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AMERICAN SABBATH TRACT SOCIETY PUB. HOUSE
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The Sabbath Recorder
A Seventh-Day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

EDITORIAL
Denominational Difficulties.
From Editor's Conference Address.
I have been requested to talk about denominational difficulties. Somebody must think we have some, and I for one sincerely hope we have. The terms "difficult" and "hard" are sometimes used synonymously and are exceedingly broad in their application. For our present purpose we use the word difficulties as referring to something requiring labor, trouble, or painstaking to overcome. Matters at the denomination are no necessarily obstructions to progress; but when properly met they may prove advantageous. A denomination that never had any difficulties to overcome, never any puzzling questions to straighten out, and hard problems to solve, no self-sacrificing work to do, must indeed be weak and good for nothing.

A small and widely scattered people, compelled as we have been to stem the tides of erosion from both religious and the business world, must necessarily know something about difficulties. And if I mistake not, many of these, though at times seeming hard and serious, have resulted in good; while some that seemed small and of little consequence have in the end brought blessings. If some of our difficulties had not developed in us a people certain staying qualities, marked independence of thought, and something of sternness of character, we should long ago have been wiped out. Difficulties patiently endured, victoriously outlived by an individual, are a hundred fold better for him, than an easy-going, drifting life with no challenges. The same is true in the matter of denomination. Therefore in some cases we may have reason to thank God for difficulties. One thing is certain, I could not pray that Seventh-Day Baptists may have an easier time of it. A little difficulty may very easily be a curse to them. Whenever any church or denomination begins to live on an easy street, then good-by to real spirituality; good-by to the things that develop strong Christians; the good fight of faith is given up, and the flood-tides of worldliness are let in.

The greatest boon that could come to us as a people, would be, not the ability to avoid all difficulties, but rather the mind and spirit of genuine loyalty that moves us to face them squarely, and by self-sacrificing, faithful effort, to meet and overcome them. For this let us pray. To this end let us plan and toil. Upon this let us set our hearts.
imagine them greater than they are; and (2) difficulties are most sure to disappear before him who keeps a cheerful, hopeful spirit, and who persistently refuses to be discouraged. Difficulties will accumulate before any person given to gloominess over their circumstances, and will multiply their mistakes, and who are continually prophe-
saying ill. Hindrances may easily intimi-
date and handicap the pessimist; but they

can seldom down an optimist. In him
they should become a stimulant to greater
activity and a source of resolution and
strength.

### Difficulties in Common With Others.

In their efforts to evangelize the world, Christians of all denominations find difficulties to encounter; hence many hinder-
ings things may be classed as difficulties common to all. Every denomination has
to contend against the powers of evil that threaten to ruin the home and the church
and that combine to drag men to ruin. Ev­
ery denomination feels the pressure of worldliness, realizes the opposing tenden-
cies of its time, and suffers from the undermining influences of skepticism. All have to face financial diffi-
culties, and so far as I know all have trouble in finding those who are willing to
concentrate their lives to the gospel min-
esty.

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

First, then, we notice that thirty or forty
years of scientific biblical criticism have
brought the church to a trying ordeal through which it can not well pass without
something of a struggle. It has largely changed the attitude of the people toward
the church and the Bible, until many real-
ize the necessity of searching more care-
fully for the fundamentals of Christian
faith, and the need of some modification of our traditional ecclesiastical dogmas. Right alongside these movements among scholars have come the modern sociological
movements, until the church today stands
face to face with a crisis due not only to
changes in its creed but to changes re-
garding the practical work to be done for
humanity. Formerly the church was the
main educator in lines of religious belief,
and was the principal agency in reforms
respect to the directive forces in society.

Today scholarship, philosophy, business,
socialistic orders, the strange craze for
amusements, labor unions and many other
things have combined to take the pos-
session of the hearts of the multitudes,
and become formative forces in compe-
tition with the church. It is also apparent
that the church itself is being affected by
these influences. For, it is a time spiritual
power has become impaired.

The question is more and more being
forced upon the church as to what part it
shall take in making the world of to­mor-
row. The controversy between labor and
capital has brought to the front problems
of all denominations. Every church has
problems that would overwhelm the
church, and which the political world seems powerless. The church faces
a crisis such as has never been known be-
fore. In its struggle to appropriate the
spirit of evangelism is springing into
being, which will arouse the hardened
consciences of men. The world through
this will be given a conscience, and the
message of peace will do its perfect work.

When we all become filled with this
spirit of confidence that God will uphold
his word in this crisis as he has done in
all others, and leaving that with him, join
him and his brothers in any struggle in ser-
vices of love for fallen humanity, this de-
nomination's difficulty will fade away.

### Difficulties of a Rural People.

The country church predominates in our
denomination; and with a Sabbath-keeping
people the rural districts, including the
farm and the village, offer the best oppor-
tunities for un molested and ideal church
life. It requires only a glance at the mem-
bership of our churches, both in city and
country, to see that nearly all our strong
active members, our teachers and preach-
ers, are country-bred. For many years
churches have furnished most of our
missionaries and denominational workers. Hence if we would overcome the difficulty
of a scarcity of ministers we must put new
life into our rural churches. It will be
difficult to do this without consecrated pas-
tors who make a sacrifice of their lot
with the country people, be one among
them, and share their common lot. It can
never be done by pastors who simply make
the rural church a place to practice in un-
til they are provided for by the city church.

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

### Scarcity of Pastors.

Since most of our pastors come from
these churches, it is evident that a decline of interest and spirituality in the country
church tends to cut off the supply of can-
didates for the ministry. It is like cutting
off the stream by drying up the springs.

The church is but the root of the tree. Hence if we would overcome the difficulty
of a scarcity of ministers we must put new
life into our rural churches. It will be
difficult to do this without consecrated pas-
tors who are willing to make a sacrifice
with the country people, be one among
them, and share their common lot. It can
never be done by pastors who simply make
the rural church a place to practice in un-
til they are provided for by the city church.

The case is not near so difficult in the
churches of the city. Many denominations, even when they are small and poor,
are able to earn...
What better work can a strong young pastor ever hope to find? It is indeed a great thing for a Christian minister to gather around him the young life of such a church and by every allowable device strive to make country life attractive to the young men and women, and thus hold them to the good and the true. What better work was ever done among Seventh-day Baptists than that done by the faithful old pastors who served the small churches from which came such men as our own Lewis, and Prentice, and Maxson, and Hull, and Williams, and a score of others easy to name?

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

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

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

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

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

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

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

The Sabbath Recorder.

Fierce Battle in Nicaragua.

On the fourth day of the battle in which the Nicaraguan rebels tried to capture Managua, the capital, the attacking forces were repulsed and the city saved by the valiant services of United States marines. The marines had been landed to guard the United States Consulate, and it seems that this protective function has been so successful that the government of Nicaragua has made the consul’s residence a target for the rebels, as there is no other house in the city in which the rebels can find shelter. When it became necessary for our sailors to take a hand in the fight, their superior marksmanship soon made itself known, and the besieging army, unable to endure the withering fire, beat a retreat. At this writing, all Americans are reported safe.

Shameful Neglect of the Veterans.

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

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

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

The Sabbath Recorder.

EDITORIAL NEWS NOTES

Beg for Union With Greece.

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

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

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

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

Friel Allen, one of the mountain outlaws who took part in the Hillsville (Va.) murder last year, was convicted in the second degree and was sentenced to eighteen years in the penitentiary. Two
others of the gang have been convicted of murder in the first degree and two more still await trial.

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

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

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

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

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

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

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

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York City, N. Y., on Wednesday, September 11, 1912, at 2:30 p. m.

Stephen Babcock, President.

Arthur L. Titsworth, Recording Secretary.

Next Board meeting September 15, 1912.

Annual Meeting of Missionary Society.

The annual meeting of the Seventh-day Baptist Missionary Society, for the election of officers and the transacting of other lawful business, will be held in the vestry of the Pawcatuck Seventh-day Baptist church in Westerly, R. I., on Wednesday, September 4, 1912, at 9:30 o'clock, a.m.

Wm. L. Clarke, President.

A. S. Babcock, Recording Secretary.

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

President's Response to Welcome and Opening Address.

Booth Colwell Davis.

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

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

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

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

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

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

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

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

The story of the preparation for this Conference program has been generously shared by the Executive Committee of Conference. Seldom, if ever, have so many members of the Executive Committee participated in the preparation of the Conference program, and that at so great cost to themselves of time and traveling expense. Two large meetings have been held, one at Milton, Wis., February 7; and the other at New York City, February 22. The following members of the Executive Committee were present at one or both of these meetings: T. J. Van Horn, A. E. Whitford, G. E. Crosley, A. R. Crandall, W. H. Ingham, A. B. West, H. D. Babcock, Stephen Babcock, George D. Carter, T. L. Gardiner, A. E. Mains, D. E. Titsworth, W. C. Whitford, and E. A. Witter. Aside from the members of the Executive Committee, the following persons were present as visitors, by invitation: George G. Church, W. C. Wood, A. C. Bond, L. C. Randolph, J. T. Davis, H. N. Jordan, Edwin Shaw, E. D. Van Horn, E. E. Whitford, W. D. Wilcox, and Booth Davis.
from time to time the various matters therein described; advising the various Boards, when so requested by them, and bringing all denominational interests before the General Conference in an annual report and providing for the proper conduct of the work of the several denominations. It has also been recommended that the several denominational boards submit, in their annual reports to Conference, budgets of their estimated income and necessary expenditure for the following year. No one, moreover, has been authorized to assume any of these budgets and, in the name of Conference, to push the raising of these estimated funds in any systematic way.

It now seems opportune to devise some systematic way of raising these specific funds. This will greatly enlarge the scope of work heretofore pursued by the Board of Systematic Finance. No additional committees should be appointed; indeed it seems practicable to have one board on denominational finance do all the work of the present Board on Systematic Finance, but also the work of the other boards may be coördinated and made more effective through making the appointment of Conference expenses, etc., and also to collect the several budgets and submit them to Conference in a report which shall include methods used in raising these funds together with local church expenses.

This board should also be authorized to keep before the people of the denomination, through the Recorder and by means of circulars, especially prepared for the purpose, the list of missions, Sabbath schools, Sabbath observances, academic, collegiate, and theological education; and all interests of religion as embodied in and expressed by the denomination, by said committees, for the year, as measured by the denomination in Conference assembled.

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

For some years it has been the custom of Conference to have annually a temporary Committee on Finance to audit the treasurer's reports and to approve and recommend the payment of bills against the Conference to discharge the several heads of expenditure. For the above reasons it is believed that the Committee on Finance should be continued and made permanent. The annual expense of printing and distributing the minutes of Conference is about $500 to the Conference, aside from an equal sum paid jointly by the Missionary, Tract, and Education societies; the total expense is less than one cent per member of the Conference. Also a permanent committee, known as the "Board of Systematic Finance," has annually been appointed to promote systematic giving among the membership of our churches. The work of this board has extended over a period of years and the churches have quite generally adopted, to a greater or less degree, the weekly contribution envelope system. Conference has requested of the several denominational boards to submit, in their annual reports to Conference, budgets of their estimated income and necessary expenditure for the following year. No one, moreover, has been authorized to assume any of these budgets and, in the name of Conference, to push the raising of these estimated funds in any systematic way.

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preferences. But the simultaneous meeting of several committees was still unsatisfactory. Some committees were nearly deserted and many people did not attend any of the meetings. Furthermore, the reports of all these committees, coming in at the last minute, when the business was congested, precluded any full discussion and often forbade intelligent action. In the past, on the other hand, the reports of the committees were made separately, and after the time for their discussion in Conference was fixed, they were considered. Thus in the past, the people who have shown interest in the reports have been given all the chance to attend each meeting. Furthermore, the reports of the committee were made at a time which was designated by the Conference, in the hope of increasing the efficiency of the Conference. The resolution of the Executive Committee is as follows: "Resolved that the Judicial Committee of Each Conference that the Nominating Committee should appoint a committee of seven to present items of interest to the Conference in sessions of the committee of the whole." The following committee of seven, as adopted by this resolution, is indicated by the arrangement of the printed program.

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

When the report of this committee comes before Conference for consideration it will be at the time designated on the printed program for Conference to be in sessions as a committee of the whole for the consideration of the work of the particular board the committee now is to report upon. The report will be printed and the business apart for discussion and action upon this particular report of the Committee on Denominational Activities. When Conference, as so constituted, acts upon such reports, the people have spoken.

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

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

III. GENERAL, INDIVIDUAL AND CHURCH EFFICIENCY.

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

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

A railroad president recently said to me: "Efficiency is the most important thing in railroading; my railroad is now drawing two tons a mile with the same machinery and men which it took to draw one ton a mile. I never thought of monopoly in the railroad business. My constant aim is to make the same miles of track, the same amount of rolling stock, and the same number of employees constantly increase the tonnage they transport. That is the measure of railroad efficiency. It is the only measure of success."

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

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

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

It has been called the problem of "rationalizing the high standards by making them efficient." The problem of the tax-farmer, whether it shall be for productive gratification or for enlarged power for service— is fundamental.

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

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

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

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

"But why," you ask, "are Seventh-Day Baptists not assured a future existence, growth and prosperity independent of rural churches?" That question deserves and gets this answer, as given in the address of Dr. William L. Burdick. But I say to you now, we have no assured future existence, growth or prosperity independent of our rural churches. No Prot-
estant denomination in this country has; Seventh-day Baptists least of all. There are fundamental reasons why we can never do our greatest and our best work among city populations. Like agriculture, only more so, the reasons are primarily industrial and economic.

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

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

Not only do our country church memberships, as in every other denomination, tend to decline, but our church treasuries wane, while every picture show, nickelodium, cigar stand, chewing gum and peanut counter, wherever the people can make money, but their expenditures are such as to preclude the possibility of generous giving for the Lord's cause; and upon such giving depends the attractiveness of our schools alike have to meet. No more important phase of this reconstructed education can be mentioned, than the establishment of the special training of ministers for leadership in country districts. Rural sociology, economics and pedagogy must be understood by such ministers and our Theological Seminary is striving to make this possible. Every encouragement should be given to it in this work.

IV. EFFICIENCY IN DENOMINATIONAL ACTIVITIES.

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

(a) Education.

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

When there was little or no public school education, and all culture was dependent upon private schools, classical standards were the only means of culture. But the splendid public school systems have grown up to give the elements of culture upon a broad and general basis. Surprising as it may seem, the classics are gradually being displaced by a constantly widening curriculum, and for career life. For the report of the Executive Board of the Education Society for this year shows that Salem and Milton are each struggling under heavy burdens of debt for newly constructed buildings. These buildings were greatly needed. Now that they are provided, the first requisite for efficiency is that the handicap of debt be speedily removed. They appeal for the generous help of the people in the lifting of these burdens.

But there is a larger problem which all our schools alike have to meet. On its financial side it is the problem of increasing endowments and enlarged needs with our schools alike have to meet. No other problem is so fundamental in the modern economy which makes for the efficiency of the world. And the problem demands changed conditions and needs of the time forces upon us. The higher cost of living compels higher salaries or the sacrifice of much of our great talent from our teaching forces; the addition of new courses and new professorships which advancing civilization requires; and the construction of still more new buildings which modern subjects and modern methods necessitate is inevitable. All these colleges alike appeal to their alumni, and to the general public, for this indispensable means of efficiency and of growth.

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

(b) Missionary Activity.

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

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

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

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

In agriculture we are changing from "extensive" farming, the careless and slowly tilling of large areas, to "intensive" farming, the careful, scientific treatment of small areas; and it is abundantly proved
that intensive farming is both more efficient and more profitable.

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

With regard to the work in China, which has been so long carried on and so faithfully and ably done, I wish to make this observation. With the completion of the new chapel at Shanghai, we now have a very substantial and creditable mission station. For some reasons it might be for greater efficiency if this plant were located at Lue-oo instead of at Shanghai. But this condition could not have been foreseen sixty years ago or even thirty years ago. And now that this well-ordered and equipped plant is permanently and efficiently maintained as a base from which the greatest possible mission work is to be done, the present creditable mission stations in China, and where missionary operations are carried on more efficiently and with less expenditure in proportion to the people reached and influenced. Lue-oo has the splendid advantage of the work and reputation of Doctor Palm-borg, a pioneer missionary of Lue-oo, whose vantage ground of love and respect, won from the native people, gives her and her colleagues the keys to the city.

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

I understand that immediate efficiency is even approximated in our expenditure this year in Africa. The only justification of present expenditure is that more knowledge is essential, not only for approaching efficiency, but even for the continuance of any expenditure. Until some information is available, a hazard at constructive suggestions is in vain. But this proposition can not be challenged: Expenditure without a rational ground for increasing efficiency is useless and wasteful, if not sinful.

(c) Sabbath Reform.

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

Such work must doubtless be adapted to times and to localities. The same methods will not work equally well at all times and places. There have been periods in the past when certain publications and methods, for a time, proved very effective; and then a change seemed necessary.

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

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

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

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

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

Random, miscellaneous, and incidental Sabbath Reform work can never hope for the measure of efficiency which will inspire the people to the greatest sacrifice and effort. Anything but permanent missions in Sabbath Reform could be recommended the expenditure of more money than may reasonably be expected to be available for that purpose. The budget system is the only system. But such funds as we do have, and can reasonably hope to raise, should in all cases be so wisely expended as to realize the greatest possible efficiency.

(d) Sabbath-school Work.

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

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

For seven years a field secretary has been engaged as a part of his time. He has visited many Sabbath schools, and organized new schools, conducted institutes and instructed workers as to teachers' training courses, graded methods, home department work, and yet the published manual for Bible study above referred to.

But the board now finds itself with a deficit in current expenses and a consequent small indebtedness. For this reason, and
because of the illness of some of the members, the wish is expressed that this Conference elect an entirely new board to be located in a different part of the United States. A recommendation is made regarding the further organization or work of the board, and no provision is made for the work of a field secretary after September 1, when the present field secretary, Rev. Walter L. Greene, relinquishes his connection with the board.

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

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

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

(c) Young People's Work.

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

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

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

(f) Woman's Work.

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

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

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

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

V. WORLD-WIDE EFFICIENCY.

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

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

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

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

In education we are inviting people of all faiths to the best educational table we can spread, and we are sending them away enriched and enlarged for a greater public service, and I am glad to say that they go away with a better knowledge of Sabbath truth, a greater sympathy for our people and our work, and sometimes committed to that work themselves. One of the brightest young women in the First Presbyterian church at Hornell came to Alfred to college two years ago. Last spring she asked for baptism and membership in the church, a convert to the Sabbath, pledged to lifelong loyalty and service. So we are doing our share of the work.

World-wide mission means more than our efforts to restore the Sabbath, to bring the best of the Bible truth to benighted peoples. The whole wide world of religion and spiritual effort but one, and is, and better because we live in it and are a part of it.

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

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

When its convention was held four years ago from three delegates from this Conference were present. In all its work, save the one controverted point of Sunday legislation, your delegates were in hearty accord with the plans and world-wide work of the council. On that point a difference of opinion between our delegates, one set forth in eloquent words the position of Seventh-day Baptists against such legislation. A thousand interested listeners from every quarter of America heard that fair and earnest statement; and many of them sympathized with and congratulated the speaker.

Youth people everywhere, in the same number of minutes, were Sabbath principles so widely and efficiently promulgated. It seemed like the maximum of efficiency for the representatives of a minority cause.

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

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

In this world-wide movement toward united effort for spiritual and social progress Seventh-day Baptists are again invited to participate by sending four delegates.

What an opportunity to do our share of the work! A delegation appointed by this Conference to attend the next quadrennial meeting of the Federal Council of the Churches of Christ in America.

But a still more extensive and world-wide mission among religious denominations is now being contemplated and arranged for, in a proposed "World Conference on Faith and Order." Such a conference is to be called when a considerable number of the Christian denominations of the world signify their willingness to cooperate and appoint commissions who shall attend as delegates. "All who confess our Lord Jesus Christ as God and Saviour" and desire the fulfillment of our Lord's prayer, "Thy will be done on earth as in heaven," are invited to participate in this conference.

The conference is called for the purpose of considering those things in which denominations differ, from the view-point of the third article of faith. This conference will have no power to commit or compromise participating delegations. orb denominations upon any point. It is a con-
A Call for an Evangelistic Conference.

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

- The Weakness of Present Day Evangelism. How can the ministry be renewed to a sense of their responsibility?
- The Theological Basis for a Great Revival. How far are eccentric or extraordinary methods beneficial in promoting true revivals?
- Which is the better for promoting evangelism, a central system or bureau, or individual initiative?
- What produces better results, union or denominational meetings?
- What truths should be emphasized in day meetings?
- Evangelization of Cities.
- Rural Evangelism.
- Invitations and Remuneration. The thought is to have the evangelists themselves do most of the talking, and the criticizing, if any of the latter is required, although a place is to be made on the program for a free expression of opinion on the part of sympathetic pastors.
- The call to the solemn obligation resting upon evangelists in the present condition of the church, and closed by saying:

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

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

A. B. GAYLORD.

Chicago, August 13, 1912.
5. Chap. vii, 16-24, 37, 38.

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

Examples:

a. The Samaritan Woman at Jacob’s Well (chap. iv), 26-30.

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

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

d. The Parables of the Sower: (chap. vii, 37, 38). (See Edersehms *Life and Times of Jesus*, Vol. II, Bk. IV, chap. vii, where he describes the ceremony of outpouring of water by the priests, connecting with that of Jesus in the garden in chap. vii, 28).

e. Determine in what way the material of each sermon bore upon the point our author was seeking to prove, that Jesus was the Son of God. Examples: Chap. vii, 19, 28-30.

f. Observe that the hostility of the scribes and Pharisees was always bitterest at the times when Jesus set forth the claim that he was the Son of God. Examples: Chap. vii, 29, 30; viii, 40, 54-59, or when he in any way disregarded their traditions and authority (chap. v, 16-18).

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

*(To be continued.)*

Sons and Daughters of the Mountain.

**REV. A. J. C. BOND.**

West Virginia, land of mountains, Rich in coal and gas and oil, Strong and noble, Womanhood refined and noble.

Chorus—

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

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

Helpful Home Hints.

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

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

**Annual Corporate Meeting of the Sabbath School.**

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

*Edward E. Whitford,*

*Recording Secretary.*

WOMAN’S WORK

**MR. GEORGE E. CROSLEY, MILTON, WIS.***

Contributing Editor.

One ship goes east and another west, Where the self-same breezes blow. It’s the set of the sail and not the gales That bids them where to go. Like the winds of the air are the ways of the fates.

As we journey along th’ life; It’s the guide that decides the goal, And not the storms or the strife.*/

--*Selected.*

Mrs. Winthorpe is Ashamed.

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

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

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

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

“But she isn’t going by,” exclaimed Mrs. Lee, “she’s going right up the steps!”

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

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

“It is a great pleasure to see so many members of this circle present at the first meeting after the vacation months; and it is still a greater pleasure to have with us for the first time one of our sisters in the church whose presence and interest in our meetings we have often desired and prayed for. Mrs. Winthorpe says that she has a few words that she would like to say to our mission circle, and I am sure,” concluded Mrs. Ingraham, turning with a pleasant smile toward Mrs. Winthorpe, “we shall all be glad to listen.”

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

“Dear sisters,” she began, “you all look very much surprised to see me at a missionary meeting, and I do not wonder at that. But you are not half so anxious to know why I am here today as I am to tell you; for I am ashamed, thoroughly ashamed, of myself and I want your advice and sympathy in my endeavor to take my true place in regard to this work which I have neglected so long. This is my story: “Last spring, after a very trying winter’s work,—you all know what it was, society and I were ashamed to mention it now,—my nerves began to trouble me, and the doctor said that I must have rest. ‘And when I say rest, I mean rest,’ he added emphatically, ‘not seashore or mountain retreat.’

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

“I boarded with Mrs. Fernhill in a cosy little farmhouse, where not another house was in sight, and when Sunday morning came we used to meet at the front of the farmhouse, where a bell that seemed to echo from every hilltop near.

“‘Would you like to go to church with us?’ asked Mrs. Fernhill.

‘Yes, if you go?’ answered again, there was a little church around the slope of the hill, not a quarter of a mile away, with a scattering hamlet of white houses near it. And when I entered that church I began to
feel very strangely. Really, I was almost ashamed of our beautiful church house in Miltondale, which has been my pride for five years. The question came into my mind whether we ought to spend three hundred thousand dollars, just to have the handsomest church in the suburbs, when this little handful of Christians had to worship in such a barren place; and I tried to restore my self-respect with the resolve that it should not be so barren when I left Spruceeland.

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

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

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

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

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

"But the worst was yet to come. Thankful hurried across the church, and brought back an active little woman, trim, neat and pretty, in spite of the cheapest kind of an old felt hat, and an immense old-fashioned satchel, made of carpeting. Thus I sallied forth to meet the postman. He must be accustomed to meeting strange creatures, for he showed no sign of surprise or alarm at my appearance, and he gave me a package I could possibly crowd into my carpetbag.

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

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

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

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

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

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

"I never spoke to more intelligent listeners than that little group of farmer women. How their eyes sparkled when I described scenes in India which I had witnessed with my own eyes, the temples, the idols, the festival of Juggernaut, the fanatic batters in the Ganges; but I was ashamed to tell them that I had seen these things with the eye of a traveler only, and had never made a simple remark about the work of missionaries in India.

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

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

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

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

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

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

"But I must tell you now about the annual collection, which was gathered that day. It amounted to eight dollars and seventy-nine cents--or was that the wrong way round? I can't refresh my memory about that. I wish our whole denomination could have seen the women who gave that money. If all our churches gave in like proportion to their means, the society could send missionaries by the ship-load. And these women with their hands and worn pocket-books hadn't the least idea that they were practicing any self-denial. I had an insane desire to make up the sum to a hundred dollars, but I said no; honor to whom
Golden Wedding at Boulder.

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

Though the certificate is now old and faded—a little frayed at the edges—the conjugal union to which it testifies is still fresh, bright and happy; Samuel and Sophia are still and were always so loved.

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

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

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

It may be said here, by the way, that the writers of many of these epistles to their old pastor, and his faithful helper, remembered in a substantial manner that this was a golden wedding.

Versified congratulations were contributed by Mrs. L. E. Livermore of Lebanon, Conn., C. P. Fisher, Marlboro, N. J., Miss Minnie Wheeler, Elmwood, Ill., and by one of the guests. These tender messages of friendship and love showed that the Christian service Brother and Sister Wheeler have so conscientiously and faithfully rendered during the past fifty years has been very highly appreciated. Especially tender in expression were the letters from the churches at Dodge Center, Nortonville and Marlboro. Brother and Sister Wheeler are the parents of five children: John R., Alfred T., Herbert N., Miss Clarissa, and Mrs. D. M. Andrews. Herbert and wife live in San Diego, Calif. All the others are in Boulder. All but Herbert were present at this anniversary, happy in doing honor to their venerable parents.

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

UNCLE OLIVER.

Boulder, Colo.
August 14, 1912.

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

On Their Golden Wedding Day, August 13, 1912.

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

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

The pathway lay then all before you,

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

You chose not the getting of wealth
Or the winning of earthly fame.
But heeded the call from above,
God's message of love to proclaim.
You felt honored by both duty and love.

To stand for the Truth of God's Word;
So have preached both the Gospel and Law,
Concluding with, "Thus saith the Lord.

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

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

Your lives have been busy and useful,
As pastor and pastor's wife.
The doorways you have opened on the Sabbath
You've practiced in every day life.
You have spoken glad words of good cheer,
Led those dear ones who looked to you
And, though trials have come to you both,
You have borne them without complaint.

And now in these bright golden days
You are rich in the good will and love
Of children and friends, in the church and
And the smile of Our Father above.
With your magazines, pictures and books,
You've been a leader and a friend to tend,
You are happy in this little home;
And so may you be to the end.

ONE OF THE GUESTS.

Boulder, Colo.
August 13, 1912.

Annual Meeting of Ohio Churches.

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

O. W. BARCOCK.

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

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

REV. A. L. DAVIS.

Christian Endeavor topic for August 31, 1912.

Daily Readings.

Sunday—Hope's ancestry (Rom. v, 1-5).
Tuesday—The glorious hope (Tit. ii, 11-14).
Wednesday—Love's hopefulness (1 Cor. xiii, 4-7).
Thursday—Hope's comfort (1 Thess. iv, 13-18).
Friday—The living hope (1 Pet. i, 3-5).

IX. Hopefulness (Rom. v, 1-5; viii, 22-25).
(Consecration meeting.)

THE WRONG POINT OF VIEW.

We are living in jostling times. We are pushed and crowded on every hand. We are prone to grow feverish and impatient, hasty and irritable in temper, discouraged and pessimistic. How many people there are who are manifestly, their own best advantages and pleasures by comparing their lives with their more fortunate neighbors!

There is a multitude of conscientious Christians who wish to think aright and act aright, but everything is undertaken from the wrong angle. They may be zealous, but everything is undertaken with such a serious sense of necessity that life becomes a martyrdom. The sins and evils of our times are so great, the task of reforming so great, they despair and forget that life is full of glory, privilege and blessing.

THE RIGHT POINT OF VIEW.

In the foreword of his latest book, The Art of Sailing On, Doctor says: "The Christian task grows with every hour. It is no day for a narrow vision or a vanishing hope. If difficulties multiply they are made to conquer. If obstacles increase, the dynamics of the Gospel strength. The showbread of the Tabernacle is the 'continual bread' of the Presence. God is with us. Our Lord is more masterful than the storm; he can still the tumult of the people. Let all the mariners then on the high seas of life rejoice in that they sail not without chart and compass, and rejoice most of all in the presence of the Master-Mariner whose voice brought calm to stormy Galilee. Let them practice then "The Art of Sailing On," and on, and ever on, until the kindly hour of grace shall fully dawn, and the good ship shall enter the harbor of the country for which they look."

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

"BE HOPEFUL AND HAPPY."

Of course no one claims the Christian life an easy one. I am glad it is not. There are dark days, and nights when the stars fail to shine out. There are times of discouragement when only a faith born in the darkness will make people happy. No one was more sensitive to dangers and difficulties than the Lord Jesus. He did not say: "You must be happy" but: "You must be happy." He said: "If you are happy, my darling," the father asked. "Why, it is funny to think that the sun is at the other end of the spot." If to Jesus our lives are surrendered, God is at the other end of those things which he sends into our lives, whether sunshine or shadows, joys or sorrows, realizing or disappointments. "To them that love God all things work together for good."

A STRING OF PEARLS.

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

Not only around our infancy

Dost heaven with all its splendors lie;

Daily, with souls that cringe and plot,

We Sinads climb and know it not. —Lowell.

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

The year's at the spring,

And day's at the morn;

Morning's at seven;

The hillside's dew-pearled

And fresh there's not.

The snail's on the thorn;

God's in his heaven;

All's right with the world! —Browning.

SUGGESTED HELPS.

1. Have Bible characters of hopefulness presented.

2. Tell something of Robert Browning, the incarnation of hope.


Improving the Mind.

REV. T. J. VAN HORN.

Christian Endeavor Topic for September 7, 1912.

Daily Readings.

Sunday—Feed the mind (1 Tim. iv, 13-16).
Monday—By meditation (Josh. i, 8).
Tuesday—By study (Ps. cxix, 97-104).
Wednesday—Profitable themes (Phil. iv, 8, 9).
Thursday—Dangers of ignorance (Eph. iv, 17-19).
Friday—The highest aim (Phil. ii, 5).
Sabbath day—Topic: Why and how to improve the mind (Prov. ix, 14, 15).

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

LITERATURE.


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

WHY?

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

I. Mind improvement is not to be confused with mind growth. A thousand accretions, through the natural senses, the mind grows without conscious effort. It improves only by rigid discipline. The mind is a garden. A man cultivating a lot of boys, asked, "Boys, if a man sows wheat in a field, what will he get?" and the ready answer was, "Wheat." If a man sows corn, what will he get? "Corn." "If a man plants potatoes what will he get?" "Potatoes." "If a man..."
sows oats, what will he get?" "Oats," Thoreau was once not weapon is just as powerful in the hands ing that seed. It The answer in each case came promptly and triumphantly. "If a man sows nothing, what will he get?" "Nothing!" the answer came in a chorus. An unsatisfied look on the face of the questioner, until a little urchin piped up, "Weeds!" That, as we all know who have worked garden, was the right answer. Moreover, we are not so foolish as to long over planting that seed. It requires a deal of patient cultivation after the planting of the seed to insure a profitable harvest.

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

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

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

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

Colonel Peary said in justification of his determination to find the North Pole: "It is impossible to say what the value of a seemingly useless fact may be until it has been combined with the rest of the world's knowledge. Every step we take into new territory eliminates ignorance.

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

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

Intelligent culture is a mighty weapon in the hands of wicked men. The same weapon is just as powerful in the hands of a good man, and a good man who has been trained in uprooting the seeds of evil that seem to make the mind their natural soil.

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upon your vision. of fourteen

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

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

—Amos R. Wells.

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

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

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

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

News Notes.

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

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

Although the Christian Endeavor topic for June 20 a paragraph telling of Mr. Savarese's work explained in particular his need of a new printing-press. As a small society we have felt that we were doing all we could financially if we kept our regular budget and at the same time supposed it seemed impossible for us to do more; then we considered it was the last meeting before the Fourth of July and on that day many of us wouldn't feel so poor, after all. So it was suggested that we all give at least half as much as we spent on the Fourth, for this fund. We asked the church people to join in the movement; saying that no one need be left out, for if they didn't spend much the Fourth, they could give a little more. We further agreed to give one half of anything we might earn on that day. . . . Every one gave liberally, so it all amounted to the enclosed seventeen dollars. We have all enjoyed getting along, and besides we are doubly interested in Mr. Savarese and his work, and almost feel as if we were on 'speaking terms' with him.

Children's Home Farm Work.

The Recorder has always been prized, but now that we are away from church and people it is doubly prized for Sabbath reading. Our country location gives us a privilege that we could hardly enjoy in the city. Few visitors ever come here on the Sabbath. Sundays is the greatest day for visiting by trustees, officers and others. Our religious convictions are respected, while we do not make the Farm Home a denominational affiar as we have never intended or desired under our present circumstances. It would be the realization of a fond dream if we have a fund sufficient to build a fine dormitory at Milton to take all ambitious boys and girls wherever found who are homeless or about to leave foster-parents, and educate them. Let's do our part now to those whom we know and have helped in the past almost beg for education, which they can never obtain under their present circumstances. A girl of fourteen now through common school, a fine girl, over whom we have watched for ten years, not being adopted, now appeals to us, and her foster-parents join in the hope that we can get her a place to attend school. But few want a girl to go out for school, they will take for so much time from the work they want of a girl. Our endowed dormitory would do this under religious influences and send out into the world educated wards to be our pride and future grateful helpers.

"Another bright and healthy girl of sixteen years just writes asking for education. She is in the second year of high school. But that is a dream and no money for its realization. And so we turn to the report we started concerning our Home Farm work. It is still in the experimental stages and occasionally contractors come out at the request of trustees to plan additions or new dormitories. What the result will be is uncertain. It is largely dependent on our success in placing children.

You ought to have seen us on an all-day trip up the State with a three months old baby girl with no one on But the train voted us a very motherly man. And now the foster-parents write their joy and wish to adopt the midget at once. And last week we had a three and a half year old girl who went to her new home and she was such an affectionate child. Those velvet arms and hands about our neck make us feel young again. And now again we start with Miss Ellen M., six filled out at the request of trustees to plan additions or new dormitories. What the result will be is uncertain. It is largely dependent on our success in placing children.

More anon, but in closing this "note"
THE SABBATH RECORDER.

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

Mr. Healthy Ohio. 

R. F. D. No. 3.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, August 11, 1912, at 2:00 p. m. in the presence of Mr. Stephen Babcock in the chair.


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

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

Minutes of last meeting were read.

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

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

Report adopted.

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

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

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

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

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

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

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

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

SABBATH SCHOOL BOARD.

LESSON IX.—August 31, 1912.

THE DEATH OF JOHN THE BAPTIST.

Lesson Text.—Mark vi, 14-20.

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

DAILY READINGS.

First-day, 1 Kings xviii, 1-10.

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

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


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

Sixth-day, Matt. xiv, 1-20.

(For Lesson Notes, see Helping Hand.)

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

—Black.

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

FOR EXCHANGE.

$1,400 equity in house and lot in Alfred, New York. Will change for a bequest to the Society by the late Mrs. Marilla B. Phillips. Excellent chance to educate your children or to retire to a model community.

Box 367 Dunellen, N. J.
Books for Your Library

Bible Studies on the Sabbath Question
By Arthur Elwin Main, D. D., L. H. D.
Second edition, revised and in larger type than the first; contains 197 pp.
This is the "boiled down" argument scientifically prepared from a modern and critical viewpoint by which a considerable number of very thoughtful and devoted Christians persuade themselves that it is the will of God for the Sabbath to be kept on Saturday each week and not on Sunday. Candid keepers of "first day" who desire to understand the point of view of those who think them entirely wrong could get no better statement of the adverse position than this. And incidentally they will find much very cogent material on the reasonableness of Sabbath rest and the right manner of observing it, which applies as effectively to Sunday as it does to Saturday.—The Continent.
Price: Cloth, 50c; Paper Covers, 25c.

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