been reached and enlargement is very desirable. Custom in China demands that one shall have attendants and a man and his wife have been secured as helpers who happily fulfil such requirement. One small building is used as a carpenter shop, in which much work is done at a saving of expense.

Miss Burdick closed with a powerful plea for prayers of all, that there might be a great revival in China, which is awakening as never before to Christian effort and influence.

A paper on "Present Help for Our Colleges" was read by Miss Agnes Babcock of Leonardsville. It was logical, eloquent, clear in diction, well read. We will not attempt to summarize, but recommend it to careful, thorough, studious reading as it appears in the RECORDER. A solo, "Somebody Knows," by Miss Loretta Wing of DeRuyter, was followed by the benediction by the Rev. H. Eugene Davis.

E. T. P.

DEAR SISTERS:

Before I came to Conference our editor asked me to send you a message from Conference. This I am glad to do, for we would like to bring Conference close to you all, but it is difficult to know what to say. Brookfield is a place of memories. As we sit in the seats of the grand stand during the progress of meetings, facing the hills, we catch a breath of inspiration from their tree-crowned heights; and the truths from Holy Writ, and the utterances of our leaders some way have a new emphasis and a new meaning in the midst of it all. The hills are not so high as those which overshadowed us during our Conference at Boulder, but the same words of the Psalmist come to mind: "I will lift up mine eyes to the hills, from whence cometh my help. My help cometh from the Lord. In him will I put my trust."

It is a time of looking back, for there is frequent mention of the great leaders of our denomination who have labored among these hills. It is a time also of looking

forward. Those of the present, catching inspiration from those who have entered into their rest, are pressing on, and passing on their good words to those who shall come after.

As the people meet and greet each other, these words are often heard: "I knew your mother," or "I knew your father." And then follow words that make us wonder if, when we are gone, those who have known us can say to our children, "Your father's or your mother's life was a help to me."

God grant it may be so and that those of us who have been back to dear old Brookfield for this Conference may be better workers and do more efficient service.

Mrs. Platts, whom we are all glad to see here, has kindly written you of our program. Other things will follow and we hope you will carefully read every word.

Sincerely yours,

HATTIE E. WEST.

### Comrades—The Girl and Her Mother.

The change in the conditions and attitude of women today, the result of their higher education and the general movement toward their independence, does not confine itself to the mature woman. The American girl has always been considered a privileged creature, and the new state of things has by no means modified this opinion. She has not lost in beauty, but she has gained in health and vigor, which have enhanced her good looks. She has, perhaps, not lost in sweetness, but her sweetness has changed its type. One seldom sees a "clinging vine." The chrysanthemum and hollyhock styles are more predominant. She has certainly lost nothing in capability. Her better education has given variety and scope to that capability. She can do infinitely more kinds of things, and do very many of them better than before. Nevertheless, there are some things which she has not yet lost but which she stands in danger of letting slip from her because of her very exuberance of health, spirit and opportunity.

There is no lovelier relation in life than a real comradeship between a girl and her mother. In earlier days this meant the mother's leadership. The daughter was a kind of aid-de-camp—efficient, capable, but acting under orders. Today the modern girl is her own stage manager and her

mother has fallen back into the position of chaperon. It does not indicate weakness on the part of the girl—possibly it does on the part of the mother. It is sometimes said that an unselfish mother makes a selfish daughter, and vice versa. If that is true, how can it be arranged? Shall we have alternate generations of self-denying mothers and selfish daughters, and the reverse, or is there a compromise? Most things are settled by a yielding on each side, if they are settled permanently and rightly.

#### MOTHER HAS "CLAIMS TO CONSIDERATION."

And, really, the mother has some claims to consideration. Nature has so organized the family that the child must have the care and guidance of the mother for those years when the child is weak and the mother is strong. Nature has also provided that, as the mother's strength begins to wane, at the time when she grows tired of the burden of responsibility and detail, the daughter shall be full of enthusiasm and strength. She has come to her power, but that power has not been used and needs the guidance of experience. This is where the mother's wisdom fills out the lack on the daughter's part. Nature intended the one to be a compliment of the other. The two belong together. A generation ago girls married when they were so young that the mother did not long have the assistance of each daughter, but there were usually several daughters, so that one took the place of another. Now daughters are fewer and life is more complicated. Outside demands and claims are indefinitely multiplied. So the mother stands alone and tries to substitute for the old companionship her club and her "board" and her "settlement." The daughter too is absorbed, through her early years, in study, and at the time her mother was settled and babies were filling her arms and heart the girl of today is graduating and making her debut. Then comes her career. She must have as long a list of philanthropic duties as her mother in addition to her social affairs, and the hours and days are crowded full, and the time for her mating comes and she goes off in a blaze of glory.

In the meanwhile, what about the hungry mother heart and the weary mother arms? When does the mother get her return for the care and love and anxiety

she has been expending upon her daughter through all these years?

#### TRUE SPRING OF LIFE IS IN THE HEART.

There is a something which the girl owes to her mother, and which she gains, not loses, in giving. Strong bodies are good things, live intellects are admirable, but the true spring of life is in the human heart. The difference in age makes a beautiful fitting together of enthusiasm and experience, of freshness and that weariness which has grown tired of taking the initiative and carrying burdens, but which has not so exhausted its vitality that it can not renew itself and take fresh enjoyment in the romance which is enacted before its eyes and confined to its sympathy. Girls can not realize that their parts have been played before; that the old story is forever being enacted with new setting, but, after all, it is the same drama of human life. It comes as a surprise that her quiet, sedate mother has done these same things, has had these same heart flutters, and is not yet through with the great romance of her own life, and perhaps finds nothing so interesting as living once more these sweet experiences.

This is one way nature takes to safeguard inexperience and, perhaps, reward the mothers. No method has been discovered in all the progress of science which does so much for the right development of the daughter as intimacy and cooperation with her mother.

As a people we have gone mad over specialization. We have not yet come to the time when one set of people shall be trained to eat, and another set to sleep, but we are trying hard to advance in that direction. In our very efforts to become correct and accurate we are becoming narrow and shallow. There is a sort of slogan, "Be broad in your culture," which throws dust in the eyes until it defeats its own object. That is not desirable broadness which spreads itself all over the universe until the layer is so thin it will not bear usage. We need to change our cry to "Depth rather than breadth," or at least, to preserve a proper relation in the two dimensions. There is no need among us today so great as a quiet spirit, and this can not be maintained by rushing about and trying to do many things. More than any nation, we measure results by activity or by tangible effects, but the greatest things

in life are neither material nor tangible. You can not grasp sunshine, and you can not take hold of and measure out air, any more than you can weigh and measure the influence of the quiet, brooding spirit which makes and is a home.

#### DUTIES SHARED BY MOTHER AND DAUGHTER.

The quiet going about and fulfilling the daily duties which belong to the keeping of a restful home, shared in common by mother and daughter, are the very best preparation for life that a girl can have. Home is a miniature world, and its exigencies and demands are a training-school for a larger sphere. Unfortunately the many years in school, and the school-days which are wholly filled with duties not domestic, unfit the girl for an easy settling into the home sphere. There is nearly always a period of great restlessness if not of rebellion in the first years after a girl has come out of school. The new movement in cities which has resulted in putting courses in domestic science into the public schools may be a help in restoring an interest in domestic work, but even if it does, there will still be a period when the regular hours and routine of school life and prolonged absence from home unfit a girl temporarily for the normal life of a woman. Just how this is to be met is a problem. The education and training are too valuable to be omitted, but the cost is serious. It is a problem to be worked out by mother and daughter, and the results will be more satisfactory to each if they are worked out together.

#### THINGS MOST TALKED OF NOT THE MORE IMPORTANT.

One of the mistakes which are made frequently by women, young and old alike, is to think that the thing outside of the house, the affair which is talked of by a larger number of people, is the more important. Thoreau says in "Autumn": "Many people have a foolish way of talking about small things, and apologize for themselves or another as having attended to such, having neglected their ordinary business, and amused or instructed themselves by attending to small things, when if the truth were known, their ordinary business was the small thing, and almost their whole lives were misspent." This is especially true of the modern young woman. The detail of housekeeping seems too trivial to be worth

while, and yet there has never been a time when such perfection of detail was exacted from the housekeeper, and when there was such opportunity for the display of art and skill or economic gifts. We have been told over and over, by sage and poet, that we can not measure little and larger in human life, but still we go on measuring the value of our work or the attractiveness of life by the things we have, or the things we do.

There is no larger thing than the keeping of a peaceful, restful, helpful home. There is no more beautiful friendship than a comradeship between mother and daughter. And the mother should be the one who shall direct the channel in which that companionship expends itself. She has learned by that most thorough of all teachers, experience, and by the ripeness which age itself brings. Moreover, the girl's life is before her. Later on she can pick and choose. Now she must follow and learn. And when the years have slipped by and her own locks are touched with silver, she will realize something of what she has meant to her mother and in part what her mother has meant to her.—Mrs. Newell Dwight Hillis, in *The Continent*.

#### Northwestern Association.

The next session of the Northwestern Association will be held with the church at Nortonville, Kan., September 25-28.

J. R. JEFFREY, JR.,  
Moderator.

IRA DAVIS,  
Cor. Sec.

#### The Garments We Wear.

The future is but the unwoven threads upon the Loom of Time. Unceasingly does the web move on, for the Loom never stops. We must be alert, and with clear vision and steady hand endeavor to follow the Divine pattern, as with the swiftly-flying shuttle of human activity we weave these vari-colored standards into the fabric of Today, to become the finished garment of our Yesterdays. Whether beautiful and adding to our joy, or marred and increasing our regret will depend upon the weaving of Today.—George C. Elvin.

**YOUNG PEOPLE'S WORK**

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

**Treasurer's Report.**

DEAR CHRISTIAN ENDEAVOR WORKERS:

Last September the Young People's Board met and made out the following budget for the year 1912-13:

To the Missionary Society for Dr. Palmborg's salary .....	\$ 300 00
Student evangelistic work .....	200 00
Fouke School .....	150 00
Salem College Library .....	100 00
For expenses and general use of the Board ..	250 00
<b>Total ..</b>	<b>\$1,000 00</b>

We needed just one thousand dollars to carry out the work which we thought our young people ought to be willing to do.

In looking over the membership of the various societies we found a total of about one thousand members. So we asked for one dollar per member. We had one hundred and sixty-eight dollars left over from the previous year, so we felt sure we would be able to carry out our plans. I am sorry to report that we have not met all our obligations. Yet we have come so near it that we have reason to rejoice.

A member of a former board once said to me: "When I was on the board we always had about five hundred dollars in the treasury and didn't know how to spend it." Now your present board knows how to do one thing if nothing else, namely, how to spend money. Only once this year have the books shown a balance of more than fourteen dollars. We have kept calling for money and most of you have responded faithfully. Some of the societies have paid even more than one dollar per member. Yet some of our strongest societies have failed to give a single dollar to the work. I am sure you are anxious to know how we stand financially, so I will give my report now.

**Received:**

Sept. 1, 1912, From former Treasurer, P. L. Coon .....	\$168 33
Adams Center C. E. ....	20 00
Albion C. E. ....	17 00
First Alfred Church .....	6 50

Battle Creek C. E. ....	11 00
Dodge Center C. E. ....	10 00
Fouke C. E. ....	15 00
Gentry C. E. ....	8 00
Independence C. E. ....	13 20
Little Genesee C. E. ....	80 00
Milton C. E. ....	20 00
Milton Junction C. E. ....	56 00
New York City Church .....	9 30
Nortonville C. E. ....	27 00
Plainfield C. E. ....	50 00
Riverside C. E. ....	37 00
Salem C. E. ....	35 00
Shiloh C. E. ....	25 00
Verona C. E. ....	5 00
Farina C. E. ....	30 00
Walworth C. E. ....	30 00
Westerly C. E. ....	10 00
Alfred C. E. ....	50 00
Leonardsville C. E. ....	10 00
First Hopkinton Church .....	1 00
Piscataway C. E. ....	5 00
Rockville C. E. ....	3 00
Boulder C. E. ....	3 00
Eastern Association .....	5 50
Private contributions .....	4 00
Interest ..	3 00
Sale of topics .....	25 49
Rev. A. J. C. Bond .....	10 00

Total .. \$804 32

<b>Paid out:</b>	
To Missionary Society .....	\$285 00
Tract Society .....	27 00
Fouke School .....	130 00
Salem College Library .....	75 00
Religious Education Association .....	8 00
Student evangelistic work .....	74 45
C. G. Beard .....	6 00
United Society of C. E. ....	80
Express ..	1 50
Printing ..	28 21
Postage to H. C. Van Horn .....	12 50
Postage to Board .....	8 00

Total .. \$654 46  
Balance on hand, Aug. 15, 1913 .. 149 86

**\$804 32**

The amount on hand has come in since last board meeting. It will be voted out at the next meeting, which comes August 17. And still we shall lack about \$200.00 on our budget for the year.

You who are members of societies that have not paid their full amount, when you return to your homes, won't you please make an effort to raise the proper amount and send it to us so that the new board will have it to use at its September meeting.

We also wish you would tell us what you think of the new plan we followed. Did we do right in making up a budget? Did we apportion it to suit you? Is one dol-

lar per member too much to ask for? Can't we give two cents a week for this work? Think of it, a two-cent postage stamp once a week for God's work! This work can not go forward and accomplish much without money. May God help us all to be more thoughtful of this part of the work during the coming year.

L. H. STRINGER,  
Treasurer.

**Report of the Work of the Young People's Board.**

LINDA BUTEN, Corresponding Secretary.

Read by Miss Jenny Crandall, Milton Junction.

Efforts have been made by the board during the year to carry out the recommendations for young people's work made at Conference a year ago.

To introduce the efficiency campaign and to encourage our societies to take up this work 200 copies of the leaflet, "Standards of Efficiency," together with copies of a circular letter from the board, were sent to each field secretary for distribution among the societies, and the matter of the campaign was presented and urged in the Young People's department of the RECORDER.

The observance of the quiet hour has been encouraged by the board, and Miss Daisy Furrow of Battle Creek, Mich., was appointed quiet hour superintendent.

A study of the Year Book was prepared in hopes that by its use many of our young people would become better acquainted with, and more interested in, the work of our denomination as a whole. This study was made use of by a few societies only. Twelve hundred Christian Endeavor booklets were printed, of which only 1,075 were called for—325 less than were used last year.

The board has again sent Fred Babcock to the Grand Marsh field as student evangelist this summer. He reports that the Christian Endeavor society organized there last year is doing well and that the work on the field otherwise is encouraging.

Our pledge to Doctor Palmborg's salary has been paid promptly every month and the board has kept in touch with the needs of the Fouke School and has sent financial aid there from time to time.

Of the thirty-four societies in our denomination reports have been received from twenty-six. Two societies—Adams Center and DeRuyter—have disbanded during the year and Dodge Center, Minn., has reorganized. In looking over these reports we find that thus far nine societies have taken up the efficiency campaign. These all testify to the help which this work has been to the life of the organization. In answer to the question, "How has your society been benefited by the campaign?" one replies: "By giving each committee something definite to do, more has been accomplished." Another says: "There are three experts in the society and many more have taken up the work." Still another says: "Our society has had better committee work by this campaign." Walworth, Wis., carries off the honors for having not only attained to the highest per cent of rating but for having raised its rating the greatest number of per cent during the time it has carried on the campaign. Starting with a rating of 27 per cent it has raised it to one of 81 per cent. Riverside, Cal., comes in second with a rating raised from 35 per cent to 71 per cent. While nine societies out of thirty-four does not seem a large number, yet, considering that the campaign was something entirely new to most of our young people only last fall, we feel that this number is very encouraging. We hope, however, that in the course of another year many more will have taken up this work.

We note with interest the lines of special work done by some of our societies. The Piscataway society says: "We have sent two or three members each week to the New Era Mission to conduct services there among the Italians." Fouke reports: "We have carried on a Sunday school five miles from here since the first of the year, with very good results." Little Genesee has sent flowers and post-card showers to the sick, and Walworth says: "A committee composed of Endeavorers canvassed the church society for money for the Tract and Missionary debt; amount \$71. Also organized a Junior society." We wish to add in this connection that the Walworth and Fouke societies deserve honorable mention for having been more active and having done work along more lines than any other society reporting.

It is impossible to ascertain the true con-

dition of some of the societies from the meager information given in their reports. One, for instance, which is usually considered strong, responds to only two questions cut of eighteen, namely, "Do you have the pledge?" and "Do you have written reports?" Several other reports give very little more than this. Yet we do not wish to feel that those societies are not awake and doing something.

What about the *spiritual* growth of our young people? To the question, "Do you think your society has reached a higher standard spiritually?" ten have answered in the affirmative, six in the negative, and ten have kept silent. Nine reports show additions to the church from among the Endeavorers. Is the work called for by the efficiency campaign, other work outlined by the board, or work which is being done independently of these, such as develops and strengthens our spiritual lives? If so, let us carry it on with more enthusiasm and increased faith. If not, something is lacking. What is it? Talk it over while together at Conference.

### Report of the General Junior Superintendent.

To the Seventh Day Baptist General Conference:

The first of July, 1913, found the boys and girls of our denomination organized into twenty different reported bands of Junior Christian Endeavor workers. If there are other societies, the superintendent or pastor should make known that fact to the general superintendent. The following societies have reported this year:

*Eastern Association:* Ashaway, New Market, Shiloh, Plainfield.

*Southeastern Association:* Salem.

*Central Association:* Adams Center.

*Western Association:* Alfred, Alfred Station.

*Northwestern Association:* Gentry, Fouke, North Loup, Nortonville, Dodge Center, Milton, Milton Junction, Albion, Walworth, Farina, and Welton.

*Pacific Coast Association:* Riverside.

These societies represent an aggregate of 490 members, having a total average weekly attendance of 366, and a total amount of funds raised for benevolent and missionary purposes, supplies, etc., of \$229.04.

One society failed to report amount raised. From the number of 490 members, 111 are church members. Here again one society omitted reporting.

The objects toward which the Juniors have contributed form a varied and interesting list: Tract and Missionary societies, Sabbath School Board, Salem College, State Junior Christian Endeavor work, Miss West's salary, Fouke School, SABBATH RECORDER subscriptions for a young woman, and an elderly lady, pastor's salary, sexton's Christmas gift, a pastor's journey to the International Christian Endeavor Convention in California, sending members to a state convention, lights for a church, flowers for funerals and for church services, a day nursery, a sanitarium, a banner for the class doing the best work, and for church repairs. In general, as to methods, money has been raised by collections, birthday offerings and entertainments; by making and selling household articles; by tithing amounts received from investments in garden truck and poultry, and by the making and selling of a quilt.

Milton reported the largest church membership (30) among the Juniors; North Loup the largest Junior membership (100); North Loup also the largest average attendance (80); Plainfield the largest amount of money raised (\$33.90); and Dodge Center would claim the award, were there one, for the best work done.

Other lines of missionary work undertaken beyond those already suggested have been the packing of missionary boxes, a box sent to poor children in Chicago; picture envelopes sent to children in the Jewish Hospital in Denver; and the study of missionary books.

In one society, the *Year Book* has been studied; another has supported an orchestra which furnished music for the Sixth-day evening services for a time; in another, large portions of the Bible have committed to memory; a graduation service has been held in one or more societies; and a birthday book for a former superintendent was prepared by still other Juniors.

In general, the boys and girls have been doing some fine practical work. It is needed, however, that this work be extended and strengthened. The superintendent wrote to several pastors and Christian En-

deavor workers where no Junior societies exist, asking for the number of children in the congregation, number of children who are church members, and what lines of work are being followed in training the boys and girls for Christian leadership. A large number of children have been reported, comparatively few of whom are church members.

In those rural communities and in the cities where no Junior societies exist, this means a distinct loss to the future church. The children need practical as well as biblical teaching. To this end, your superintendent urges the careful consideration of this phase of work upon the part of pastors. If prayer meetings are an impossibility, they may be dispensed with, but some practical organization should be effected, meeting not more than once a month perhaps, where training for active Christian service shall be begun. As a suggestion in solution of this problem, would not a home-department scheme be a splendid possibility? I believe it could be.

The points, then, which your superintendent would emphasize as needs for the children are: practical training for Christian leadership; a strong effort to lead the boys and girls into a definite acceptance of Christ, expressed in church membership; memorization of the Bible; the Prayer Circle; the study of missionary books as showing the life of children in other countries, what missionaries are doing for them, and what the children here may do for them (e. g., *All About Japan*, by Belle M. Brain); and tithing some little earnings which they may have for the work of the Kingdom.

May I urge, too, for the benefit of the incoming general Junior superintendent: *please* keep her informed. If your society disbands, tell her so without waiting for her to find it out after a long time by accident; if a new society is organized, report it at once; when a new superintendent is elected, let her know who it is; and write up for the RECORDER at least twice a year some account of what your Juniors are doing. Further, when report blanks are sent you at the end of the year, return them, filled out entirely, and at once. You can't think how helpful and encouraging such a report is unless you've been a general superintendent, or some other gatherer

of statistics. Even if your boys and girls have seemed to do nothing remarkable, tell your superintendent in detail what they have done, in order to help and encourage others, as well as to keep in touch with the general Junior Christian Endeavor work of the denomination.

MRS. H. EUGENE DAVIS,  
Junior Superintendent.

Walworth, Wis.,  
August 1, 1913.

### The Bible in Schools.

The National Reform Association has just brought from the press three large-sized tracts relating to the public schools of our country.

One is a report giving the facts concerning the use or non-use of the Bible, not only in the schools of every State in the Union but also of every country in the world. The authentic, up-to-date data in this document makes it valuable.

A second is a full and accurate statement of the John McDonough Will Case, so much discussed in the press of late and which furnishes undeniable evidence of the attitude of Roman Catholicism toward our public school system.

The third is an argument in behalf of Christian public education by the president of the association who has given much time and thought to the study of the theme he so ably discusses.

The association offers to send these documents together with one on the Day of Prayer for Schools to all pastors who will discuss in their pulpits the subject of Christian morality the second Lord's day in September, the day observed by the association as a day of prayer for schools throughout the country. Address the National Reform Association, 603-604 Publication Building, Pittsburgh, Pa.

The conservative power in our country is largely in our homes, and when these are forsaken or neglected, and the home circle is no longer the theater of woman's queenly power, the days of our republic will be numbered, and the handwriting will be seen on the wall.—*Isaac Everett.*

When you save a man you save a unit; when you save a child you save a multiplication table.—*Wanamaker.*

## SABBATH SCHOOL

REV. WALTER L. GREENE,  
Contributing Editor.

LESSON X.—SEPT. 6, 1913.  
THE TEN COMMANDMENTS, I.

Lesson Text.—Exod. xx, 1-11.

*Golden Text.*—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke x, 27.

### DAILY READINGS.

First-day, Exod. xx, 22-xxi, 15.

Second-day, Exod. xxi, 15-32.

Third-day, Exod. xxi, 33-xxii, 17.

Fourth-day, Exod. xxii, 18-31.

Fifth-day, Exod. xxiii, 1-19.

Sixth-day, Exod. xxiii, 20-33.

Sabbath-day, Exod. xx, 1-21.

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

### The Efficient Sabbath School.

WILLIAM C. HUBBARD.

The limited time which is granted me this afternoon will hardly suffice to more than outline some of the requisites of an efficient Sabbath school—a Sabbath school producing the desired results.

It is an institution which may well point with pride to an ancient ancestry. It is hard to think very far in Sabbath-school history without coming to the name of Robert Raikes of England—a century and a half ago; but its history goes far back of that.

In principle it antedates the church, is older than the Jewish nation, and Josephus tells us, 80 B. C., of a graded Bible school, in which the Primary were supposed to master the laws of Leviticus and the Juniors to take part in the discussion of the elders and priests.

Whenever in years past God has revealed his truth, men have felt the moral compulsion to tell of the thing they have learned.

From the earliest time down to the present the Bible school, the Sabbath school or the Sunday school, has existed or flourished according to the vision the teachers of religion have had.

From the period of Bible-school organization, with a handful of students, this institution has grown until over thirty mil-

lion members are enrolled in all departments.

This vast number has been secured largely through organizations, equipment, curriculum, teaching, efficient methods, and the help of the Holy Spirit.

By organization we mean the setting out of the relative places and duties of the workers, the division of labor, and the general scheme upon which the work will be conducted.

There are several bases upon which Sabbath schools may be efficiently organized, but we take it that most of our schools are organized under the free and general polity of Seventh Day Baptist churches, and that we agree that the Sabbath school is an educational institution, meeting once a week, under the general direction of the church, engaged in teaching religious truths and training in Christian character and service.

To be even moderately efficient every organized school will have the following group of persons, with modifications. A superintendent, with associates—teachers, pastor, secretary, treasurer, pianist, chorister and librarian—and the most important of these is the teacher.

The superintendent, what are his qualifications?

He must have high moral character, a noble manhood or womanhood, sufficient Bible knowledge to direct its teaching, some executive ability. He should know how to get others to work, how to smooth out the rough places, and be blessed with good temper, self-control, sympathy and hopefulness.

Educational and executive qualifications are worthless without the love for folks which wins every one. He must constantly watch for opportunities for improvement.

Nothing is too good for the Sabbath school.

On him devolves the weekly program, with a change often enough to avoid monotony, and yet not so often as to cause confusion.

A program—oh! we need it in our Sabbath school, and we need it in our denominational life. Build it out of prayer and thought.

The successful superintendent is not consumed with his own dignity, does not conduct the school on ideas that are a decade late and goes not about the school demand-

ing of the children, "Order! order! I will be obeyed"; for then he will not be.

The Sabbath school is no place for a contest of wills. The will of God is the only will that should have full sway.

The superintendent should realize that the home is the unit of civilization. Therefore, the great problem is to interest the home in the Sabbath school,—to bridge the chasm between the home and the school. In the larger school the superintendent may have to go into the home after the pupils; if so, do not go like a stick, but like a friend, interested and anxious, and after you go, stay awhile and get acquainted.

Try and hitch up the Sabbath school to the home, reach the individual, get the vision of the Cross, and, this accomplished, you have solved the problem of attendance and aroused an abiding interest in your school.

Why do I stand before you today? Not primarily because of the invitation of the president of the Sabbath School Board, kindly as that invitation was, but because fourscore years ago there was born in this beautiful country a woman with high ideals, whose fixed purpose was to serve her Maker; who later saw the Sabbath truth and accepted it; who was scrupulous in her attendance on all the services of the church and Sabbath school; who hitched her affection and her home to the things which endure and are worth while and taught her children likewise: to such a mother I owe my love for the church, and the school, and all Sabbath-keeping people, and I rejoice today, as within a few miles of her birthplace I stand before you and gladly testify of the inheritance that is mine.

### TEACHERS.

As has been suggested, the teachers are the most important factors in the Sabbath school.

We may well get along without a superintendent, for it is not necessary that one should administer; we can forego a secretary, for an exact register of attendance, though desirable, is not absolutely essential; a general and hearty response in singing would not make a chorister's absence felt keenly—but a withholding of the teachers will paralyze any school.

Teaching is the great function of the school, and the class is the sphere of its greatest work: the whole school is measured by its effectiveness.

The efficient teacher must have moral character, Christian experience, and a love for souls. He or she must know at least three things: the one to be taught, the things to be taught, and the method of teaching them.

A course in teacher's training is most excellent, including a study of Sabbath-school pedagogy.

The ideal instructor for such a training-school would be a normal-school graduate who has had two or three years' course in Sabbath-school training. If such a person can not be obtained in your school or as teacher of a union class, the pastor is the natural leader of such a class.

The school owes it to its teachers to provide every facility for lesson preparation. Helps, maps, and a good reference library, so placed that teachers may consult it at their convenience, are some of the suggested ways to raise the efficiency of the Sabbath school.

The average Sabbath-school library is not a shining success. A collection of books, with a librarian and some method of charging them to the scholars, does not necessarily constitute a valuable adjunct to Sabbath-school work—indeed, the library problem is one of the difficult ones in these days of multiplication of public libraries; but a wisely chosen collection of reference books for the teacher is most helpful and brings the greatest return for the outlay.

### PASTOR.

The pastor is, or should be, the pastor of the Sabbath school as well as the church. He is the general-in-chief, and has the ability, the time, and should have the inclination to give much to the school.

No one knows better than he that the Sabbath school is not a playground, but a battlefield, and that to fight successfully requires conviction, consecration, and continuance. The pastor believes that people are bigger than things. He should be a master of thought, and not a slave to thought.

He it is who realizes that it isn't how much you know, but how much you love, that makes life perfectly fascinating.

The wise pastor sees in the Sabbath school the church of tomorrow; the best people in the school are the best people all through the church.

With less effort, with greater economy, in a more practical manner, the pastor may here build up the church. The



pastor is, and ought to be, a very efficient Sabbath-school worker.

#### SECRETARY.

If you secure an ideal secretary, elect him for life, or thereabouts. Ideal secretaries are born, not made. They are alert, observant, intuitive. They do not have to be constantly told to do this, or make a note of that, or notify committees, or keep accurate records and statistics.

They enable the superintendent to keep his finger on the pulse of the school.

When the semi-centennial or the centennial celebration of your school occurs, then the faithful, accurate, full statistics and records of your secretaries during the past will be a lasting evidence of efficient service.

#### THE TREASURER AND GIVING.

The treasurer of a Sabbath school is a more important officer than the amount of funds in his hands would often indicate.

The taking of an offering is not a tax, and there is no need to apologize for it. It is a definite Christian duty—it is a privilege.

Churches are today financially embarrassed because their members have never learned to give.

The place to lay the foundation of giving is in the Sabbath school.

The Gospel may be free, but some one must pay for the means by which it reaches us, and goes to others. Don't allow the child to take all the school may offer without thought of having a duty relative thereto. Don't! it tends to pauperize.

You can not educate a church to giving by training it on petty offerings. The Sabbath school must lead the church in the duty and delight of this service.

Distinguish between the emphasis on the amount given, and on the fact of giving. The habit of giving is as hard to break as that of withholding.

Oh! how efficient we might be in this. We could have money enough, and to spare, not only for the Sabbath school, but for the churches, all denominational boards and our three colleges as well—if every member of the denomination were but trained to give two cents per day on the average. It would amount to about \$73,000 a year.

#### MUSIC.

Music has a rightful and important place in any Sabbath-school session. Praise to Jehovah is as acceptable as prayer.

Time-tested hymns, the honest, sensible, bright, live tunes are the ones. Avoid dirges.

You can set a child's mind against some of the finest music, by singing it before he is ready for it.

Suit your music to each special occasion. If separate programs are used in various divisions of the school, some one who is very familiar with the scholars and their work should prepare its program—not the general superintendent.

Healthy boys do not "long to rise in the arms of faith" nor care to sing, "I want to be an angel." They don't!

Keep your music and your program out of ruts.

In the responsive reading and the singing the pupil is a participant—his senses are brought into activity, and the impression is somewhat enduring; in the class, alas, he is often no more than a listener.

Successful Sabbath-school singing depends largely on a good chorister, assisted by a choir if possible, and a dependable pianist.

The efficient Sabbath school nowadays has a cradle-roll—and a superintendent for it, usually a woman.

Not one child in a thousand knows when he or she joins the cradle-roll, and not one parent of the thousand but knows when his children are thus linked to the Sabbath school, and is glad of it.

As is the primary department to the children, so in importance is the home department to the Sabbath school. Those who can no longer attend school, either because of absence from home or increasing years, are kept in touch with the lessons by giving one-half hour per week to its study. Their contributions also help the school financially. Any school that has an efficient superintendent of the home department, and faithful visitors, must realize the strength and support this line of work supplies.

The adult classes, especially the men's classes, are a power for good when organized aright, and with a purpose. What can they do? What can they *not* do?

Build a wall of men around the young men and boys, so they can not get out, and soon they will not want to get out. Boys want to do and be like men; therefore, if the men are in the school, the boys will be there also. And these very boys and

girls are the cream of the Sabbath school. Don't treat them as an average—there is no average boy—each must be studied as an individual.

Make the lesson not only instructive but educational and you win them at the very time they are forming ideals.

Boys like to do things—give them a program.

In these days our Sabbath schools are graded. Our *Year Book* for 1912 reported 78 schools having an enrolment of from 12 to 313 and a total enrolment of 5,895.

How much should they be graded, to be efficient?

That is hard to say. Can not all the schools—if they have the children—maintain a beginners', a primary, and possibly an intermediate department, using the graded lessons which are especially prepared nowadays? Some of the larger schools may profitably have a Junior grade. Few, if any, will find the Senior graded lessons satisfactory at present.

Do not omit to recognize the special days. The Christmas season is universally observed among us and the ever new story of the birth of the Saviour will be taught; do not let the Santa Claus idea creep into your Christmas program—rather the Christ Child and the giving spirit.

Easter brings its hope and reminds us of the glorious reality of immortality; and Children's day in June is especially a Sabbath-school anniversary. As the children march to their places, who of us does not think within himself, "Of such is the kingdom of heaven"?

And so Rally day, Decision day and Mothers' day all bring their lessons, and at least twice a year a distinctive lesson on the Sabbath of Jehovah—our Sabbath—may with great profit take the place of some of the regular lessons.

The annual excursion or picnic is a time which stands out as a red-letter day to the children in years to come.

In conclusion—some one may say these suggestions are more or less ideal—possibly so—yet, if we strive not towards ideals, how shall we ever become efficient? What is the highest aim, the most important work of the Sabbath school?

As I look over the work, it seems to me that our efficiency in organization, in graded work, in special endeavor, counts for

but little if it is not directed towards evangelism—the gathering into the church, at a tender age, of the scholars who from the cradle have been taught that the Christian life is the only life to live.

This work can not be done in a cheap way—the making of life will cost life.

We must pay the price in money,—how much better to keep the lambs within, than attempt to induce old sheep to bring their worn-out lives back into the fold. We must pay the price in life, in manhood and womanhood.

Just in proportion as men and women pour their lives, physical, intellectual and spiritual, into the work of the Sabbath school, will the schools glow and become efficient, and radiate the life of the Master who said, "If any man will come after me, let him deny himself and take up his cross, daily, and follow me."

#### Deaths.

PALMER.—Mrs. Viola Webster Palmer was born in Rhode Island, March 5, 1882, and died at her home in Milton, Wis., August 14, 1913.

Of the five children in the home of Nicholas and Rebecca Mattison Webster, only the three sons now survive. When Viola was a child, the family moved to Albion, Wis., where she had the advantages of educational and religious culture. She was married to Norman Philetus Palmer and, a short time afterward, was baptized and received into the church. Fully persuaded, strong in the faith, she entered into Christian service, teaching for several years a class of girls in the Sabbath school. With the exception of four years in New Jersey, Mr. and Mrs. Palmer spent their life at Albion till twenty years ago, when they moved to Milton. She was a teacher of art. The memorials of her genius are on the walls of her home and in the lives of her pupils. The services in her memory, August 16, at the home, consisted largely of passages in her Bible which she had marked, poems which she had cherished, and songs in which she had joined. These well expressed her firm trust in God.

In the burial services at the beautiful Albion Cemetery, Pastor Randolph was assisted by Mrs. Palmer's former pastor, Eld. S. H. Babcock.

L. C. R.

"That is the best form of government which gives most men the best chance."

A PAMPHLET showing God's Redeeming Love and Christ's Second Coming Fulfilled. Rev. L. C. Randolph, D. D., said: "It contains a great many good points, and is written in a kind spirit." Price, 10 cents, or three for 25 cents, postpaid. Address P. O. Box 144, Farina, Illinois.

**SPECIAL NOTICES**

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

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

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

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

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

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Lucy Sweet, 17th and Cedar Streets, at 10.30 a. m. Prayer meetings Sabbath eve at 7.30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue.

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

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida, and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

**The Sabbath Recorder**

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

L. A. Worden, Business Manager.

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## THE LOVING KINDNESS.

Not always the path is easy;  
There are thickets hung with gloom,  
There are rough and stony places,  
Where never the roses bloom.  
But oft when the way is hardest,  
I am conscious of One at my side,  
Whose hands and whose feet are wounded,  
And I'm happy and safe with my Guide.

Better than friends and kindred,  
Better than love and rest,  
Dearer than hope and triumph,  
Is the name I wear on my breast.  
I feel my way through the shadows,  
With a confident heart and brave,  
I shall live in the light beyond them,  
I shall conquer death and the grave.

Often when tried and tempted,  
Often, ashamed of sin,  
That, strong as an armed invader,  
Has made wreck of the peace within,  
That wonderful loving-kindness,  
Patient and full and free,  
Has stooped for my consolation,  
Has brought a blessing to me.

Therefore my lips shall praise thee,  
Therefore, let come what may,  
To the height of a solemn gladness  
My song shall arise today.  
Not on the drooping willow  
Shall I hang my harp in the land,  
When the Lord himself has cheered me,  
By the touch of his pierced hand.

—Margaret E. Sangster.

## —CONTENTS—

EDITORIAL—The Conference Prayer Meeting; Two Evenings of Conference at the Church; Rev. Dr. Platts and Wife at Conference; Mrs. O. D. Sherman Gone to Rest.....	289-293
Semi-annual Meeting of the Pacific Coast Association.....	293
Conference Papers, 1913—What of the Future?	295
MISSIONS—Interesting Letters From China; Seventh Day Baptist Missionary Society— Annual Report.....	301-304
Annual Meeting of the Seventh Day Baptist Education Society.....	304
Annual Meeting of the Seventh Day Baptist Missionary Society.....	304
WOMAN'S WORK—Things Will be Different By and By (poetry); Our Women at Conference; Getting to Know One Another.....	305
American Sabbath Tract Society—Annual State- ment.....	307
Annual Meeting of American Sabbath Tract Society.....	309
YOUNG PEOPLE'S WORK—Others Have Labor- ed; Young People's Work at Conference; Chris- tian Endeavor and Denominational Effici- ency.....	310-315
Annual Meeting of the Sabbath School Board	315
SABBATH SCHOOL—The Function of the Sab- bath School in Religious Education; Special Service for the Sabbath School.....	316-318
Rev. Lewis F. Randolph.....	318
Marriages.....	319
Deaths.....	319