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The SABBATH VISITOR, PLAINFIELD NEW JERSEY

The Sabbath Recorder

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

CONTENTS

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

The Seventh-Day Baptist General Conference

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

Soon after arriving in Brookfield, the editor made his way to the fair grounds, about a quarter of a mile out of the village, where he found a preliminary meeting in progress under the care of Walter L. Greene. This was the sectional meeting for the Sabbath-school work. It was a very interesting and helpful meeting, and if this is any prophecy of the quality of the Conference we shall have a good Conference week. The subject of the hour was, "The Church and Religious Education," and the papers and addresses were excellent. Our readers will in due time have the privilege of reading them, if we are successful in getting our hands upon them. This meeting was held at 9 o'clock, and was preliminary to the regular Conference work which began at 10 o'clock. Promptly at that time, President Babcock appeared on the platform, and after some preliminary arrangements called the Conference to order. In view of the illness of Secretary Whitford, Rev. Wayland D. Wilcox was appointed secretary pro tem., and we were ready for business.

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

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

THE PRESIDENT'S RESPONSE.
In a brief response to the words of welcome Doctor Daland expressed thanks for the words spoken, and since we have already rested and feasted with the Brookfield people, we have no doubt about the
candidly with which we are welcomed. "We have come here," said the president, "to seek exactly the same things, only let them be in a reversed order; placing the spiritual above the material, the intellectual and social blessings."

THE GARWIN QUARTET.

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

Show Me the Way, My Shepherd.

Show me the way, my Shepherd,
Show me the way to go;
Lead me from out the shadows,
Into the sunlight's glow;
Out of the fear and doubting,
Into the peace and rest;
Into the sunlight's glow;
Show me the way to go;
Show me the way, my Shepherd,
That every Seventh Day Baptist could enter his guidance for the plan. Would that every Seventh Day Baptist could enjoy the uplifting and strength-giving meetings, and receive the refreshing and the rest sure to come from such a week of fellowship.

***

Tract Society Day at Conference.

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

On this occasion the theme was, "The Sabbath Recorder and the Denomination." The door was thrown wide open for any questions or criticisms, and a free discussion followed which occupied the entire time of the meeting. Many of the brethren took part, everything was said in an excellent spirit, and we trust the meeting will result in great good.

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

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

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

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

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Missionary Day at Conference.

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

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

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

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**My Dog's Friend.**

I ask no introduction to the man who stops to hear
The friendly waggling of the tail of my dumb friend; indeed,
A chap who's clad in ragged garb may prove a better than
The princeily one in purple robes—a true-souled gentleman.
So he's my friend, who'er he is, who on my dog bestows
A gentle pat, a kindly word, both when he comes and goes.
To him I gladly give the hand of friendship without fear;
No stranger he beneath my roof, who shares my dumb friend's cheer.
I'll trust in him, I'll welcome him, no matter who he be;
For my dog never introduced a man mean unto me.
Thus, guarding honor and my purse, a servitor whose tail
Says "yes," or "nay," my faithful dog has never been known to fail.
—Horace Seymour Keller, in Our Dumb Animals.

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

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**The Vision of the Invisible.**

*REV. WILLIAM C. DALAND.*

Abstract of the President's Address.

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

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

Back to Moses of enduring Israel, lawgiver, prophet, leader; more than king. This divine grace through faith. Hence I lead you back to Moses.

Back to Moses of enduring Israel, lawgiver, prophet, leader; more than king. This divine grace through faith. Hence I lead you back to Moses.

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

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

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

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

"That God, which ever lives and loves,
One God, one law, one element,
And one office 
To which the whole Creation moves."  

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

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

The multitude was blind and did not endure. Moses saw the invisible One and from Pisgah's height viewed the land of promise before the hand of God laid him to his rest.
I take it for granted that there is no pastor or church in the Seventh Day Baptist Denomination but believes, without argument, in the community-wide privilege and duty of a pastor's work. I believe this because a closer acquaintance with pastors and people during the past year leads me to this conclusion. At the fireside and by the roadside, I find each pastor interested in the common life of his community, and everywhere anxious to serve as opportunity offered. It would, therefore, be an insult to their spirit and intelligence for me in this brief paper to enter into argument to prove that each owes a service to the community in which he resides. Our Lord and Master lost no opportunity to minister to any human need, and he always instructed his followers to regard any fellow mortal in need of any service as our neighbor and brother. We have no pastors but recognize this Christian duty, and as opportunity offers lend themselves freely to such social service. The very most, therefore, that I can propose to do in these few minutes is to offer a few suggestions in relation to this most important service.

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

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

It is said of the Master that he was the friend of even publicans and sinners; and it should be said of him with equal truth that he was the friend of the rich, the poor, old men and little children, downcast women and solicitous mothers, men in office and the beggar by the roadside, unambitious fishermen and aspiring lawyers. No matter how diverse their conditions and interests, something he had and something he gave to each, thereby winning the distinction of friendship for all mankind. Is this too much for his modern prototype—the pastor? Should he not be the best friend of the most sorrowful in his community? Is it too much to expect of him, that in any community in which he may for the time reside, that the man of business, or profession, or farm or shop; that the perplexed teacher, and the inquiring child; the anxious father and the devoted mother, should, when in need of friendly council and advice, instinctively turn to him, not by virtue of his calling but because of the life which is in him? The pastor should be known as the people's friend, and not merely the members of his own church and fellowship should be the recipients of his kindly ministrations, but the entire range of human life within the bounds of the present generation.

A professor in any department of a modern college must be a learned and many-sided man, but when I see what conditions, and problems and dangers a pastor must directly face and resist, if he is to fill the ideal we have proposed for him, I am constrained to say that of the two, the pastor should be the wider ranged man, his education broader, and his nature more fitted to be the community agent for good. He must be a superior man but show no superiority. He must meet and sometimes rebuke selfishness, frivolity, thoughtlessness, sordidness, low ideals and the selfish pursuit of any. The love of sensuous pleasure, display and worldliness he must strenuously resist while he attracts to higher realities. He must listen to doubt, perplexity, sorrow and sometimes despair and shame, and plant in their steadfast confidence, simplicity, joy, courage and virtue, for the cure of souls is his first duty and mission. He must bear with the effusive, the credulous and the ignorant; in the service of humanity he seeks to show a more rational method of life. He must learn of discord, but promote peace. Where hate reigns, he must show the power of love. To some he must be the friend of even publicans and sinners; and it should be said of him with equal truth that he was the friend of the rich, the poor, old men and little children, downcast women and solicitous mothers, men in office and the beggar by the roadside, unambitious fishermen and aspiring lawyers.
The Ideal Salary for the Pastor.

REV. G. M. COTTRELL.

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

Even in Proverbs we read: "Give me neither poverty nor riches: feed me with food convenient for me, lest I be full and deny thee, and say, who is the Lord? or lest I be poor and steal, and take the name of my God in vain." There must then be a middle ground. Four thousand dollars would probably be too much for the pastor, and four hundred dollars too little. Somewhere between these will doubtless lie the golden mean, the ideal.

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

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

In a rural community, where the life is simple, provisions plenty and cheap, and opportunities for extravagance limited, the Fleming and his family can be cared for cheaper than in the city, where everything must be bought and paid for dearly, and where many extra demands are calling for our money; and the salaries in the city and country usually are about equal.

There is a difference also in times—times when one could speak of "the low cost of living," if indeed they do not reach back farther than the memory of man. Perhaps sometimes the region now as a negligible quantity, as an unknown equation. At any rate, for many years we have been living in the times of "the high cost of living." When I loaded my car in Topeka, to move to my last parish, which was some fifteen years ago, I bought, I remember, a crock of butter to take with me, and paid for some eleven cents a pound. For a number of years past I know I have paid some three times that price for the lubrication of my car and potatoes. I believe I got my milk of Brother Burdick, in West Hallock, for three cents; I pay eight today. I can remember when we could get meat for 3, 5, 8, 10, 12, 14, 16 cents; but these are days of pleasant memory only. If everything has advanced as much as these products, you can see it would require about the same time and salary to go as far as the salary then. Here is where the salaried preacher is at a disadvantage. It is slow and hard to change materially a fixed salary. The people are slow to comprehend, or unwilling to assume, the increased burden.

So, if the salary move not, and the price and the commodities employed or consumed move, it can be seen this situation has doubtless furnished the occasion, in recent years, of so many men dropping out of the ministry, to engage in some other calling.

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

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

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

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

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

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

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

It should also be remembered, that on account of his public life, constantly living in the limelight and devoted to the interests of everybody else, he has not the opportunity for many of the economies and savings that those in more private life can practice.

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

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

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

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

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

Not long ago I saw a table of ministers' salaries which ran from $1,200 to $3,000, over the average, and this of the Unitarian Denomination. The average of all of
them I believe was some six or seven hundred. Of our own ministers, according to the statistical report, those who receive one thousand dollars, and upward, can be counted on the fingers of one hand. The total average may run around $600. If this is now the average, I should say that $800 would look to me much more like the ideal, and even $1,000 might come still nearer to it. Then throw in a parsonage, and I believe the average preacher in our denomination could manage to pull through.

"Too much," did you say, you farmer there? Listen. Not so long ago the farmers of the country were combining, and complaining that they were not getting their dues. The farm paper in Kansas, The Kansas Farmer, gives notice that out of their 60,000 subscribers, 90 per cent are farmers whose average wealth amounts to $15,000, their average income to $3,000, their average net income to $1,700—$700 more than the gross income we are asking for the preacher. These figures may be exaggerated. They seem incredible, and yet they come pretty well authenticated. Even the most sceptical would have to acknowledge that to get money to buy more land, to raise corn to feed hogs, to get money to order.

The sons of the light, they are down with God in the mine,
God in the manger.

The old-time heroes you honor, whose banners you bear,
The whole world no longer prohibits;
But if you peer into the past you will find them
Swaying from giblets.

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

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No. 2.
REV. C. S. SAYRE.

There is talk now that we will have a new General Secretary of the whole denomination. Our name will come into touch with all our people and represent the whole cause. I do not believe our denomination has ever had any differential, for so many times when we have tried to turn a corner the wheels have slipped and there has been a lot of grind and friction that has nearly stopped progress. Now we ought to go straight ahead in the straight and narrow way. But we sometimes find that we have not been right, and it has been necessary to take a turn, and I apprehend that we will have to make several turns yet before we get into the straight and narrow way exactly. So we need a differential. And the General Secretary, it seems to me, will meet this need. I believe he will be able to allay a lot of this friction, and unify us more, providing he is the right man for the place. But if he is inclined to cherish the weak, as I have seen some do, he may differentiate all right, but will wreck the whole denomination on another score. And if he belongs to some great fraternity besides the Church of Christ, he will not fit. Can't use a traction engine differential on a five-passenger auto, nor vice versa.

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

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Herbert G. Whipple, 220 Broadway, New York City, N. Y., on Wednesday, September 10, 1913, at 2.30 p. m.

STEPHEN BARROWS, President.
ARTHUR L. TITSWORTH, Recording Secretary.

Next board meeting Sept. 14, 1913.
MISSIONS

Better Work and Better Workers on the Home Field.

REV. ERGO E. SUTTON.

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

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

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

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

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

In this parish is a group of some twenty families almost untouched by church or Bible school life. They live near a schoolhouse that could be used for religious purposes. What should be the attitude of this church toward the two hundred and forty who are not Christians or toward this group of families, the majority of whom are not interested in religion or the Sabbath? I think with one accord you will answer that that church should use the schoolhouse as a preaching station. If we see an open door in some distant State or city we are usually ready to establish work there. Many of our churches have just such open doors near them. It seems to us that such work could be done without any help from our boards. It will do the church good to put its hands in its pocket if necessary, and carry on such work on its own responsibility.

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

The church mission is not to educate the young already in the church, but to reach the people as individuals that they will save their lives and be saved. The church whose ruling motive is self-aggrandizement, which is eager to build up its own life out of the life of the community, will find its spiritual power steadily dwindling; the church which lives to serve the community, to fill its life with light and love, will find its influence growing.

The same amount of time, the same amount of money should not be difficult for the church to realize that the law of life must be the law of sacrifice and service; that the only way to gain a life of its own is to be ready always to lay down its life for the sake of Christ and the Gospel.

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

We believe the future growth of every healthy church will depend largely upon the reasonable, regular, undramatic and quiet teaching of young life.
In heaven for our crv to leadership. Born. Personal devotion has grown blood­ and 'enthusiasm flags, missionaries are Jesus if we less and has tried to do what the Great . proportion, reality, and the the kingdom of dwelt thusiasm; and where reality obligation than that those who believe in of our time carries with it no more sacred mission. of of missionary endeavor,. and a more vital seek the voice of re­dance transforming touch of work of the future. . is a return unto the Lord, and Christian faith can impart that which shall give direction and read­iness to live and to die for some worthy . Christianizing society. Is vastly . men­, as well as the ,heart. We our­ganized . the pocketbook as well as the ,heart. We organized . the line of helping toward this larger 'vision when he shall reign and when his call shall appear. Our appreciation of the worth . improved. special prayer with some native" . Sunday. with some . thirty-first annual societies, from all of our opportunity, and a deeper feeling of gratitude to God for his preserving care and continued blessing upon the work, both at home and abroad. While this year has been the most eventful year in the history of modern missions, it is especially so to us as a people and board, since the nation where we planted our foreign mission standard, nearly three-quarters of a century ago has this year emerged from a despotic form of government to a republic and has taken this as the initial year of its Christian era.

IN MEMORIAM.

The Board of Managers of the Seventh Day Baptist Missionary Society desires to record its appreciation of the worth and services of two very able men who have passed to their reward during the year. The Honorable George Herbert Leiter was born July 24, 1854, and died November 3, 1912. He served faithfully as a member of the board for many years and succeeded the late Albert L. Chester as treasurer, in which capacity he served for a term of fifteen years, which terminated when he was elected to Congress, a little more than a year before his death. The Rev. W. Leath was born July 13, 1836, and died January 1, 1912, at his post of duty as missionary pastor on the Alabama field. He was a man of far more than ordinary integrity and pulpit power.

FOREIGN MISSIONS.

THE CHINA MISSION.

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

Christian greetings go to all the dear brethren and sisters of the home churches and societies, from all of our foreign and native workers in China. The past year has truly been a strenuous one in China. The new republic has been passing through many exciting times. The want of unity between the north and south has caused much disturbance and anxiety, and vigorous efforts have been made to create another revolution. On May the twenty-ninth it was made to seize the arsenal, located just a mile south of us. In this affair several were killed. The heads of some of these are now to be seen suspended in crates over the arsenal entrance as a warning. Notwithstanding all these troubles missionary work has been carried on with wonderful success and without much hindrance. The fact that special prayer was requested by the government has had a most salutary influence and has brought prom­inently to the attention of all classes.

The opium question is still a vital one and efforts are being made to stop its importation, and not have to wait the ten years stipulated in the treaty. It has been proposed that all the opium stored in Shanghai and other ports be purchased and destroyed, the British Government paying for one-third, the Chinese Government paying for one-third. There is no assurance that this plan will be carried out; however, our paper states that in Tientsin the other day 60,000 taels’ worth of the drug was burned. This is another evidence that the majority of the Chinese in their efforts to rid their country of this terrible curse. We should pray earnestly and unitedly that all of these reforms may go on until China is made free and redeemed for Christ.
with our people in the homeland. It was our privilege to attend the General Conference held at North Loup in August. These meetings were greatly enjoyed and brought to us much spiritual blessing still fresh in our hearts. Immediately upon the close of these meetings we began our journey westward to this foreign field.

Through the kindness of contributions of several Plainfield friends we were able to visit the National Park in Montana and spend one Sabbath amidst the delightful scenery of that place. This made an enjoyable break in the journey and gave us a little needed rest before beginning our long journey over the sea. We shall ever feel grateful to the friends whose kindness made this visit possible.

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

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

Much of my time and thought has been given to planning and superintending the erection of the new mission dwelling on the Memorial Chapel lot. The building is now
nearing completion. It will be a good and substantial building. The walls are of red and gray brick, the best and cheapest material we can use in China. The floors, windows and doors are made of Oregon pine, and of a good quality. When all is completed a full report will be sent to the Sabbath Recorder for publication, that all the contributors may see the actual cost. I feel confident, could they see the building, they would rejoice in having made their gifts. I trust it will prove to be of great service to the future work of the mission for many years.

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

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

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

(To be continued.)

Seventh Day Baptist Education Society.
Quarterly Meeting of the Executive Board.

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

The meeting was called to order by the President, Prof. Wm. C. Whitford. Members present: Wm. C. Whitford, A. E. Main, Mrs. Belle G. Titsworth, Wm. L. Burdick, Curtis F. Randolph, E. P. Saunders.

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

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

Treasurer's Report.

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

I. REVENUE AND EXPENDITURE.

Dr.

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Alfred University Fund</td>
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<tr>
<td>Alfred University Natural History</td>
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<tr>
<td>Alfred Theological Seminary</td>
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</tr>
<tr>
<td>Young Men Preparing for Ministry</td>
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<tr>
<td>Salem College</td>
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<tr>
<td>Twentieth Century</td>
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Interest:

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<tr>
<td>On Mortgages</td>
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<tr>
<td>Horace G. Bryan</td>
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<tr>
<td>C. G. Callen</td>
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<td>W. S. Emerson</td>
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<tr>
<td>F. W. Mund</td>
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<tr>
<td>C. L. Shaw</td>
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<tr>
<td>D. M. Sully</td>
<td>18.00</td>
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<tr>
<td>S. C. Whitford</td>
<td>25.50</td>
</tr>
<tr>
<td>Agnes Saunders</td>
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<td>L. B. Merrill</td>
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<td><strong>Total</strong></td>
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On Real Estate Contract:

W. H. Jacob .................................... 40.00

On Theological Endowment Notes:

M. A. Cran dall ................................ 1.75

On Deposit:

Washington Trust Company ........... 33.26

**Total** .................................... 775.74

Contributions for Seminary:

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<tr>
<td>North Loup</td>
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<td>First Brookfield</td>
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<tr>
<td>Friendship</td>
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<td>Fouke</td>
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<td>Rosenoke</td>
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<tr>
<td>Shiloh</td>
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<tr>
<td>Milton Junction</td>
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<td>Walworth</td>
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<tr>
<td>Plainfield</td>
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<tr>
<td>First Alfred</td>
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<td>Nortonville</td>
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<tr>
<td>New York</td>
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<tr>
<td>Lious</td>
<td>10.60</td>
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<tr>
<td>Salem</td>
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<td><strong>Total</strong> .................................... <strong>$137.87</strong></td>
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From Individuals:

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<tr>
<td>Rev. J. T. Davis</td>
<td>$4.00</td>
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<tr>
<td>Dr. Grace L. Cran dall</td>
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<td></td>
<td>45.50</td>
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Expense for Twentieth Century Fund:

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<td>May 1 to July 31, 1913</td>
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<tr>
<td>Taxes on Bryan Mortgage</td>
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Balance:

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<tbody>
<tr>
<td>Alfred University</td>
<td>$61.70</td>
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<tr>
<td>Alfred Theological Seminary</td>
<td>228.42</td>
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<tr>
<td>Salem College</td>
<td>6.84</td>
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<tr>
<td><strong>Total</strong></td>
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b. How Invested:

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<td>Loan Association Stock</td>
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<tr>
<td>Theological Endowment Notes</td>
<td>2815.00</td>
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<tr>
<td>Real Estate Contract</td>
<td>1,600.00</td>
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<tr>
<td>Washington Trust Company</td>
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<tr>
<td>University Bank</td>
<td>2,052.39</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$6,234.43</strong></td>
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IV. LIFE MEMBERS ADDED:

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

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

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

Minutes read and approved.

WM. C. WHITFORD, President.

EARL P. SAUNDERS, Recording Secretary.

Notice.

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

Janeville, Wis., Aug. 15, 1913.

"Real trouble strengthens character, borrowed trouble weakens character."
WOMAN'S WORK

MRS. GEORGE B. CROSBY, MILTON, WIS.
Contributing Editor.

In Common Things.

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

Go not abroad for happiness. For, see!
It is a flower that blossoms at thy door.

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

The paradise men seek, the city bright
That gleams beyond the stars for longing eyes, Is only human goodness in the skies.

While grass and flowers and stars spell out his name.
No wonder workings, or some bush aflame,
Men look for God, and fancy him concealed;
But in earth's common things he stands revealed.

The pastor also read a summary of the report of the treasurer, giving the total amount of $4,717.80. Miss Susie Burdick, our beloved missionary to the China, to whom all listened with great profit and deepest interest, said that before beginning her address upon the "Girls' School at Shanghai," she wished to give expression to her thankfulness for the good things given to the mission in recent years: for Miss Anna West, specially gifted for her work, many of whom are being better facilities under the new government.

Miss Burdick emphasized the need of sending some one to work with Mr. Crofoot and to be able to take his place when he should be compelled to come home for a furlough; also the urgent need of help for our doctors at Lien-oo, who are taking insane patients into their own home for treatment, as the Chinese do absolutely nothing for such persons. Three persons, two of whom were entirely insane, have recently been completely restored under their treatment. A chart of the Girls' School Compound, prepared by Miss Burdick, showing location of buildings, playground, etc., and hung in view of the audience, was explained. The need for a wall and fence, for protection and seclusion, was plainly seen, also the difficulty of adapting the present school building, built many years ago, to present conditions. At present the limit of attendance has been reached and enlargement is very desirable. Custom in China demands that one shall have attendants and a man and his wife have been secured as helpers who happily fulfill such requirement. One small building is used as a carpenter shop, in which much work is done at a saving of expense.

Miss Burdick closed with a powerful plea for the larger use of the missionary and Tract causes.

The report was followed by the benediction by the Rev. H. Eugene Davis.

E. T. P.

Conference—Woman's Session.

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

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

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

Prayer, Miss Ethel Haven, Leonardsville.

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

DEAR SISTERS:

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

It is a time of looking back, for there is frequent mention of the great leaders of our denomination who have labored among these hills. It is a time also of looking forward. Those of the present, catching inspiration from those who have entered into the rest, are pressing on, and passing on their good words to those who shall come after.

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

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

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

HATTIE E. WEST.

Comrades—The Girl and Her Mother.

The change in the conditions and attitude of women today, the result of their higher education and the general movement toward their rights, does not confine itself to the mature woman. The American girl has always been considered a privileged creature, and the new state of things has by no means modified this opinion. She has not lost in beauty, but she has gained in health and vigor, which have enhanced her good looks. She has, perhaps, not lost in sweetness, but her sweetness has changed its type. One seldom sees a "clingy vine." The chrysanthemum and gardenia styles are more predominant. She has certainly lost nothing in capability. Her better education has given variety and scope to that capability. She can do infinitely more kinds of things, and do very many of them better than before. Nevertheless, there are some things which she has not yet lost but which she stands in danger of letting slip from her because of her very exuberance of health, spirit, and impulse. There is no lovelier relation in life than a real comradeship between a girl and her mother. In earlier days this meant the mother's leadership. The daughter was a child—she was capable, but acting under orders. Today the modern girl is her own stage manager and her...
mother has fallen back into the position of chaperon. It does not indicate weakness on the part of the girl—possibly it does on the part of the mother. It is sometimes said that an unselfish mother makes a selfish daughter, and if that is true, how can it be arranged? Still we have alternate generations of self-denying mothers and selfish daughters, and the reverse, or is there a compromise? Most things are settled by a yielding on each side, if they are settled permanently and rightly.

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

In the meantime, what of the hungry mother heart and the weary mother arms? When does the mother get her return for the care and love and anxiety she has been expending upon her daughter through all these years?

TRUE SPRING OF LIFE IS IN THE HEART. There is a something which the girl owes to her mother, and which she gains, not loses, in giving. Strong bodies are good things, live intellects are admirable, but the true spring of life is in the human heart.

The difference in age makes a beautiful fitting together of enthusiasm and experience, of freshness and that weariness which has grown tired of taking the initiative and carrying burdens, but which has not exhausted its vitality that it can not rejuvenate and take fresh enjoyment in the romance which is enacted before its eyes and confined to its sympathy. Girls can not realize that their parts have been played before; that the old story is forever being enacted with new setting, but, after all, it is the same drama of human life. It comes as a surprise that her quiet, sedate mother has done these same things, has exhausted its vitality that it can not rejuvenate and take fresh enjoyment in the romance which is enacted before its eyes and confined to its sympathy. Girls can not realize that their parts have been played before; that the old story is forever being enacted with new setting, but, after all, it is the same drama of human life. 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DUTIES SHARED BY MOTHER AND DAUGHTER. The quiet going about and fulfilling the daily duties which belong to the keeping of a restful home, shared in common by mother and daughter, are the very best preparation for life that a girl can have. Home is a miniature world, and its exigencies and demands are a training-school for a larger sphere. Unfortunately the many years in school, and the school-days which are wholly filled with duties not domestic, until the girl for an easy settling into the home sphere. There is nearly always a period of great restlessness if not of rebellion in the first years after a girl has come out of school. The new movement in cities which has resulted in some courses in domestic science into the public schools may be a help in restoring an interest in domestic work, but even if it does, there will still be a period when the rebellion will be on. The most of school life is long and prolonged absence from home unites a girl temporarily for the normal life of a woman. Just how this is to be met is a problem. The education and training are those fixed by the mother, but the time is serious. It is a problem to be worked out by mother and daughter, and the results will be more satisfactory to each if they are worked out together.

THINGS MOST TALKED OF NOT THE MORE IMPORTANT. One of the mistakes which are made frequently by women, young and old alike, is to think that the thing outside of the house, the affair which is talked of by a larger number of people, is the more important. Thoreau says in "Autumn": "Many people talk of the great and small things, and apologize for themselves or another as having attended to such, having neglected their ordinary business, and amused or instructed themselves by attending to small things, when if the truth were known, their ordinary business was the small thing, and almost their whole lives were misspent." This is especially true of the modern young woman. The detail of housekeeping seems too trivial to be worth while, and yet there has never been a time when such perfection of detail was exacted from the housekeeper, and when there was such opportunity for the display of art and skill or economic gifts. We have been told over and over, by sage and poet, that we can not measure little and larger in human life, but still we go on measuring the value of our work or the attractiveness of life by the things we have, or the things we do.

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

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

J. R. JEFFREY, JR., Moderator. IRA DAVIS, COR. SEC.

The Garments We Wear. The future is but the unwoven threads upon the loom of Time. Unceasingly it is working its way through the years with little or no stops. We must be alert, and with clear vision and steady hand endeavor to follow the Divine pattern, as with the swiftly-flying shuttle of human activity we weave these varicolored standards into the fabric of Today, to become the finished garment of our Yesterdays. Whether beautiful and adding to our joy, or marred and increasing our regret will depend upon the weaving of Today.—George C. Elton.
Treasurer's Report:

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

To the Missionary Society for Dr. Palmberg's salary: $300.00
Student evangelistic work: $200.00
Fouke School: $150.00
Salen, College Library: $100.00
For expenses and General use of the Board: $250.00
Total: $1,000.00

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

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

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

Received:
Sept. 1, 1912, From former Treasurer, P. L. Coon: $68.33
Adams Center C. E.: $20.00
Albion C. E.: $17.00
First Alfred Church: $6.50

Balance on hand, Aug. 15, 1913: $146.86

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

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

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

YOUNG PEOPLE'S WORK

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

LINDA-BUTEN, Corresponding Secretary.

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

LINDA-BUTEN, Corresponding Secretary.

Read by Miss Jenny Crandall, Milton Junction.

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

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

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

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

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

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

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Of the thirty-four societies in our denomination reports have been received from twenty-six. Two societies—Adams Center and DeRuyter—have disbanded during the year and Dodge Center, Minn., has reorganized. Looking over these reports we find that thus far nine societies have taken up the efficiency campaign. These all testify to the help which this work has been to the life of the organization. In answer to the question, "How has your society been benefited by the campaign?" one replies: "By giving each committee something definite to do has more been accomplished." Another says: "There are three things—" (mentioning the last three months). "We have taken up the work." Still another says: "Our society has had better committee work by this campaign." Walworth, Wis., carries off the honors for having not only attained to the highest per cent of rating but for having raised its rating the greatest number of per cent during the time it has carried on the campaign.

Starting with a rating of 27 per cent it has raised it to 70 per cent. Riverside, Cal., comes in second with a rating raised from 35 per cent to 71 per cent. While nine societies out of thirty-four do not seem a large number, yet, considering that the campaign was something entirely new to most of our young people, it is a fine last fall, and we feel that this number is very encouraging. We hope, however, that in the course of another year many more will have taken up this work.

We note with interest the lines of special work done by some of our societies. The Piscataway society says: "We have sent two or three members each week to the New England camps. We have also sent our services there among the Italians." Fouke reports: "We have carried on a Sunday school five miles from here since the first of the year, with very good results." Little Genesea has sent flowers and gifts to the sick, and Walworth says: "A committee composed of Endeavorers canvassed the church society for money for the Tract and Missionary debt; amount $71. Also and Eastern Association. We wish to add to this in connection that the Walworth and Fouke societies deserve honorable mention for having been more active and having done work along more lines than any other society reporting. It is impossible to ascertain the true con-
The Sabbath Recorder.

To the Seventh Day Baptist General Conference:

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

**Eastern Association:** Ashaway, New Market, Shiloh, Plainfield.
**Southeastern Association:** Salem.
**Central Association:** Adams Center.
**Western Association:** Alfred, Alfred Station.
**Northwestern Association:** Gentry, Fouke, North Loup, Nortwin, Dodge Center, Milton, Milton Junction, Albion, Walworth, Farina, and Welton.
**Pacific Coast Association:** Riverside.

These societies represent an aggregate of 490 members, having a total average weekly attendance of 330, and a total amount of funds raised for benevolent and missionary purposes, supplies, etc., of $220.04. One society failed to report amount raised. From the number of 490 members, 111 are church members. Here again one society omitted reporting.

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

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

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

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

In general, the boys and girls have been doing some fine practical work. It is needed, however, that this work be extended and strengthened. The superintendent wrote to several pastors and Christian Endeavor workers where no Junior societies exist, asking for the number of children in the congregation, number of children who are church members, and what lines of work are being followed in training the boys and girls for Christian leadership. A large number of children have been reported, comparatively few of whom are church members.

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

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

May I urge, too, for the benefit of the incoming general Junior superintendent, please keep her informed. If your society disbands, tell her so without waiting for her to find it out after a long time by accident; if a new society is organized, report it to her. If she is a new superintendent is elected, let her know who he is; and write up for the Recorder at least twice a year some account of what your Juniors are doing. Further, when report blanks are sent you at the end of the year, return them, filled out entirely, and at once.

I can’t think how helpful and encouraging such a report is unless you’ve been a general superintendent, or some other gatherer

of statistics. Even if your boys and girls have managed to do something remarkable, tell your superintendent in detail what they have done, in order to help and encourage others, as well as to keep in touch with the general Junior Christian Endeavor work of the denomination.

Mrs. H. Eugene Davis, Junior Superintendent.

Walworth, Wis.,
August 1, 1913.

The Bible in Schools.

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

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

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

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

The association offers to send these documents, together with one on the Day of Prayer for Schools to all pastors who will discuss in their pulpits the subject of Christian morality the second Lord’s day in September, the day observed by the association as a day of prayer for schools throughout the country. Address the National Reform Association, 603-605 Publication Building, Pittsburgh, Pa.

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

When you save a man you save a unit; when you save a child you save a multiplication table—W. Tanamaker.
The efficient teacher must have moral character, Christian experience, and a love for souls. He or she must know at least three things: the one to be taught, the things to be taught, and the method of teaching them.

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

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

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

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

PASTOR.

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

No one knows better than he that the Sabbath school is not a playground, but a battlefield, and that to fight successfully requires conviction, consecration, and continuance. The pastor believes that people are bigger than things. He should be a master of thought, and not a slave to thought. He is he who realizes that it isn't much you know, but how much you love, that makes life perfectly fascinating.

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

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

THE SABBATH RECORDER.

SABBATH SCHOOL

REV. WALTER L. GREENE, Contributing Editor.

LESSON X.—SEPT. 6, 1913.

The TEN COMMANDMENTS, I.

Lesson Text.—Exod. xx, 1-11.

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

Luke x, 27.

DAILY READINGS.

First-day, Exod. xx, 1—xxi, 15.
Second-day, Exod. xxi, 15—22.
Third-day, Exod. xxii, 1—17.
Fourth-day, Exod. xxii, 18-31.
Fifth-day, Exod. xxiii, 1-19.
Sixth-day, Exod. xxiii, 20-33.
Sabbath-day, Exod. xx, 1-21.

(For Lesson Notes, see Helping Hand.)

The Efficient Sabbath School.

WILLIAM C. HUBBARD.

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

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

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

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

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

From the period of Bible-school organization, with a handful of students, this institution has grown until over thirty million members are enrolled in all departments.

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

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

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

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

The superintendent, what are his qualifications?

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

Educational and executive qualifications are worthless without the love for folks which wins everyone. Nothing is too good for the Sabbath school.

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

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

The successful superintendent is not consumed with his own dignity, does not con- sumed the school on ideas that are a decade late and goes not about the school demand-
THE SABBATH RECORDER.

286

THE SABBATH RECORDER.

287

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

SECRETARY.

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

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

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

THE TREASURER AND GIVING.

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

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

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

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

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

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

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

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

MUSIC.

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

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

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

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

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

Keep your music and your program out of nuts.

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

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

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

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

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

The adult classes, especially the men's classes, are a power for good when organized aright, and with a purpose. What can they do? What can they not do? What will men and boys, so they can not get out, and soon they will not get to? Boys don't want to do and be like men; therefore, if the men are in the school, the boys will be there also. And these very boys and girls are the cream of the Sabbath school. Don't treat them as an average—there is no average boy—each must be studied as an individual.

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

Boys like to do things—give them a program.

In these days our Sabbath schools are graded. Our Year Book for 1912 reported 76 schools having an enrolment of from 12 to 313 and a total enrolment of 5,895.

How much should they be graded, to be efficient?

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

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

Easter brings its hope and reminds us of the glorious reality of immortality; and Children's day in June is especially a Sabbath school day.

From these very boys and girls, our Sunday schools have a total enrolment of 5,895. We will attempt to induce old sheep, to bring their worn-out lives back into the fold. We must pay the price in life, in manhood and womanhood.

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

Deaths.

Palm·r—Mrs. Viola Webster Palmer was born in Rhode Island, March 5, 1882, and died at her home in Milton, Wis., August 14, 1912. Of the three children of the late Dr. and Mrs. Samuel Webster, the home of Nicholas and Rebecca Mattison Webster, only the three sons now survive. When Viola was a child, the family moved to Milton, where she had the advantages of educational and religious culture. She was married to Norman Philistus Palmer and, as a teacher, was quite successful in the local schools. At the time of her death, she entered Christian service, teaching in various schools of the community. For several years she was a class of girls in the Sabbath school. With the exception of four years in New Jersey, Mrs. and Mr. Palmer spent their life at Albion till twenty years ago, when they moved to Milton. Some traits of her character—her geniality are on the walls of her home and in the lives of her pupils. The services in her memory, August 16, at the home, consisted largely of passages in her Bible which she had marked, prayers which she had cherished, and songs in which she had joined. These well expressed her pround trust in God.

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

L. C. B.

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

The Sabbath Recorder

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath school services at 9:30 o'clock in the Parish Hall, No. 11 S. Warren Street. All are cordially invited. Rev. E. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South, every Sabbath at 10 o'clock. All are cordially invited. Rev. E. D. Van Horn, 450 Audubon Ave., (between 187th & 188th Sts.), Manhattan.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 403, Masonic Temple, N. E. cor. 9th and Wabash Sts., at 2 o'clock p. m. Visitors are most cordially welcome.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 4th and Monica Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 204 W. 4th St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Lucy Sweet, 11th and Cedar Streets, at 10-30 a.m. Prayer meetings Sabbath eve at 7-30.

Riverside, California. Seventh Day Baptist Society holds regular morning service each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Services are always open to visitors. Rev. J. Burdett Coon, pastor, 112 W. Washington Avenue.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p.m., at Mornington, Canterbury Lane, Thursday, N. morning service at 10 o'clock is held at the home of the minister, 112 Dunnington Park N. Swimmers and others are cordially invited to attend these services.

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


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The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching each Sabbath in the Sanitarium Chapel at 2-430 p.m. Christian Endeavor Sunday prayer meeting in the College Building (opposite Sanitarium), ad floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 190 W. Washington Avenue.

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The Sabbath Recorder

September 8, 1913

The LOVING KINDNESS.

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

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

—Margaret E. Sanger.