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SABBATH RECORDER, PLAINFIELD
NEW JERSEY

EVERY DAY IS A FRESH BEGINNING.

Every day is a fresh beginning,
Every morn is a world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.
All the past things are past and over,
The tasks are done, and the tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Let them go, since we can not relieve them,
Can not undo and can not atone,
God in His mercy fully forgive them!
Only the new days are our own!
Today is ours, and today alone.

Here are the skies all burnished brightly;
Here is the spent earth all reborn;
Here are the tired limbs springing lightly;
To face the sun and to share the morn
In the chrisom of dew and the cool of dawn.

Every day is a fresh beginning;
Listen my soul, to the glad refrain;
And, in spite of old sorrow and older sinning,
And puzzle forecasted, and possible pain,
Take heart with the day and begin again.

—Illustrated Missionary News.

—CONTENTS—

EDITORIAL—Are We Gliding Along Toward Winter? The Northwestern Association; The Association at Walworth.....	317-420
Northwestern Association—President's Address.....	420
Each in His Own Tongue (poetry).....	421
SABBATH REFORM—The Sabbath in the Light of the Moral Law.....	422
American Sabbath Tract Society—Annual State- ment of the Board.....	423
Conference Papers, 1913—The Annual Church Canvass.....	426-428
From Panama City, Fla.....	428
MISSIONS—Lieu-oo, China; Seventh Day Baptist Missionary Society—Report of Board of Mana- gers.....	429-431
Evangelism in Home Life.....	432

WOMAN'S WORK—Mrs. West Writes of Our Relation to the Board of Finance; The Woman's Executive Board.....	434-436
Around the Circuit.....	436
The Ship (poetry).....	438
YOUNG PEOPLE'S WORK—Why Not Set a Good Example? The Training Class for Ten Million Christian Workers; Advance Steps in Increase and Efficiency; The Best Year; Meeting of the Young People's Board; News Notes.....	439-444
SABBATH SCHOOL—The Teaching Function of the Y. P. S. C. E. and Other Organizations of the Church.....	445-447
Marriages.....	447
Deaths.....	447

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WHOLE NO. 3,579.

Are We Gliding Along Toward Winter?

All day long, under a leaden sky, with autumn clouds hanging low, we have been gliding steadily along over rolling farmlands and level prairies toward the north. Only yesterday the weather was too warm for comfort, but today we hear people speaking of the chill of winter, and overcoats are everywhere in evidence. Everything in field and forest suggests the approach of the frost king, and the very train seems to go reluctantly forward as if dreading the coming change. Every breath of air that steals in through window or door has a chill that makes one shiver, and the escaping steam assumes a snowy whiteness always seen when the grip of winter's icy hand begins to tighten. The morning papers bring the news of heavy snowsqualls a little further north, and of vessels in trouble from the storm.

And so we sit and ponder. We can not ignore the chill that touches us with suggestive finger. Frost tints are on every field, and only the flowers of autumn are scattered about us. Thus everything in air and sky and field, and even in the speech and spirit of the people, suggests the approach of winter. As we look back the summer seems all too short. Only yesterday we hailed the joyous springtime, and today people are shrinking back with a sort of dread because we seem to be gliding along towards winter.

So it is in this brief span of life. The spring and summer seem all too short, and before we are aware we begin to dread the approaching winter! The quickening pace of the years reminds us that years do not drag along as our train today has done, losing time all the way. On the other hand time flies more swiftly as the end of our journey draws nearer, as though the winter for us would, after all, contain nothing to fear.

Why should the approaching chill of life's winter be so unwelcome? Why should we shrink from the season of frosts and of faded flowers and of life's decay? If spring and summer have been well im-

proved, winter brings us to the enjoyment of their fruits. If we have cherished the hopes of a perennial springtime beyond the winter storms, we have nothing to fear.

Even in the autumn fields through which we are gliding today, we have seen the tender tints of great patches of winter wheat, keeping bright and green in spite of frosts and chilly winds. Beyond the winter these fields will wave with golden grain. What does the wheat care, even though winter is approaching! It seems to say: "Yes, we are gliding toward the winter, but what of that? We will just keep bright, for spring is coming, and we shall yet bask in its beautiful sunshine, we shall wave in its balmy air, and then we shall complete what we have now begun."

Our winter lies right in the pathway to an eternal summer. Then, when some one tells us we are gliding toward the winter, let us cheerily say: "Yes, but it is on the way to celestial springtime, and to a home in the paradise of God."

The Northwestern Association.

A pleasant trip over the Erie from New York to Chicago, and from Chicago to Milton Junction, brought the editor to the parsonage of the Milton Junction Church, where he enjoyed one day with his sister, Mrs. Henry N. Jordan, and her husband. From there he was fortunate enough to fall in with Rev. Lester C. Randolph as a traveling companion to Nortonville, Kan., and the journey was thus made particularly pleasant. The route was by way of Janesville, trolley to Beloit, thence by Milwaukee and St. Paul Road to Davenport, Iowa, where we caught the Rock Island train for Atchison, Kan. A tremendous rain-storm in the night had made the roads unsuitable for automobiles, so the plan to meet us at Atchison could not be carried out. We had to wait for a train to Farmington, where we were met by a friend with a carriage, thus reaching Nortonville in time for the most of the afternoon session on the first day of the association.

HISTORICAL.

As we rode up from Farmington through the hill country toward the beautiful rolling plateau upon which Nortonville stands, our thoughts were busy with memories of other years. And as we approached "Seventh-day Lane," along which our first settlers built their homes, and passed the old schoolhouse wherein they worshiped, we were glad that our approach to Nortonville was from this side and in this manner rather than by the railroad that brings its passengers into the village; for by this route we must needs pass the home of the fathers and mothers who braved the perils and underwent the privations of pioneer life to establish the church with which we were to meet. The fathers who first broke sod on these beautiful farms have long since gone to their reward. Here, in 1861, the consecrated missionary, Rev. A. A. F. Randolph, began his labors when only six families had found their way across the plains and settled on these farms along the old Santa Fé trail. Here, in some of these old homes, he started the first Sabbath school in 1862, five years after the first settlers came. This school took permanent organization in 1862, and one year later, 1863, the church was organized with fourteen members. Only three of these are now living.

Here again it was, after the pastor's accidental death in 1868, that Rev. S. R. Wheeler began his long pastorate with the struggling pioneer church. For thirteen years as pastor, and for five years or more as resident helper and missionary to the outlying communities, this faithful man of God was indeed "a workman that needeth not to be ashamed." What a flood of memories came as we approached the old "Seventh-day Lane" of the sixties and the early seventies! For five years the writer was an active member of the Missionary Board and listened to the thrilling reports of the work in the "Pardee" mission field of forty years ago. Those years followed hard upon the stirring days of the "Free-soil" fight in Kansas. The grasshopper scourge had smitten the land with a great blight, and there was not a church in all the East that did not sympathize with their brethren and friends here during those dark days. It was during the writer's first pastorate, and he can never forget how the hearts of his people were moved to send both ma-

terial aid and sympathy to the friends who so bravely met the hardships here.

No wonder our thoughts were busy as we approached Nortonville by way of "Seventh-day Lane," and by the famous old schoolhouse, and the site of the first church building. Almost every home was suggestive, and aroused memories of other days.

The fields this year have been dreadfully pinched with a prolonged drought, the crop of corn is almost a failure, and the fruit crop is practically ruined; but we do not think there is any drought in the church. The fruits of the Spirit have not been destroyed, and the spiritual seed-sowing of fifty years has brought forth a good harvest.

JUBILEE YEAR OF THE CHURCH.

We have said that the Nortonville Church was organized in 1863, and this is therefore its jubilee year. Meetings were held in private homes until the first schoolhouse was built in 1866, after which time public worship was held there. Each Sabbath morning, after service, the congregation remained to study the Bible-school lessons, and in 1869 the school was more perfectly organized.

The first meeting-house stood in Atchison County, about two miles from where Nortonville, in Jefferson County, now stands. But after the village grew up and business interests drew many of our people to settle in town, it seemed best to move the church and parsonage there too. This was done in 1900. For eight years before the moving of the house of worship a branch Sabbath school had been held in Nortonville. The school of this church has always stood in the front rank as a power for the cause of temperance. In 1898 forty members signed the pledge, and the cause of prohibition has found loyal advocates and consistent workers here.

For some years the young church was unable to send delegates to the Northwestern Association, and it was represented in that body by proxy. In 1870 Rev. Nathan Wardner represented it at the request of the pastor, Rev. S. R. Wheeler. But in 1883, thirty years ago, the thirty-seventh session was held here, at which time the new church was dedicated. This now is the second time the Nortonville Church has entertained the association. In 1892 the General Conference was held here. One

hundred and forty-six delegates were in attendance from forty-five churches. Again Conference came to Nortonville in 1904, when twenty-eight churches were represented by about one hundred delegates.

After Elder Wheeler's pastorate, during which 67 were added, came the three months' mission of Rev. A. E. Main. He was followed by Rev. J. J. White, pastor from 1883 to 1886, during which time 80 members were added and a parsonage was built at a cost of \$2,050. Then came the pastorate of Rev. G. M. Cottrell, 1887-1893, with 133 additions; that of Rev. J. M. Todd for two years, with 45 additions; and the pastorate of Rev. George W. Hills, 1897-1908, with 126 additions. During this pastorate came the building of the new church in town, costing about \$10,000.

In 1909 began the present prosperous pastorate of Rev. M. B. Kelly. He is greatly beloved by his people, and we pray that he may be spared to shepherd this flock for many years to come. We are impressed with the signs of growth and prosperity that have come to this place since we first saw it. A loyal people rally around the standard of truth here, ready to stand by the faith of their fathers.

The Association at Walworth.

The sixty-fifth annual session of the Northwestern Association began its four-day session at Nortonville, Kan., on September 25, at 10 o'clock. In the absence of the president, Miss Iva Davis, corresponding secretary, called the meeting to order and after a song service led by Eva Hill of North Loup, Rev. George B. Shaw was chosen moderator, and Iva Davis secretary. The program for the sessions was adopted and the meeting began immediately to carry it out.

Pastor M. B. Kelly gave the visitors a most cordial welcome to the Sunflower State with its saloonless towns and its productive farms. To this happy expression of welcome, Rev. George W. Burdick responded by comparing conditions in prohibition Kansas with conditions in other States as he had found them. The comparison was all in favor of the State where no saloons were allowed.

One reason why Kansas faces this year's consuming drought with such a bright face is the fact that her saloonless policy for

years has enabled her hard-working citizens to save their money. Funds saved in ten thousand savings-banks make a wonderful asset for such a people when hard times come to them; whereas, with any people whose hard earnings have been spent in the saloon, their mainstay in time of drought is gone, and the liquor-drinking has also robbed them of their strength and courage to face trouble.

A sober, industrious people with more than \$200,000,000 on deposit, who produced \$325,000,000 worth of food stuffs last year, who own the \$250,000,000 worth of live stock now in the State, and have added \$45,000,000 to their taxable personal property within twelve months, can face a drought—indeed, can meet any kind of calamity—better than any saloon-cursed people can. Prohibition Kansas has enough money in bank to give every man, woman and child in the State \$118 each if divided among them. And the State's assessed valuation amounts to \$1,684 for every person. The beauty of it is, that such figures can be shown without containing the vast sums usually counted, and belonging to the saloon men and assessed to the liquor interests. As a rule every dollar of such money bespeaks so much misery for the common people.

Then Kansas escapes the enormous expense of caring for paupers, criminals and insane persons, that comes to liquor-ridden States. In eighty-seven of her 105 counties there are no insane; in fifty-four counties there are no feeble-minded; ninety-six have no inebriates; and thirty-eight county poorhouses are empty. The entire pauper population of the State numbers less than 600, or one pauper to every 3,000 of those making their own living. Sixty-five counties have stood on record for some time as having no prisoner in the penitentiary. Some counties have had no occasion to call a grand jury for a criminal case in ten years. The present ratio of illiteracy is but 2 per cent, next to the lowest in all the land.

We do not wonder that Kansas faces the loss of two thirds of her corn crop with a buoyant and hopeful spirit. She has an average of over \$22.52 per head to spend on food, clothing and entertainment more than does the average man across the border, to say nothing of her gain in health and morals and spiritual life. In our wel-

come to the Sunflower State we were clearly shown that Kansas people appreciate the superior advantages that come to them through the prohibition of the liquor traffic.

The president's address will be found elsewhere in this paper.

The absence of the appointee for the introductory sermon made it necessary to omit that item, and the time was well occupied in other ways. Rev. W. D. Burdick of Farina, Ill., was chosen to go as delegate to the other associations. The representatives from these associations were welcomed and each spoke of the interests he represents. Rev. Edgar D. Van Horn spoke for the Eastern, Brother W. M. Simpson for the Western and Central, and Rev. J. S. Kagarise for the Southeastern Association. Thus ended the first half-day.

Northwestern Association—President's Address.

J. R. JEFFREY JR.

To the clergy, laymen, delegates and friends of the Northwestern Association:

We are assembled here, brothers in Christ, to plan, discuss and promote ways of broadening the kingdom of God on earth.

Our association is only one of the many small bodies of consecrated men and women working toward the same ultimate end. The smallness of our numbers only proves the greatness of the duties and responsibilities of each individual member.

We are today facing what is seemingly a decline in religious work and activity. Here in our own country, where the great tide of non-Christian immigration is increasing the population almost as fast as childbirth, we have one of the greatest problems that Christian people have ever had to solve. Every branch of the church work has placed before it the duties of a Christian people toward a highly civilized non-Christian race.

Great numbers who have consecrated their lives to the work of the Master are striving earnestly to build up the cause of Christ; but is not commercialism entering into the hearts of many professing Christians and driving out more and more the deep, sincere love of God? Our hearts are sadly touched when we realize that the

world is luring away from the church great numbers of young men and women, who have been the strongest workers in the Sabbath schools and Christian Endeavor societies and should be beginning to bear the burden of the church work.

A business man who simply stands back and waits for trade without putting forth any effort will in time fail. We have a parallel case in Christian work. Our cause must be advertised, not necessarily as the business men do, through newspapers, although good can be accomplished in that way, but by the talk and deed of the satisfied customers, the Christian workers. We are commanded, "Be ye doers of the word, and not hearers only."

Christ's life as an example to us was a life of efficiency. He put forth the power to produce the effect. The greatness of his labors shows that he produced the maximum amount of results from the minimum amount of labor, but Christ never minimized his efforts.

One of the great reasons why the world is not being led to Christ faster is because Christianity is only a side issue with many professing Christians. Many would like to become Christians but are not willing to pay the price in sacrificing the pleasures of earth. Great numbers yield every year to the call of the Master but the temptations and brunts of the world make the cost of a self-sacrificing life more than most of them are willing to pay and they have soon fallen back into the old ruts of worldliness. This brings us one of the greatest problems the church of today is forced to solve and it must be solved soon. How are we to hold the young converts, keep them interested and teach them until they are able to stand alone on God's promises? Let us strive during this session of the association to formulate and work out some new phases of this important question.

We have enjoyed the labors and sacrifices of the past and have seen many results which have encouraged us, but we must live in the present now and seek to honor him who willingly gave his life for the salvation of lost men and women.

Seventh Day Baptists have always been called a missionary people, and for a denomination of our size we can well be proud of our efforts; but we have fallen far short of doing our best. There are many opportunities within our reach which

we could grasp and by so doing enlighten the world, especially in that difference from other Protestants which makes us a so-called peculiar people—the obeying of the fourth commandment. We are rejoicing that some of our best talent and no small amount of money have been consecrated to this work and excellent results obtained, but they have fallen short in many instances because they were not followed up. We must not only set people to thinking but we must keep them interested if we ever hope to institute the Sabbath in their hearts and lives. How sad it is to realize that within our own ranks there is a phase of this question which needs, as it has needed for the past century, our serious consideration,—that of holding our own young people. The Catholics say and with rare exception, "Once a Catholic, always a Catholic." Why can not we say the same of Seventh Day Baptists? Are we not too ambitious for our young people at an early age to rise to what the world calls success, instead of letting them climb the ladder of life slowly, holding firmly to the hand of their Saviour, Jesus Christ? Will it sound better to say of them in after years, "They were successful and amassed great fortunes," than to say, "They were sweet-spirited Christians, full of charity toward all, but loyal to every conviction of truth and duty. They were successful because Christ was the business partner"?

Our missionary efforts in foreign fields, especially China, have been a great inspiration to our people and should be supported as liberally as possible, but our home missionaries on the fields of this association have far larger duties than they are able to take care of. This field is certainly as important as any other. It offers an intelligent class of people who would be willing to hear the doctrine of the Sabbath if the opportunity was offered them. Would it not be well to have this field well worked before we seek new and far less promising fields?

The recognition of our people by other religious organizations shows that our Sabbath teachings are advancing. With one of our pastors a vice-president and one on the Executive Committee of the Federal Council of Churches of Christ in America, and with another of our ministers a trustee of the United Society of Christian

Endeavor, we must put forth greater efforts to impress upon the world our interpretation of the word of God. We must put forth greater individual efforts as well as denominational efforts.

Every man's problem is, how to be more efficient and effective. Consciously or unconsciously we ask ourselves the same questions, "How shall I make my life count for the most in this world of effort and achievement?"

All the happiness and success this life affords may be found in these three things: first, a true relation to God; second, brotherly love for all men; third, the doing with all our might the work which God has given us to do and which, if we love him, we will do. We have, I trust, built our lives on these three foundations, and if so, we have "built our house upon a rock."

May we push forward toward our highest aim, Christ Jesus, never relaxing our minds or bodies till we have conquered all through him who was sent to redeem us and cleanse us from all unrighteousness.

Each in His Own Tongue.

A fire mist and a planet,—
A crystal and a cell,—
A jelly-fish and a saurian,
And caves where the cave men dwell;
Then a sense of law and beauty
And a face turned from the clod,—
Some call it Evolution
And others call it God.

A haze on the far horizon,—
The infinite tender sky,—
The ripe rich tint of the corn-fields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden rod,—
Some of us call it Autumn
And others call it God.

Like tides on a crescent sea-beach
When the moon is new and thin
Into our hearts high yearnings
Come welling and surging in;
Come from the mystic ocean
Whose rim no foot hath trod,—
Some of us call it longing
And others call it God.

A picket frozen on duty,—
A mother starved for her brood,—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions, who, humble and nameless,
The straight, hard pathway trod,—
Some call it Consecration,
And others call it God.

—William Herbert Carruth.

SABBATH REFORM

The Sabbath in the Light of the Moral Law.

Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but *the seventh day is the sabbath of the Lord thy God*: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Ex. xx, 8-11.

This day is the only divine weekly Sabbath law ever given to man, which is incorporated into the bosom of the moral law, known as the Ten Commandments, which are recognized as the *basis* of all just laws among the nations of earth.

God has a plan for his amenable created intelligencies; hence the moral law. The Bible reveals the moral law; it does not create it. The moral law is higher than either physical or organic law. The moral law existed prior to the creation of man. The moral law is the constitution of the government of the Almighty. It embraces fundamental rules that lie at the foundation of God's moral government, and enter into the solution of all moral questions. This law is designed to secure happiness to man and all amenable creatures as long as it is strictly obeyed.

The moral law recognizes accountability and responsibility; whereas in the operation of the physical law, there is no such distinction, for an innocent victim thrust into the fire is burned the same as the greatest criminal, unless a higher power intervenes to avert its effect.

EXPRESSION OF ETERNAL PRINCIPLES.

The statute of the moral law is but the clothing of righteous principles in human language. It is the expression of the mind of God. The thought of God for the government of his created intelligencies has ever been to secure to all his subjects infinite happiness. The Author of the moral law says: "I alone know the thoughts that I entertain respecting you, . . . thoughts of

peace and not of evil, to give you a happy future and hope" (Jer. xxix, 11, Jewish translation).

The moral law is the reflection of the character of God, holy, just, good, unchangeable, and as enduring as eternity. Of this law Blackstone says: "The moral law is summarily contained in the Decalogue written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai. Exodus xx."

Chambers' Encyclopedia says: "The moral law is that perceptive revelation of the divine will which is of perpetual and universal obligation. It is summed up in the Ten Commandments."

John Wesley says: "The moral law, contained in the Ten Commandments and enforced by the prophets, he (Christ) did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken. It stands fast as the faithful witness in heaven." "Every part of this law must remain in force upon all mankind in all ages, as not depending either on time or place, nor on any other circumstances liable to change; but on the nature of God and the nature of man, and their unchangeable relation to each other" (Wesley's Sermons, Vol. I, Sermon 25).

Luther says: "He who pulls down the law, pulls down at the same time the whole framework of human polity and society. If the law be thrust out of the church, there will be no longer anything recognized as sin in the world, since the Gospel defines and punishes sin only by recurring to the law. I never rejected the law" (*Life of Luther*, p. 214).

A DISTINCTION IN LAWS.

It is sometimes said that the Ten Commandments, the Golden Rule, and the Lord's Prayer embrace all that is in the Bible. The Ten Commandment law is distinct from the code of laws sometimes called the ceremonial law. James calls it the perfect royal law of liberty (James i, 25; ii, 8, 12).

It is the law by which the conduct of all men will be measured in the great assize of human affairs when God shall bring every known and secret act into judgment. The wise man summed up its breadth and place in the government of God thus:

"Let us hear the conclusion of the whole matter: Fear God, and keep his command-

ments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. xii, 13, 14).

The Ten Commandment law, being moral, is, in the nature of things, unchangeable and eternal. It is the moral looking-glass, which reveals, condemns, and convicts of sin. "By the law is the knowledge of sin." Christ has said: "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke xvi, 17).

It was to uphold the government of God, to magnify the moral law, and to set the transgressor into the ways of righteousness, that Christ died for the transgressor. Christ's pledge that the earth should be filled with the glory of God (Numb. xiv, 21) could only be fulfilled when his death assured, "Forever, O Lord, thy word is settled in heaven" (Ps. cxix, 89).

THE LAW IN THE LIGHT OF THE CROSS.

The greatest testimony in the universe to the honor and unchangeable character of the moral constitution of the throne of God is the scene of Calvary. "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. iii, 31).

Universal peace and love can not be dethroned by vice and hate forever. The malaria of sin can not rob life of its sweetness without end. The sense of right and virtue will not always be trodden under foot. The whisperings of conscience and the promise of God are the premonition of a great assize, when injustice shall be terminated, and every wrong righted, innocence vindicated, and righteousness exalted. Then the law now transgressed will be obeyed.

Reader, is it possible that through ignorance you have been trampling under foot one of God's commandments? Are you keeping the Sabbath day "according to the commandment"? By this law we are to be judged. May our prayer be that of David, and our change like his: "Open thou mine eyes, that I may behold wondrous things out of thy law." "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments" (Ps. cxix, 18, 50, 60). If this is our experience it will be well with our souls.—R. A. Underwood, in *Signs of the Times*.

American Sabbath Tract Society—Annual Statement of the Board.

Report of Corresponding Secretary.

JOINT COMMITTEE.

(Continued.)

(D. E. Titsworth, C. C. Chipman, H. M. Maxson, T. L. Gardiner, Edwin Shaw.)

This committee, after the last Conference, continued to manage the matter of Sabbath interests in Africa, receiving, considering, and reporting the findings of N. O. Moore and Rev. W. D. Wilcox, the visitors sent to investigate conditions in Cape Town and Nyasaland. This report was printed in a special number of the SABBATH RECORDER for November 25, 1912, together with pictures and maps, and the recommendations of the Joint Committee in reference to the report, and the minutes of the meetings of the two boards when the report was considered. The proposition of the Joint Committee to send a small monthly financial help to the native leaders in Nyasaland was not approved by the boards, and since then, about the first of the present calendar year, nothing has been done. The secretary continues to receive letters and reports from the native leaders of the Sabbath interest. He has made personal replies, stating that as yet nothing has been done; that the denomination does not feel disposed to send money there without white leaders to direct, and that it does not have means to establish a mission there by building churches and schools with paid teachers and preachers directed by a resident white missionary. The secretary has sent to each of eleven of these leaders who have written to him a package of tracts and a supply of envelopes and writing paper and postage for two letters to this country.

On recommendation of the committee the two boards united in sending Rev. J. H. Hurley and his wife to spend several weeks in work in Alabama. Brother Hurley's salary was paid by the Missionary Society, the expense of the trip was shared equally by the two societies. On recommendation of the committee the arrangement by which the Missionary Society permitted its corresponding secretary to be the field representative of the Tract Society ceased the first of April, 1913. This was done at the request of the corresponding secretary.

THE WORK AS A BOARD.

Reference to the report of the treasurer will show that the board during the year has been interested in, and giving financial assistance to, several causes which it does not direct, accounts of which will be found in the report of the Missionary Society. These are to Marie Jansz for the mission in Java, to Rev. Joseph Kovats for the Hungarian Mission in Chicago, to Rev. Antonio Savarese for the Italian Mission in New York City and at New Era, N. J., to Rev. Geo. W. Hills for work on the Pacific Coast, to Rev. J. H. Hurley for expense account to Alabama, and to the Missionary Society for part salary and expenses of corresponding secretary, amounting to \$1,653.55. Leaving out the expense of the regular four publications, the African investigation, and interest on loans, all the other expenses for the year amount to \$2,088.71. In other words, the above interests have received 44 per cent of the expenses of the society outside of the deficit on the four regular publications and the special African investigation.

The permanent fund in hands of the society has been increased during the year from \$23,203.63 to \$24,329.88.

OBITUARY.

The board has been called to meet and to mourn the loss of two valued and honored men during the year, a vice-president of the society, Hon. George H. Utter, who died November 3, 1912, and Charles Clarence Chipman, a vice-president and member of the Board of Directors, who died January 20, 1913. These two men have for years been recognized as leaders in the activities of the Seventh Day Baptist Denomination. They were men of rare distinction in their respective lines of effort outside our denomination; but they were always true to their colors, and men everywhere knew where they stood in reference to the Sabbath, and always respected their views and honored them. Their example of loyalty the board gladly commends to all the men of the denomination and especially to the young men striving and struggling to get on the world. Resolutions of respect concerning these men have been spread upon the records of the board and were printed in the SABBATH RECORDER.

A SUGGESTION AS TO THE FUTURE.

The Board of Directors believes that the best interests of our cause as a people can be better promoted by some form of organic unity more adaptable to our needs than the forms now in use. It believes that the spirit of unity must come first; no organization can take the place of that. But it believes that there is a spirit of unity among us, and if its promise is to be fulfilled, it must find expression, like electricity, in and through its proper machinery. For a long time the board has discussed the matter, and it has ventured to bring to the Conference and all the allied organizations, a plan in general outline, in the form of a preamble and set of resolutions for discussion.

It welcomes kind criticism and helpful suggestions as to form and detail of the plan. But it does feel that the adoption of the spirit of the resolutions in some form is called for by the needs of our people in their organized activities.

[Here we omit the resolutions as sent to Conference, since they were published in full in the Tract Board's minutes of the July meeting. We give instead the same, as changed and reported to Conference by the Committee on Denominational Activities in a special order Sunday afternoon.—ED.]

Whereas, These are days of combined effort when wise coöperation promotes economy and increases power—not only in the business world, but also in religious matters; and

Whereas, In our opinion the time has now come when a closer coöperation in all our denominational work is called for and when coordination and concentration which shall economize both men and means is necessary to reach the fullest measure of success; and

Whereas, The mission of the Seventh Day Baptist Denomination, in motive and end, should be thought of as one providentially appointed task; and

Whereas, While in desire and purpose our people are united, interested and loyal, we all need the stimulating influence of enlightening information and of personal appeal; and

Whereas, The several branches of our work are not extended enough, nor our membership large enough, to justify a field secretary for each division, however desirable such a secretary might otherwise be; therefore

Resolved, That the General Conference elect a Central Committee of five (5) members, one of whom shall be the president of Conference, one to be nominated by each of the following societies, namely, the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society, and the fifth to be named by the Nom-

inating Committee of Conference, as the representative of the other boards and permanent committees of Conference. This committee shall act as a Board of Estimate and Apportionment and shall employ and direct a general denominational secretary, who shall plan, speak and write in the interests of all the work committed to us as Seventh Day Baptists.

This committee shall fix his salary and shall apportion it and his expenses among the different bodies represented, in proportion to their respective annual receipts for the five years last past.

This committee, upon its organization, shall arrange by lot which of the members other than the president of Conference shall serve for the terms of one, two, three and four years respectively, so that at each succeeding session of the General Conference one member shall be elected to serve for the term of four years, thus providing for sufficient permanency to permit the committee to perfect and carry out far-reaching plans, and also to allow for a reasonable infusion of new men and new ideas.

The board or society which originally nominated the retiring member shall nominate his successor.

Should any member of this Central Committee resign during his term of office, or it become necessary for any reason to fill a vacancy, the society which is represented by the outgoing member shall elect his (or her) successor.

In case this member of the Central Committee is either the president of Conference, or the representative of "the other boards and permanent committees of Conference" his successor shall be elected by the Commission of the Executive Committee of Conference.

[The general statement of the Tract Board was approved by Conference with the understanding that the resolutions given above be neither approved nor condemned, but that they be referred to the Committee on Denominational Activities. Then when these resolutions in proper form were presented by the committee as a special order, they were, after much discussion, referred to the churches with a request that they be carefully considered and that delegates be sent next year with instructions as to what the churches wish done.—ED.]

IN CONCLUSION.

It seems to the board that there is little change in the general attitude of the world towards the Sabbath question. Very few well-informed people nowadays claim any biblical authority for the observance of Sunday as the Sabbath. It is called the "Lord's day" and the "Rest day." People recognize and admit the scriptural claims of the Seventh-day as the Sabbath. But the thought and teaching that "one day is as good as another," seems to satisfy them, and since the great majority of Christians

observe Sunday, why, therefore, they conclude, it is more convenient, causes less confusion, is better, and meets the spirit of the command, if they keep Sunday. With the open Bible in hand it is difficult to meet this attitude, this lack of a real deep conviction of any obligation in reference to the matter.

Our separate existence as a people is founded on a loving obedience to the Word of God, and a cheerful and faithful following of the example and teachings of Jesus Christ in regard to the Sabbath day. Two things we should keep ever before us: First, a definite life policy, or plan, that we are Seventh-day Sabbath-keepers, and that we will ever be loyal to that policy. Second, that we are in peril of keeping the Sabbath as others keep Sunday, others who care little for any sacredness connected with the day. This is a real peril.

Finally, the board desires to express its sincere gratitude to the people who have so ably responded with contributions which have enabled us to come up to this Conference with a small balance on hand in the treasury the first of July.

On behalf of the board,

EDWIN SHAW,

Corresponding Secretary.

Subject to final correction and approval by the board.

Plainfield, N. J.,

July 31, 1913.

(To be concluded.)

"Slowly, but with everincreasing certainty and rapidity, we are building a better social order, free from all that hurts and hinders life. It is now entirely conceivable that there can be a human society like that prophesied by the ancient Hebrew seers. When it becomes a reality all the world, a world uncontaminated by alcohol, will inherit the labors and sacrifices of all who have served the cause of temperance and human welfare."

Doctor's Orders.—"My husband is just getting over a spell of sickness and I want to buy him a shirt," said Mrs. Binks. "Yes, ma'am," replied the clerk. "Would you want something in a stiff bosom?" "No, sir," said Mrs. Binks. "The doctor says he must avoid anything with starch in it."—*Cincinnati Enquirer.*

CONFERENCE PAPERS, 1913

The Annual Church Canvass.

MARY A. STILLMAN.

In order to conduct the business of the church and to extend the kingdom of Christ in the world it is necessary that money be provided. An income dependent upon chance contributions will always be uncertain and insufficient. The expenses of the church and of the various boards, on the other hand, are certain, continuing through pleasant and through rainy days, through winter's blizzards and through summer heat. Our benevolences ought not to be determined by caprices of the weather nor by the amount of loose coin which happens to be in our pockets when the collection plate is passed.

In some denominations this issue has been squarely met by the annual appointment of a council to determine the amount of money which it is practicable to spend in home and foreign missions, in publishing and educational work. The grand total thus decided upon is divided into portions, and each church is assigned as its share the portion which might reasonably be expected of it if certain desired results are to be achieved. The individual churches may or may not accept the apportionment, which is in no sense a tax, there being no one in authority to enforce its payment. The church which assumes its share of responsibility usually finds it desirable to raise this money, as well as to cover its local expenses, by a house to house canvass. Every member of the church is asked to state at the beginning of the year what he intends to give during the coming twelve months. This is merely a statement of intention; and if on account of failing health, loss of position, or failure of crops he is unable to fulfil it, he may withdraw the pledge at any time by notifying the church treasurer.

This apportionment plan has been successfully tried by various denominations for several years. By using it in 1910 the Northern Baptists increased their contributions for missions \$258,000. The same year one small Congregational church in Connecticut raised \$1,150, an increase of two hundred and forty-six per cent over

the average of the previous nine years. Wherever it has been thoroughly tried the plan of systematic benevolence, preceded by an every-member canvass, has been found to be efficient and satisfactory.

Some years ago our Board of Systematic Benevolence suggested a similar plan for us. Some Seventh Day Baptist churches and individuals have felt that the suggestion was interfering with their personal liberty, and have been rather slow in adopting it.

At present the card and envelope plan has been more or less thoroughly adopted by several of our churches, with greater or less success as to results according to the methods of using it. The following actual examples will show what certain Seventh Day Baptist churches have done and are doing at the present time.

Church A, after considerable discussion and opposition, voted at church meeting to adopt the plan. The clerk sent for the pledge cards and envelopes, placing them when received in the vestibule of the church where any one who wanted them could take them. No canvass was made, although the Board of Finance would have furnished a canvasser if one had been desired.

From a membership of some three hundred as many as a dozen persons signed the pledge cards, handed them to the treasurer, and now use the envelopes with some regularity. If they are absent occasionally, or if for any reason they fall behind their pledges, they are never notified. The majority of contributors in this church place their coin loose in the boxes, all such money being used for church expenses. Denominational interests receive little support; and in order to help raise the pastor's salary the ladies feel obliged to give sales, entertainments, and suppers. How does your church compare with this?

Church B had a thorough canvass made a few years ago. At that time every resident member was visited, while non-resident members received letters with addressed and stamped return envelopes. Almost all the resident and some of the non-resident members made pledges at that time for church expenses or for denominational work. The church has assumed that these contributions (which were sufficient) would continue, so no other personal canvass has been made. At present the Finance Committee finds itself in need of twenty per

cent more income to cover fixed charges, not to speak of extraordinary expenses which constantly occur. Has your church made one canvass and then stopped?

Church C sometimes makes a canvass and sometimes does not. More than half the givers use envelopes, though some prefer to throw their money loose on the plates, and some hand their contribution to the treasurer once a year. Each regular contributor is informed in writing at the end of the year as to how much he has given. If he happens to be behind in his contributions he may note that fact for himself, but the statement does not specifically mention that he is behind. On the years when no canvass is made not so much is given for the benevolent funds, and the church runs in debt for a part of its expenses. Is this the plan at your church?

Church D at the annual meeting appoints a financial agent, whose name is printed upon the official letter-heads with those of the other church officers. Every year the financial agent makes it his business to visit every member of the church with a statement of its needs, calling attention also to eleven benevolent funds. He takes time to do this thoroughly, and the people, although not wealthy, respond according to their ability. There is also appointed a competent treasurer who keeps the accounts with as much regularity and system as he would use in his own business.

This being a large church, perhaps half a day of the treasurer's time is needed, every week, but he gives this willingly for the love of the cause. (Two treasurers, one for church funds and one for benevolences, are sometimes appointed; or an assistant treasurer to take charge of the details of bookkeeping.) All who have made pledges are given statements twice a year, showing the amount of the pledge, the amount paid, and the balance still due. These statements are expected regularly as a matter of business, and cause no annoyance or ill feeling. No public announcement is ever made as to who has made pledges, or whether they are paid. This system, while not burdensome to the individuals, raises enough money for the church and benevolent funds without recourse to suppers or entertainments. Is this your church? If so, you are to be congratulated.

Now what have these four churches

proved, as to the plan of systematic benevolence?

- (1) It will not run itself.
- (2) One canvass is not enough.
- (3) An occasional canvass is not sufficient.
- (4) An annual canvass, a willing people, and a competent treasurer make the system ideal.

THE CANVASS.

An every-member canvass being proved to be desirable, let us consider how it shall be made. Shall this work be delegated to the pastor? He might, of course, raise the funds to pay his own salary as well as the running expenses of the church and its benevolences, but it would be at the expense of his sermons and his work of saving souls. Shall he not help in the matter of finance then? Most assuredly, in two ways: by a rousing sermon on "Giving" just before the canvass is begun, and by keeping the people informed all the time about the needs of the church and denomination. He probably knows better than any one else in the community just how Doctor Davis is progressing with the missionary dwelling, how many teachers are needed at the Fouke School, what our Italian and Hungarian missions in this country are doing, and other news from foreign and home fields.

It would be well to have the canvass preceded by a short campaign of education, including, besides the sermon of the pastor, perhaps an address by an outside speaker. Here also is a legitimate use for the church supper (a free one), followed by an exposition of the plan of systematic benevolence upon the blackboard.

This would include such details as the following: number of church members; present contributions for home expenses, per capita; present contributions for denominational work; how one hundred or one thousand dollars can be raised by the weekly offering system.

The public meeting should be followed immediately by the canvass. This may be made by one financial agent, by the trustees of the church, or by a Finance Committee of any number of men and women. They should begin, continue, and end the work with prayer. All should be spiritual persons, and well informed as to denominational needs. They should be regular readers of the SABBATH RECORDER,

so as not to have missed any news from Africa, China, Java, Holland, England, Germany, or America, wherever our interests may lie! If possible they should have attended the associations and Conference to become enthused in denominational enterprises, and of course they will be conversant with local needs. They should have some answer ready for the question, "How much shall I give?" They will have ascertained from the treasurer how much each person gave the previous year, and without being unpleasantly insistent will strive for at least as much.

They should have pleasing address and a great amount of tact, allowing each contributor to give to the causes in which he is most interested. From people who have children they will ask for contributions to the Sabbath School Board, or better still they will interest the children themselves in making a small pledge and in earning the money to pay it.

In one Christian Endeavor society about half of the members refused to give a pledge for missions, although they said they would give without a pledge. The other half of the society who happened to be younger, and with less money to spend, made a definite pledge. At the end of a year it was found that the pledged members, in spite of their handicap of youth and lack of funds, had given eleven times as much as the others.

Not every person in the congregation can be expected to like this plan, nor would all like any other. There may be objections to it, and there would be to any other. Some must give up their personal preferences, and cooperate in the chosen plan for the sake of the general good.

Reports of progress from the Finance Committee posted upon the church bulletin board as to total amount obtained may awaken an interest in the minds of some doubtful ones. The meaning of Christian stewardship brought home to all the members of a church by a personal canvass may bring great spiritual blessing. Even if no more money is obtained, it is a help to have the entire membership visited by a body of Christian workers who are ready to converse about the message of the Gospel. In some instances the canvass has resulted in a great increase of attendance at church services, amounting to nothing less than a revival of religion.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

From Panama City, Fla.

EDITOR SABBATH RECORDER:

Since the publishing of my letter in the RECORDER some time since, a number of Sabbath-keepers from different parts of the country have written to me, some of them lone Sabbath-keepers, nearly all asking an answer. Some wanted my views on certain features of the Sabbath question, some inquired about this Florida country, etc. I fully intended to answer every one of them, but about that time, from an overheat, my head and eyes became so affected from nerve trouble that I was forced to refrain most altogether from reading or writing, and so to this time have not answered some of them. I ask the privilege of speaking to them through the RECORDER, and letting them know that it is not carelessness or indifference or want of regard for Sabbath truth and the cause so dear to me that has prevented an answer to their letters. When I came here to make a home in this newly settled place, a special friend, knowing the need of hard work and cash that would be connected with the job, began furnishing us with a complimentary copy of the SABBATH RECORDER that has come regularly, and wife and I have greatly enjoyed it.

I hope and pray soon to be relieved of this trouble, so I can have the pleasure and profit of again reading and writing at will. Pray for us in our isolation as we pray constantly for God's blessing upon his cause.

Yours in hope,
C. W. THRELKELD.

Panama City, Fla.,
Sept. 28, 1913.

MISSIONS

Lieu-oo, China.

DEAR RECORDER READERS:

Those who care may have noticed that it has been a long time since there has been any news from Lieu-oo. As far as I am concerned this is due not to a lack of material, but rather to the fact that time and energy have not come into proper conjunction. Indeed, there has been excitement enough to inspire several letters. First, however, I want to tell of the baptism and admission to church membership of six people, in the early summer. Four of them were young men who have been under our evangelist's instruction for some time, two being brought in by him entirely, and two first coming in contact with us through the medical work—one of the latter also being a relative of another member. One of the men, the fifth, was already a Presbyterian, but has business in Lieu-oo, and for some time has been a regular attendant at our services. He became converted to baptism and the Sabbath through the preaching. The sixth is a poor lame woman, a widow, whose son was in my day school for several years and who has received some help at our hands. She has not for a long time believed in idols and has come regularly to the services, loving to hear the Gospel.

To give an example of some of the things that come to a missionary to do, I will tell a little experience with this same woman in the past week. Her brother-in-law is a very bad character and, of course, owns the little house in connection with her. He works on a boat, but when on shore expects her to feed him. Because she thought he ought to furnish his own board, one day he smashed all her dishes and kitchen utensils and even the cooking range. She went to the police but they would do nothing about it, probably because she was so poor and had no money to give them. She came to me to ask me to use my influence on them, which I refused to do, as it is against the policy of missionaries to interfere in court matters. But I told her I would see if I could influence the man; so early the next morning, before breakfast, asking God's guid-

ance, I walked out to her home. The man had already gone to a tea shop, and remembering that it was a popular way with the Chinese to take their grievances to a tea shop so as to get the judgment of the public, I told her to come with me and find him. When we found him I told everybody what he had done, and as he tried to put a bold face on I gave him some of my straight talk, to the edification of the hearers. A policeman was standing by, and for his benefit I said I did not understand why he had not been arrested. He said he would repair the damages he had done, and I came away.

He made no more trouble until he came back from another boat trip, when he tried to beat the woman, but was prevented by a passerby. Then he got a couple of big knives and sharpened them in her presence and told her that he would kill her and her daughter that night. He had often threatened to kill her before, but this was the first time he had made actual preparations. He put the knives in his trunk and while he was gone out she got one of them and slipped into town to the police station with her story and the knife as proof of it. This time two policemen (one of them being he who had heard my talk at the tea shop) went back with her and arrested him. He was tried and the court believed the woman's story, and sentenced him to five days' imprisonment, with the promise of sending him to the county seat, if he gave any more trouble. He has promised to "be good." I hope he will be good, I am sure.

Probably Doctor Davis has written about the revolution, and the fighting in Shanghai near our mission. We have had no fighting here, but have had several relays of soldiers stationed here, much to the alarm of the people. The first time the soldiers came, nearly all the people in the town ran away, as well as a good many in the country. As I went to call on the commander to let him know there was a foreign house and foreigners in the place, the people afterward said there was no fighting here because I wouldn't allow it! Another story was that I had given him \$3,000 to get him to move off!

There is just about as much truth in most of the rumors we hear, but the people swallow them with avidity and seem to revel in being scared!

Poor Nanking is just now suffering a

siege and many innocent people are meeting their death or suffering in other ways. We pray this seemingly useless war will soon be finished and that lessons will be learned and the country profit by them.

There is not time to write more but I must say that we have been kept in health and safety and comfort all this summer, and are very grateful to our heavenly Father for it.

Your friend,
ROSA PALMBORG.

Aug. 31, 1913.

Seventh Day Baptist Missionary Society.

Report of Board of Managers.

(Continued.)

HOME MISSIONS.

MISSIONARY PASTORS AND PASTORATES.

The Southeastern Association.

At the close of this Conference year there are five missionary pastorates in the Southeastern Association: Salemville, Pa., Middle Island, Black Lick, Greenbrier, and Ritchie, in West Virginia.

Rev. J. S. Kagarise has continued to serve the Salemville Church very acceptably. This church entertained the association most royally last October and out of the interest then awakened came several Sabbath converts. Pastor Kagarise reports: thirty-four sermons preached to congregations ranging from sixty to eighty people; pages of tracts distributed, fifty; papers, sixty-five; Sabbath converts, two.

The remaining four churches have been under the pastoral care of Rev. L. D. Seager during the first three quarters of the Conference year. Further particulars will be given under "The West Virginia Field."

The Eastern Association.

The Conference year closes with five missionary pastorates in this association, one more than last year: Cumberland, N. C., First Westerly (Dunn's Corners), Second Westerly (now Bradford), R. I., Marlboro, N. J., and the Italian Church in New York City. The first three have been self-supporting.

Rev. D. N. Newton has continued to serve the Cumberland Church. The first and Second Westerly churches have been without a regular pastor, but have main-

tained the Sabbath school and occasional preaching services by means of a supply. Secretary Saunders has spoken at the First Church in the morning and at the Second in the afternoon much of the time, when not away on the field at work. He has also assisted at the Sunday night appointment of the First Church, where a meeting has been sustained through almost all the year with an attendance of from thirty to sixty people. Rev. H. C. Van Horn, pastor of the First Hopkinton Church, has, with others, assisted in supplying this appointment, for which liberal offerings have been taken at the services.

The Marlboro Church has secured the services of Rev. J. E. Hutchins as pastor, and an appropriation was made, commencing April first, to assist in his support. He reports: thirteen weeks of labor; fourteen sermons preached to congregations of some fifty people; prayer meetings, twelve, and two people added to the church by letter.

Rev. Antonio Savarese continued the pastoral care of the Italian Church, which will receive further mention under "City Missions."

The Central Association.

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

The Watson Church is omitted from the list, the membership having become scattered; the church building has been disposed of during the year. Conditions in the first four churches are much the same as last year. No services of mention have been held. Many of the people from the Lincklaen Church worship at DeRuyter.

Rev. R. R. Thorngate, pastor of the First Verona Church, is missionary pastor of the Verona field and has gathered to the First Church most of the remaining membership of the Second. He reports a full year of labor with fifty-five sermons preached to congregations ranging from twenty to forty people; calls, two hundred and nineteen; pages of tracts distributed, two hundred and fifty, and a number of papers; added to the church, seven—by baptism, five; by letter, two; Sabbath converts, one.

The Scott Church has been without a settled pastor. The Sabbath school has been continued during most of the year. The pulpit has been supplied occasionally by visiting ministers and the reading of ser-

mons by some of the members. Rev. R. G. Davis, chairman of the Missionary Committee of the association, has visited them and supplied for two or more Sabbaths. Rev. L. A. Wing of DeRuyter, a member of the committee, has made two visits. Rev. R. R. Thorngate, another member of the committee, has also visited and spent one Sabbath with them. Rev. J. T. Davis, once the pastor of the Scott Church and now pastor at West Edmeston, supplied them the third Sabbath in June. The Missionary secretary has made two visits. At all of the above visits the church has been liberal in assisting the committee in paying for the supply, as well as furnishing entertainment and transportation to and from the station. The supply has usually preached on Sabbath morning, again at night and on Sunday night, there being no other Sunday night service in town. The churches of the association have very kindly spared their pastors from home for this work, and also provided the Missionary Committee with a fund for paying traveling expenses, when not otherwise provided; the Scott Church has paid the Missionary Society when supplied by its secretary. Among other repairs recently made on the church property is a new iron fence enclosing the cemetery. It is expected that Prof. Esle F. Randolph, who has supplied the church for two summers, will do so again during the present vacation.

The little church organized in 1909 in the city of Syracuse, under the pastoral care of Rev. R. G. Davis, and with the assistance of Dr. E. S. Maxson, sustained regular Sabbath services without expense to the Missionary Society until last January, when a small appropriation was granted to assist in the support of its pastor. The church has also done much missionary work in the city. Brother Davis reports for the six months: twenty-seven sermons preached; prayer meetings held, sixty; Sabbath converts, one.

The Western Association.

There are five missionary pastorates in this association: First and Second Hebron (Pa.) churches, Hornell, Hartsville and Richburg, N. Y. The Hebron churches have had the pastoral care of Mr. Ira S. Goff, an Alfred student. He has made visits two Sabbaths each month, remaining from Friday until Monday, preaching at the First Church on Sabbath morning and

at the Second in the afternoon. Sundays were occupied with pastoral work and at night a gospel meeting held. Something of a revival has come, and several people are ready for baptism. Pastor Goff reports: sixty-one sermons preached to congregations ranging from twenty-five to thirty-five people; calls, two hundred; added to the church by baptism, one; Sabbath converts, one.

Pastor W. M. Simpson, an Alfred student, served the Hartsville and Hornell churches jointly, preaching Sabbath morning at the former and in the afternoon at the latter church, until September first, when he resigned the Hornell pastorate on account of overwork, and another student, Mr. H. L. Polan, accepted the pastorate. October first he also gave up the pastorate of the Hartsville Church, when Brother Polan became their joint pastor. Mr. Simpson reports during this first quarter of service: number of sermons preached in all, twenty,—at Hornell with congregations of some ten people, and at Hartsville, about fifty. At the latter church a number of evening meetings were held and six people united with the church by baptism. Pastor Polan continued the work through the remainder of the year and reports: number of sermons preached, seventy-one; calls made, one hundred and eighteen.

Rev. G. P. Kenyon has continued to serve the Richburg Church as missionary pastor. He has also preached on Sabbath afternoons at Petrolia, Pa., twice each month. Early in the summer he made one visit to the Blystone (Pa.) field. He reports: one hundred and three sermons with congregations at Richburg ranging from twenty-five to thirty-five people; prayer meetings, forty-one; calls, seventy-one; number of tracts distributed, one hundred; added to the church by letter, one.

(To be continued.)

Eden was fair, but the heavenly city shall be fairer. The paradise regained is an advance on the paradise lost. A fall, and a rise—a rise that reverses the fall. At eventide shall the sky glow again with glory and color, and the western at last outshine the eastern, with a light that shall never die.—*Maclaren.*

"To live for Christ may be harder than to die for him."

Evangelism in Home Life.

MRS. POLLY HURLEY.

Paper read at the Semi-annual Meeting of the Seventh Day Baptist Pacific Coast Association, Los Angeles, Cal., August 23, 1913.

Evangelism is the watchword of present-day religious movements. If evangelism means the proclaiming of gospel truths and the winning of others to the Christ of the gospels, and if it is true that "Christians are the only Bible that the world will read," surely the Christlike life in the home must be an efficient factor in world-wide evangelism.

It has been said that Christian families are the nursery of the Church; also that the material prosperity of a nation can be no greater than its family prosperity. Then, if the family (which means the individuals who form the families) do not prosper spiritually, the nation can not prosper spiritually.

The world's evangelists usually come from Christian homes. Why? Is it not because godly homes are usually more beautiful, happier, sweeter, more restful places than are those homes where Christ is left out, and because the persons who come from them know more of real life, true love, forgiveness, and loving-kindness? When the home has a religious atmosphere, words and deeds will, unconsciously, become hymns of praise and acts of worship, in their own way. Then, is not the best evangelism that interest in humanity which teaches the truest home life?

May we not believe that when each individual is taught to give all home interests intelligent consideration it will be the means of training him for church work, for service in the cause of temperance and purity? Will it not give him a loyal public spirit, enabling him to grow into greater usefulness, and to become a good citizen, not only here on earth, but in the kingdom of heaven?

Religion and every-day life should be inseparably associated. And if, before leaving home, every person could learn right physical, social, spiritual and industrial precepts, all would realize that God's will on earth is to be accomplished only through human agencies.

The time will soon arrive, we hope,

when, before new homes are established by young people, they can know more about sex hygiene, child psychology, civic righteousness, such things as pertain to the physical, mental and moral welfare of the individual in his relations to society; when our common education, that is within the reach of everybody, shall teach of making the body a temple fit for the Spirit of God to dwell in, of keeping the mind clean by clean reading, right thinking, and pure motives, of correcting the carelessness of every-day speech, of serious thinking along the lines that make for law and good order, beauty, and just regard for others.

We ought to early learn that there is an important part of each one of us that ought to be a part of what is called "the kingdom of God." For this reason the spiritual in our children should be rightly developed. That does not mean to be independent of their relations to others, but in their true relations to themselves, to others, and to common humanity.

Some thoughtful ones have raised these questions: "Can you sow the seeds of the Sermon on the Mount in the mind of your child? Can you graft in the Golden Rule? Can you open the picturesque Parables of the Kingdom to the imaginative mind of your child? Can you bring him through the New Testament into the great Divine Companionship therein taught?"

May we not as appropriately ask: Is it not reasonable for us to expect that, with the new materials, facilities, and methods of our day, our young people shall learn much more than you and I know on these important subjects, and that it will be possible, within another generation, to give the Sermon on the Mount a fairer trial and the Beatitudes a fuller interpretation into daily life?—and these, not in coal-breakers, sweat-shops, and night-factories, but in sunshine, pure air, and normal activities of child life?

One has well said: "Bring the children close to the Gospel and they will join hands in God's in that secret companionship—experience, not of the eye, the ear, or the touch, but of the soul; and under their boyish and girlish outbreaks and errors will be refining, purifying, ennobling influences of the religion of Jesus." That is real home evangelism.

The religion of Jesus is a power that grows into our minds and dispositions, de-

veloping our souls, bringing forth faith in human nature, and the quickening of the sentiments that urge us to reform the prisons, transform the slums, organize parent-teacher associations, institute juvenile courts, that the ignorant and the young may be protected, and set free from conditions that wreck their physical beings and dwarf their souls. The saving of the boys and the girls of this generation means the evangelization of the next. The church and other organizations aim and work toward this end, but back of them all is the individual and the home.

Let us now be practical and personal. What is your part and mine in this evangelism in the home life? If our homes are not places that are somewhat better and happier because we are constituent parts of them, how can we be bearers of the glad tidings? You and I are "preachers and teachers" of some sort, good or bad, or hardly either. Christian life means vastly more than living our own lives rightly. Like rays of light and heat from the sun, the influences of our personality, invisible and powerful, penetrate the hearts within the sphere of our contact.

A missionary mother, known to some of us, was asked why missionaries had children, if, while yet babes, the children must be brought to this country and left during their growing years because little white children can not endure the climate of the interior regions of Africa. She replied that they tried to live in their homes over there just as they would live here, because a natural, true home life is one of the mightiest sermons they can preach to the people of that land of heathen marriage, motherhood and fatherhood. The overshadowing love, the protecting care, and the loving sacrifice of the heavenly Father become a reality to them when exemplified in the lives of those who come to tell them of the Saviour.

We do not have to be great evangelists, but just to live your daily life and mine, simple and quiet though they may be, yet filled with smiles and loving thoughts, pleasant words, and kindly acts. These will help others to know about Jesus.

It is not difficult to want to tell of Christ and his salvation in times of our prosperity and happiness, nor to help our neighbors, or some one in sorrow, trouble, or

sin; but it is not always easy to live each day at home in a way that speaks for Jesus.

We should remember that there is always that strength above us and stronger than ourselves upon which we may depend, if we will receive it. If we are the stronger half of the home, wearied by the day's work in the office, or shop, or field, we can lift up our heart to the Great Heart above and be taught how to be patient, and gentle, and loving. If we are the home-keeper, exhausted with cares and nerves which almost upset our equilibrium, we can go outdoors, look up to the skies, down at the flowers, listen to the birds, breathe a prayer for divine grace, and say to ourselves, "I will be kind and happy, and do the best I can." If we are the younger ones of the family circle, we can be of the helpful, keep-sweet-kind. And into our hearts will come the Spirit of God, which means to us a calm and a joy we can not explain, and out of our lives will go the Christ-spirit and influence which means a message of happiness and salvation to the world that is in need of it and waiting for it.

Wars are won by private soldiers. The strength of the commanding officer is the number and character of the men in the ranks. The most effective servants of the temperance cause are the plain people, of conviction and altruistic passion, who have not enjoyed the applause which comes to public speakers nor had the distinction of office holding, but who, in multifarious ways, and most of all by example, have consistently fought this great cause of our civilization. The first quality of sincere devotion to any cause is willingness to merge one's self and labors in the general prosperity of the enterprise. Measured by this standard, the heroes and heroines of temperance have been legion. We see mothers and teachers, in countless host, leading the van.—*Wm. T. Ellis.*

We must learn rifle practice, and become sharpshooters, able to hit the target in the center. Any idiot can take an old musket and fire at the universe, and stick a few stray shot into something somewhere. But it takes a steady hand, educated eye and long practice to hit the center at long range with a rifle-ball.—*Isaac Errett.*

WOMAN'S WORK

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

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And He wept, as He sent me back—
"There is more," He said, "There is sin."

I said: "But the air is thick,
The fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"

I said: "I shall miss the light,
And friends will miss me they say."
He answered: "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

And I walked in a light divine,
The path I had feared to see,
Then into His hand went mine;
And into my heart came He.

—George MacDonald.

Mrs. West Writes of Our Relation to the Board of Finance.

DEAR SISTERS:

The new Board of Finance was heard from for the first time at Conference at Brookfield, and the undersigned being on intimate terms with its secretary she heard much about it and its problems.

Now, because of its relation to the Woman's Board, I am using this opportunity to explain its mission and work.

The Board of Finance was created for the threefold purpose of, First, doing the work of the former Board of Systematic Benevolence; second, of doing the work of the Finance Committee of Conference; third—and this is the part of the work that is new—assembling the budgets of the different societies and boards and apportioning the funds to be raised among the different churches.

We all know that for the different boards to carry on their work funds are necessary. These funds must come from the in-

dividual churches. How is a church to know when it has done its share in raising these funds, or what is to be expected of it? It is the purpose of the Finance Board to answer this question, not by dictating in any way what each church shall raise, but by looking the field over and telling each church what seems to be its share of the entire sum to be raised, and hoping for its cooperation.

The Finance Board has no treasurer and collects no money; the money it asks for is to be paid to the denominational boards, and it is hoped that when each church has the means of knowing just how much money is needed by each board to carry on the work endorsed by Conference, and what is its share of the sum total, there will be no further contracting of debts in carrying on necessary work.

This year the Finance Board in making apportionments to the churches has made them on the basis of membership. It does not feel this to be wholly satisfactory, for it realizes that churches, like individuals, vary in their ability to give, some being better able to give than others. Sometime, after having gained more experience, it hopes to solve the problem of apportionments more satisfactorily. For the present it is asking that, where any church's apportionment on the basis of membership is less than it has been giving, it does not do less the coming year, but by giving more than its apportionment will thus help to make up for the churches that are not able to pay their apportionment.

In common with the other boards at Conference the Woman's Board submitted its budget to the Finance Board; and when the churches get their apportionments from the Finance Board, they will find among them an item for the Woman's Board, with a statement that the women of the church will be expected to raise this sum. It is expected that the women will raise this in their usual manner, sending it to the treasurer of the Woman's Board, as formerly.

In some cases it will probably prove to be less than the women of that society raised last year, but it is sincerely hoped that no society will slacken its efforts on that account, for there are other societies which will not be able to meet their apportionment. In some places, especially in rural communities, the crops have been short this year owing to peculiar weather conditions

and our women will not be able to do as much as their apportionment may call for. Let us "bear each other's burdens, and so fulfil the law of God" by each lifting all we are able.

Yours for "a long pull, a strong pull, and a pull all together" for the work we love,

HATTIE E. WEST.

*Milton Junction, Wis.,
Sept. 26, 1913.*

The Woman's Executive Board.

To the Women of the Local Societies of the Seventh Day Baptist General Conference and Lone Sabbath-keepers:

DEAR SISTERS—in local organization or isolated: The topic of our recent General Conference, "Better work, and better workers," seems especially fitting as the ideal attainment for us as women whose work must deal largely in the small duties of common, every-day life. "A woman's work is never done," is an old saying, and if we are living in the spirit of actual service, we are glad that the saying is equally true in all that we may be able to do in the home, and in the denomination.

It is fortunate for us if our time is occupied with important employment. The annual reports of the societies, this year, showed great interest in the work, nearly all expressed a desire to do better work in the future. Thus we are encouraged to begin plans for another year, believing that as women of the Seventh Day Baptist Denomination we have an especial place, and work, and that by united effort we may be able to assist in the great work of "preparing the way of the Lord"—to help make some "paths straight," always grateful to him whose we are, and whom we serve, for the innumerable blessings with which he endows us.

The work of the Woman's Board was discussed at Conference in sectional meetings, by a representation from eighteen societies. The following outline of plans was recommended to Conference, and accepted by vote.

"It is the consensus of opinion that the board shall not publish any further Mission Study leaflets till the present stock is exhausted."

By way of explanation we would say

that these programs have been published for four years at considerable pains and expense, and for the purpose of giving our women a definite plan of study by which they may become better acquainted with the work and interests of the denomination. A limited supply is still on hand and copies of any issue will be forwarded to any one who may wish to use them.

The subjects are:

First Year—The Associations, and two programs on Seventh Day Baptist Missions.

Second Year—China Missions.

Third Year—Other Foreign Seventh Day Baptist Missions.

Fourth Year—Our Schools and Denominational Boards for which the Woman's Board stands pledged to raise funds.

A series of studies of the *Year Book* has been arranged by the Young People's Board, and may be used as program material by our societies if any desire to do so. Let us do something along the line of systematic practical study.

"Our women are urged to continue to solicit subscriptions for the RECORDER, always under the advice of the local agent in places where there is one. This committee should also notify subscribers of time of expiration of subscription, and urge immediate renewal."

"Again we ask our women to write more frequently for the Woman's Page of the RECORDER."

Our editor will gladly arrange for a symposium by which important points may be illustrated and discussed if our women will furnish the material. Capable as she is, she can not do this without your help.

"Contribute \$100, as last year, to the work in Java of Miss Marie Jansz."

Who can read her letters without being prompted to help her, in some way, in the work she is so bravely carrying on?

"Continue the pledge for \$200 to the school in Fouke, Ark."

Learn the needs in the Southwest of such work as the Fouke School is doing.

"We recommend to our societies the value of correspondence with lone Sabbath-keepers."

A large number of societies have reported good results from such correspondence. Let us persevere in this good work until all our non-resident women are members of the Correspondence Class of our soci-

eties, and are made to feel that they still have a place in their home society.

It was also recommended by Conference:

"That our women raise this year \$500 for educational purposes, this sum to be applied to the Twentieth Century Endowment Fund, unless otherwise designated."

Concerning this fund we quote from the annual report of the Education Society in 1912 *Year Book*, page 210: "Funds coming in this way may be placed in the care of the Seventh Day Baptist Education Society, or of the Board of Trustees of the Seventh Day Baptist Memorial Fund, for investment. The income, by vote of Conference, is to be divided as follows: Thirty per cent each for Alfred, Milton and Salem, and ten per cent for the Theological Seminary."

At first thought this proposition seems well-nigh impossible of fulfilment, but estimates from actual facts show that more than \$500 was sent last year from our woman's societies to our schools, but not being sent directly through the Woman's Board due credit could not be given, so we see that the recommendation can easily be carried out if all who wish to make donations to any of our schools will remember to send all such funds to the treasurer of the Woman's Board, who will promptly receipt all such sums, and give due credit, making proper disposition of the same. But we must be united, and pull together if the thing is done. Our list of financial appropriations follows:

Salary of Miss Susie Burdick	\$ 600 00
Salary of Miss Anna West	600 00
Twentieth Century Endowment Fund ...	500 00
Fouke (Ark.) School	200 00
Miss Marie Jansz, Java	100 00
Board Expenses	100 00
Tract Society	925 00
Missionary Society	575 00
Total	\$3,600 00

When sending money to the board for any purpose, please send to Mrs. A. E. Whitford, Milton, Wis., instead of Mrs. J. F. Whitford, as formerly. Now with the many calls for local work, to which, as reports show, many have so well responded this last year, and to which in the coming year each society must decide how much of time, energy and means shall be devoted, all of this taken together makes an appeal to us as women that certainly means better work, and something for each

of us to do. It is a great inspiration to your board to know that a band of earnest, Christian women, though widely separated by distance, are still united in the purpose of working together for our common cause, and more—we are to be "laborers together with God." What a privilege to be used of him! He will give strength for the labor, and give his blessing to the work and the workers. Without this guidance all our efforts will be in vain. May we all realize his presence more fully day by day throughout the coming year.

Yours in loving service, in behalf of the Woman's Board,

METTA P. BABCOCK,
Corresponding Secretary.

Milton, Wis.,
Sept. 18, 1913.

Around the Circuit.

REV. G. M. COTTRELL.

I have been slow in taking up my pen again. With Conference reports crowding the RECORDER, it did not need me,—perhaps could not use me. And then leaving Kansas on the thirteenth of August, the eleventh day of 100-degree temperature, or hotter, only to return on the thirty-first and find it 102, certainly did not conduce to much writing, which Solomon admits is a weariness to the flesh.

Three days in Alfred gave us pleasant visits with friends (including a street greeting of our young-old friend, Deacon Potter of Hammond), a fine view of our state buildings and splendid new library, and a part in the Sabbath evening and day services with Rev. M. G. Stillman and Pastor Burdick at the old church.

Brookfield weather was certainly different from torrid Kansas. Morning fires and overcoats were in evidence part of the time, and my last night on the hill at the home of my Kansas friend, Clifford Maxson, was passed under two quilts, a coverlid, and with a hot soapstone at my feet.

ALBANY AND NEW YORK.

The morning train from Leonardsville took a bunch of delegates northward via Utica. My destination was the capital and the metropolis. One day in Albany was pleasantly passed visiting a sister and a cousin, along with the Berlin pastor's family. We visited the famous capital build-

ing, which cost so many, many millions—much of it graft—and much money now to be expended on it to repair the ravages of fire. We visited the executive chambers of the twin Governors—Glynn and Sulzer—but these gentlemen were too busy with their own cares and troubles to have time for ours, so they had not the honor of meeting us. Here we found about as noted a picture gallery of the nation's immortals as Hebrews xi contains of the Fathers of the Faithful. Perhaps they had not all been Governors of New York, but most of them had. Roosevelt, of course, was there (with his hat in the ring) and Grover Cleveland, Samuel J. Tilden, George Washington (was he ever Governor?) and Cornell, and a host of others, if not as great celebrities.

Near the capitol stands the State Regents University Building, a magnificent piece of classic Grecian architecture, surrounded with its stately marble columns. Through this building pass all the papers for what is called the Regents Examination, which every academic pupil of the State has to take. This started me on a search in ancient history. It was about in 1866, when attending the old Richburg Academy, that the first Regents' Examination came, and I was the fortunate one, and the only one that passed. If I remember, not one (or only one) passed at Alfred, and of course I was somewhat proud of the distinction. I went into the Regents' building and inquired for the records, but was told that many of these had been destroyed in the fire. The names had all been preserved, however, and the volumes were being rebound.

Moonlight on the Hudson (without the moonlight) was our route from Albany to New York. The Peoples' Line claims its *Berkshire* is the largest river steamer in the world. Certainly its boats are floating palaces. After retiring and falling asleep, we were awakened by beautiful and surely most energetic, brass-band music, produced by the Remington Typewriters' Band—we supposed on some mission sent, but are now inclined to think it was the boat's treat for our benefit. Thanks.

One hour of daylight in the morning before landing gave a beautiful view of the Palisades on the west shore, and upper New York on our east—the "Bronx," do they call it? This looks like the new New

York, with solid walls of masonry, and streets like canyons chiseled through. Grant's monument, on Riverside Drive, looms up, overlooking the river. The magnificent river is getting astir with the day's life. Tugboats, ferry-boats, river steamers, ocean steamers, are going, coming, or anchored at the wharves, while the monuments of big business are seen in the skyscrapers of lower New York, the Woolworth Building being the last and greatest, 56 (?) stories.

Only one day in New York, and the night of that in New Jersey. A nephew and a friend comprise our list of calls—not half as many as were really intended. We did, however, find time to ride up Fifth Avenue, on the second story of a motor taxi and visit Central Park and the Metropolitan Art Gallery. We did not go up in a balloon, or an airship, but did take our first ride *under* the Hudson River.

The *Imperator* of the Hamburg American Line, the largest ocean steamer, lay at the Hoboken ferry. The next day we read of the fire that had swept her quarters that night.

Returning from New Jersey we thought it a good time to quit the big city. We could have staid longer,—still plenty of time on our ticket, and not short of money; but we began to feel the "lure" of the city. Like Jerusalem to the Jew, and Mecca to the Moslem, New York is the Mecca for big business, wealth, art, music, literature, the drama, fashion, pleasure, and politics.

If I staid a day longer, I might make it a week. I would quit while I could with good grace, so bade adieu and began the

WESTWARD, HO!

A night at Hornell gave us a visit with two nieces and our brother from Richburg, sick in the sanitarium. By this unexpected situation our plan to spend the Sabbath in Richburg was upset and in its place was substituted

CHICAGO.

Here we encountered the densest crowds of our tour. Up and down State Street the living current of humanity was going and coming. It seemed to me that it was mostly coming, and I wondered if I were on the wrong side of the street, and alone butting against the tide. I looked to the other side but could not make it out. All were on dress parade, and the stores and

shop windows had their best in view. How bewildering it was. One almost forgot whither he was bound, and stopped to gaze and dally by the way, like little children on errands sent, whose eyes and ears make them forget, and stop and play by the wayside. What a picture of all temptation that besets our path.

Up nine stories in the Masonic Temple we found the meeting-place of our Seventh Day Baptists; but this was not high enough to shut out the noise of traffic of the busy world below. May not the noise of our own individual worldly traffic and thought interfere with the voice of God and our true worship, even in the more quiet country or village church? The choir was practicing. Brother Wilcox came and said that I'd have to help give a report of Conference. The people gathered. By giving me first place on the program, I fear the brother found there was not much left for him to tell. But the people seemed to enjoy it. Then hand-shakings, renewing of acquaintance, Sabbath school, a night at Doctor Post's, with an evening call on Brother Ordway, a morning motor ride to the train with the Doctor's daughters, off for school, and we are on our way back again to the oven of Kansas.

Over the cornfields at Edelstein and West Hallock we looked to see if we could hail our friend, George Potter. Sorry we could not give them a Sabbath at West Hallock, with a message from Conference, and stir up their pure minds by way of remembrance.

Well, the rounds are made, and not a word about Conference, or the lone Sabbath-keepers. These must wait. I have already talked too long and said too little. There ought to be at least one lesson to be drawn from such an outing. It is this: It is a good thing to travel and get away from home sometimes. Besides a score of lesser things you can get ideas—big ideas it may be—and *ideas* make *ideals*, and the world is reformed and transformed by ideals. You may get out of ruts, and self-conceit, and perhaps other narrow, obstructive and selfish tendencies by seeing new peoples and things, and by taking other peoples' viewpoints upon life.

There are two classes that find it hard to leave home: those who think they are too poor, and therefore can't afford it, and

those who are so rich that they have to stay at home to take care of what they have. Strange, isn't it? Well, my advice is to break away and try it. And when you do go, go at the time of Conference or of some religious meeting.

The Ship.

M. E. H. EVERETT.

I swung little bonnie boy up on my knee;
We will talk of our ship, I said,—
And what will she bring when she comes into port

With her canvas all outspread?
"Oh, horses and horses," the red lips cried,
"And a thousand loaves of bread."

Yes, bread for the hungry in many a town,
And horses, black and white,
To carry our soldier boys away
To many a gallant fight,
And something lovely and something rare
For my bonnie boy's delight.

I kissed the dear little nodding head
And the dimpled curling toes,
With a gladness throbbing in my breast
That only the mother knows
Who shields in her arms, with loving prayers,
The sweetest thing that grows.

I rocked him, crooning a cradle song,—
"The ship floats out on the blue,
Sleep sweetly, love, for her sails are set
And her helm is guided true;
Some happy day she will come to port
With a treasure-trove for you."

And the ship came in one summer morn,
And what was the freight she brought?
Roses and lilies, sweet and white,
And pure as a maiden's thought,
And the daintiest little slumber gown
That a loving hand e'er wrought.

A pillow of lace for the golden head,
And slippers, white as snow,
For the little feet that never again
In dusty paths should go;
And all that she brought was for bonnie boy,
But he slept and did not know.

And she carried away his voice and his smile
And the gladness plucked from my breast,
And left but a strange and silent room
Where once was a merry guest,
And arms that must ache from emptiness
Till the Lord shall send them rest.

Judson, loaded with chains, and lying in a Burmese dungeon, was sneeringly asked by a fellow-prisoner of the prospect of the conversion of the heathen. His calm answer was, "The prospects are as bright as are the promises of God."—*Tarbell.*

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.
Contributing Editor.

Why Not Set a Good Example?

In a little folder that is addressed to the students by the faculty of Milton College, among several things relating to college life and conduct, attention is called to the fact that "young ladies should not be out later than ten o'clock in the evening, except when recognized college functions make later hours necessary or when a definite arrangement in some particular case for a known good reason has been made with the approval of the lady of the house where the student rooms. . . . Those who invite young ladies for the evening are requested to assist so far as possible in enabling young ladies to observe this regulation. It is suggested that parties and evening entertainments be prompt in beginning, and that when refreshments are served they be served before half past nine o'clock."

The folder comes to the editor of the Young People's department from President Daland, and in commenting upon the matter of late hours he says: "Colleges have the reputation of devoting too much time to pleasuring and the like. Our colleges—at least Milton—could more easily keep early hours if the Christian Endeavor societies and churches would help them by setting a good example. Our church socials and Christian Endeavor socials often hold meetings till late, and sometimes young men and women have to go home late, driving alone in buggies anywhere from 11 to 2 o'clock in the night. I wish the Christian Endeavor leaders throughout the denomination would start a campaign for earlier hours. We are trying to get our girls in at ten o'clock. We could do it more easily if the churches would not spoil it all by their late hours. Isn't there something the Young People's Board could do?"

Yes, there is something the Young People's Board can do. They can at least encourage and urge the various societies of the denomination to set a good example, as suggested by President Daland, by not continuing their social gatherings to an unreasonable hour. It has come to be the

accepted custom for all social functions to begin late and then be continued until an unreasonably late hour, and churches and Christian Endeavor societies are often censurable in this respect along with other organizations, when, as a matter of fact, they ought to be the first to set a worthy example in the matter. Late hours are demoralizing in more ways than one. In the first place, they always mean decreased efficiency in one's labor the next day, especially if it be mental labor, and in the second place, they expose young men and young women to temptations and dangers that are often positively demoralizing to morals and Christian conduct.

Shall we not as Christian Endeavorers set a good example, and cooperate with our colleges, by beginning our socials and entertainments at an early hour and closing them promptly at an hour within the limits of propriety? This is a matter that should be definitely looked after by the Social Committee of every society.

The Training Class for Ten Million Christian Workers.

Because there has been an apparent lagging of interest in Christian Endeavor in some instances, the assertion has been made by some that the Christian Endeavor has outlived its usefulness as an organization. But the facts set forth in Doctor Clark's Los Angeles convention address rather disparage the assertion. "At least ten million former members," says Doctor Clark, "are now active and useful in church work to a degree far in excess of what would have been their activity without their Christian Endeavor training." In other words, the Christian Endeavor has served as the training class for ten million Christian workers! Who can estimate the value of the Christian training that has been imparted and received through the Christian Endeavor?

But some will object that this is only a very large generalization. Let us come a little nearer to concrete facts and instances. Before Conference, when the present editor was preparing for the sectional meeting on young people's work, he sent out some twenty-five letters to various denominational workers, both pastors and others, containing this inquiry: "Has the Christian Endeavor as an organization outlived its usefulness? Should it give way to some

other organization better adapted to present religious conditions?" More than half of the twenty-five, to whom the inquiry was sent, answered the question directly. Twelve were decided in their opinions that the organization still holds a vital place of usefulness in the religious life of the church. One pastor—one of our strongest and best-loved men—rejoiced in the good work which the Christian Endeavor has done in the three churches of which he has been a pastor, covering a period of over twenty years.

Two workers qualified their answers somewhat, one of which in qualifying his answer gave a splendid testimony to the value of Christian Endeavor training in his own life. He expressed himself in these words: "I have a theory which, I confess, the facts do not altogether establish, that the Christian Endeavor as an organization has outlived its usefulness; in other words, the emphasis in these days seems to be placed more largely on Bible study, Sabbath-school work, and the educational side of religious work than on the emotional side. . . . Now I believe in the experience meeting thoroughly. I would not be the Christian today that I try to be if it were not for the training that I received in college prayer meetings and the Christian Endeavor meetings in my college days."

In view of these facts and this testimony, can we believe that Christian Endeavor is deserving of the accusation that its day of usefulness is over? But the fact can not be ignored, that there is a decided lagging of interest in Christian Endeavor in some of our churches. In an article, "Some of the Reasons," which will soon follow, we expect to point out some of the causes that are responsible for the apparent lack of interest and enthusiasm in religious work by our young people.

Advance Steps in Increase and Efficiency.

[One of the most important resolutions presented by the young people and adopted by Conference,—the one that really furnishes the working basis for the coming year,—was the one that embodies the recommendation "that the Efficiency Campaign as begun last year be continued throughout the year, and that in addition the Increase and Efficiency week, which

was recommended by the Los Angeles convention, be observed by our various societies." But in order to follow out the recommendation it is necessary that each society should know definitely what has been planned for, and what lines of activity are included in the Increase and Efficiency Campaign. In his splendid address, under the above title, at the great Los Angeles convention, Dr. Francis E. Clark, president of the United Society of Christian Endeavor, outlined the plans for the year in this great forward movement in Christian Endeavor. In addition to the plans outlined in his address, Doctor Clark has given us some wonderful history of a wonderful religious movement. Below we give Doctor Clark's message.—Ed. Y. P. W.]

Considering the average span of human life throughout the world, thirty-three years is reckoned as a generation of mankind. Thirty-three years ago, on the second of next February, the Christian Endeavor movement was born. It has, then, almost rounded out its first generation. It has seen children born, grow up through Junior and Intermediate and Young People's age to full manhood and womanhood, and take their places in all forms of activity and usefulness in church and community and state. It is well for us, as the second generation of Christian Endeavor work begins, to review briefly the past, and thank God for his abundant mercies.

OUR FIRST GENERATION.

It is difficult to get exact figures concerning an organization that has reached every quarter of the globe, whose members speak a hundred different languages, and whose statistics, if given this month, may be far below the mark next month; but it is safe to say that the one society of February 2, 1881, has multiplied one hundred thousand times, and the original fifty members have grown to five millions. In this enumeration I am counting those societies which have substantially the Christian Endeavor principles and methods, the great majority of which have the Christian Endeavor name and fellowship. If we reckon all those organizations that confessedly have drawn their inspiration from Christian Endeavor, though adopting different methods and principles, the reckoning

would be much larger than one hundred thousand societies and five million members.

The average generation of mankind throughout the world is reckoned at three and thirty years; but the average generation of *active* Endeavorers is much less than this, probably not more than six years, though many, I am glad to say, give to the cause many more years of active service. Undoubtedly, at a low estimate, fifteen millions of young people in these nearly thirty-three years have passed through the open door of Christian Endeavor.

CHRISTIAN ENDEAVOR MILLIONAIRES.

In these days we are inclined to reckon not in units or hundreds, but in millions. The millionaires occupy much space in our newspapers and in our national thought. Why should not Christian Endeavor reckon itself among the millionaires? not in dollars—alas, no! our friends have combined to keep the United Society and the World's Union poor, relying upon Providence, according to the old story of the minister and his parishioners, to keep us humble,—but there are other sorts besides the dollar millionaires.

At least ten million former members are now active and useful in church work to a degree far in excess of what would have been their activity without their Christian Endeavor training. There have been at least four million associate members brought to Christ and into church membership, in part through the influence of the society. At least twenty millions of dollars have been given to local church, missionary, and charitable objects by Endeavorers. More than fifty millions of young people's meetings have been held, with an aggregate attendance of at least one billion five hundred millions. At least one hundred thousand union meetings and conventions representing all evangelical denominations have also been held, with an aggregate attendance of fifty millions, giving a tremendous impetus toward interdenominational fellowship. These figures, enormous as they are, astounding as they may seem to some, have the power and eloquence of an understatement.

But who can reckon in millions or billions the amount of Christly activity in prisons and hospitals, on ships, among the

poor, in fresh-air camps, for Sabbath observance, municipal reform, civic betterment, temperance, social purity, for evangelism, Bible study, mission study, systematic giving, and for international peace and arbitration? Who can weigh, measure, or tabulate the religious influence and impulse of these generations of Christian Endeavorers? I have rehearsed them that we may record our gratitude to God, and that we may begin our next generation—get a "running start," as it were, toward our second three and thirty years with new courage, with new purposes, with higher aims for a larger and more substantial advance in all noble endeavors.

RESULTS IN EUROPE AND THE ORIENT.

During the past two years I have carried out a plan, which I had long cherished and prepared for, of visiting all the countries of Europe and the nearer East, doing what little I could to strengthen their Endeavor societies and to bring to them the realization and joy of our world-wide fellowship.

With this purpose in mind I have, since last we met in an International Convention, visited Germany, Holland, Norway, Sweden, Denmark, Finland, Russia, Austria, Hungary, France, Switzerland, Italy, Greece, Macedonia, Turkey, Syria, and Egypt; and in almost all these countries I have found at least the beginnings of a vigorous Christian Endeavor movement, and in many of them an aggressive and well-developed national organization.

The news that comes to us from the great lands of the Orient,—India, Burma, China, and Japan,—and even from the little island of the sea, is even more encouraging and hopeful, and tells us how exactly the simple, sturdy principles of Christian Endeavor are fitted, so far as we can see, to the needs of every race and language and tribe and kindred on the face of the earth.

An event of national importance of the past year is the revivification of our temperance and good-citizenship department, under the leadership of our beloved collaborer, Daniel A. Poling, on the broad, co-operative, non-partisan basis for which Christian Endeavor has always stood, an effort from which we may hope for so much for the purification of the dark and noisome cesspools of the nation.

(To be continued.)

The Best Year.

REV. HENRY N. JORDAN.

Christian Endeavor topic, October 18, 1913.

Daily Readings.

Sunday—By humility (Rom. xii, 3-10).
Monday—By cooperation (1 Cor. iii, 6-11).
Tuesday—By faithfulness (John xii, 20-26).
Wednesday—By following Christ (1 Pet. ii, 21-25).
Thursday—By hard work (1 Tim. iv, 6-16).
Friday—By soul-winning (Acts ii, 40-47).
Sabbath day—Topic: How to make this the best year in our society's history (Phil. iii, 7-15). (Led by the pastor.)

The Lesson:

(v. 7) What is gained by family relations, by a popular but formal religion, by an enthusiastic but a mistaken and misdirected zeal,—all these are as nothing when compared with Christ. Christ is all and in all.

(v. 8) "The knowledge of Christ Jesus my Lord." An intimate knowledge of Christ gained by a real Christian experience regenerates the desires, purifies and deepens the affections, enlarges the capacities of the soul, and makes one aware of a new order of existence.

(v. 9) "And be found in him." In Christ is the fullest expression of life. It is in Christ that the human will finds harmony with the will of God. Righteousness through faith in Christ is the only righteousness. In Christ is the power and grace for daily living.

(v. 12) "Not that I have already obtained, or am already made perfect." That which remains to be obtained is the fulness of the wonderful life in Christ. That perfection which is yet unattained is the righteousness through faith in Christ. Both are goals worthy of the utmost effort to gain; both offer a reward that affords unspeakable delight to secure.

(v. 13) "But one thing I do, . . . I press on." This is Christianity raised to its highest power. When he forgets the false, vitiating things of the past; when he ignores the flattering but deceitful allurements of the world; when he hurls aside every hindrance that retards the efforts to gain the highest honors, the Christian puts himself into the race to "lay hold of that for which he was laid of by Christ Jesus."

Only a little more than two months and then the records of 1913 will be closed. The history will be written, its record must

stand. So far some Endeavorers have thrown themselves, heart and soul, into making the society gain most and yield its utmost for Christ and the church. Some, practically, have been marking time. Others, only a few, have had a nominal existence, with little or nothing by way of achievement that justifies their name or existence. The state of each of the three classes may be characterized respectively as that of progress, of inertia, of dissolution.

There is still time, and it is *now*, to get into the work and to make the words "the best yet" an incentive for determined religious and spiritual effort. The Christian Endeavor occupies a vital position in organized Christian life and work. "This great far-reaching movement is to abide. . . . It is not an excrescence, much less a parasite feeding on other organizations. It has its roots down deep in the needs of millions of young people whose lives pulsate with aspiration, faith, and love, and long for the very thing which Christian Endeavor gives them" (Dr. William L. Burdick).

Young people, this year ought to be and can be the greatest era in the history of Christian Endeavor. Such magnificent opportunities under such favorable conditions never confronted the young people of any other generation. The times challenge the best of your mental, physical, and spiritual training and possessions. The inefficient are calling for the exercise of your efficiency. The weak are waiting to be invigorated by the impartation of your strength. Those in the darkness of sin and ignorance are longing for the light you may reflect from the Light of men. Will you accept the challenge, grasp thoughtfully the situation and help meet the world's needs? This you can do:

(1) By your best individual efforts. Promise yourself and your Master that *you will do whatsoever he would have you do*. The personal preparation of heart and mind will go far towards the betterment of society work and spirit. Become personally responsible for some definite work in the society. Make some wayward friend, some backward member the object of your prayer and kindly encouragement. Lend a hand in every good effort that tends to make better men, communities, and churches.

(2) By your best committee work. Committees are necessary. Their usefulness largely depends upon the motives and spirit of the members. The reason so many committees are inefficient, seemingly useless, appendages to the society, is because its members are not sufficiently informed or deeply interested in the objects of their committee work. Your Lookout, your Missionary, your Prayer Meeting committees, are they not concerned with big enough projects to challenge you to neglect their demands if you dare?

(3) By your best effort in the devotional meeting. It is hopeful and inspiring to attend a devotional meeting of the Endeavorers where each face of the Endeavorer is lighted with interest, each voice vibrant with a message from the heart, and each life fired with a great purpose. Thought, interest, purpose are evident. This leads us to conclude that the spirit of the meeting will rise just as high as your effort and spirit and no higher. Think out your messages beforehand. Pray out the problems, your own and the society's. Speak out the words of your convictions and aspirations. "Cut out" the mere reading or speaking of another's thought and words which you have not made your own.

"Seek to improve in the hardest ways, in public prayer, in testimony and in helping the church prayer meeting. Our best work will spring from the best motive, which is to please Christ." Let our motto be "This one thing I do . . . I press on."

"Therefore, press on! and reach the goal,
And gain the prize, and wear the crown;
Faint not! for to the steadfast soul
Come wealth and honor and renown.
To thine own self be true, and keep
Thy mind from sloth, thy heart from soil;
Press on! and thou shalt surely reap
A heavenly harvest for thy toil."
—Park Benjamin.

Meeting of the Young People's Board.

The regular meeting of the Young People's Board was held September 14, 1913, at 2 p. m.

Members present: Rev. H. Eugene Davis, F. I. Babcock, L. H. Stringer, Helen Cottrell and Carrie Nelson.

Professor Stringer offered prayer. Minutes of the last meeting were read and adopted.

The Treasurer's report was read.

Correspondence was read from Rev. R. R. Thorngate.

It was voted that the Board express through these minutes its appreciation of the faithful and efficient work of the Rev. H. C. Van Horn as editor of the Young People's department.

In accordance with a request that the Board arrange the program for the Young People's session at the Northwestern Association, it was voted that representatives of three Christian Endeavor societies—Walworth, Riverside and Fouke—be asked to write papers setting forth the benefits to their respective societies of the Efficiency Campaign; also that the Rev. L. C. Randolph be asked to give the address on that occasion.

The usual \$25 for Doctor Palmborg's salary was voted.

On motion F. I. Babcock was appointed a committee to see about the printing of stationery for use by the Board.

Adjournment.

CARRIE NELSON,
Recording Secretary.

News Notes.

ASHAWAY, R. I.—The Juniors held a social at the parish house, Wednesday night, September 17. There were about forty present, who greatly and hilariously enjoyed the games, the stunts, and especially the treat of sandwiches, candy and nuts. The society is being reorganized, and it is hoped that the many children now untouched by it may be drawn in and brought under its influence.—A called Christian Endeavor business meeting was held at the home of the president, Miss Anna Crandall, Monday evening. There was a good attendance. Reports were presented and the conditions of our society discussed. Plans of the coming of International Field Secretary Lehmann were talked over, and the meeting adjourned with the members in a more hopeful frame of mind. The attendance and spirit of the meeting the Sabbath afternoon following this meeting was very noticeable.—Pastor Van Horn has been preaching at Quonocontaug at the Sunday-morning services through September. He has also continued his regular Sunday-afternoon appointment at Laurel Glen.—Rev. E. B. Saunders has been supplying the Second Hopkinton pulpit Sab-

bath mornings through September, and at Bradford Sabbath afternoons.—Four of our members have returned to school at Alfred—two for their last year, one for his third, and one for her first year.

RIVERSIDE, CAL.—The Riverside Christian Endeavorers are not dead, but very much alive. There were fourteen of our members attended the Los Angeles convention, and the inspiration that we got from it has not worn off yet.—The Christian Endeavor had a clean-up night at the churchyard and after three hours of hard work, the girls served picnic supper.—Each member of the Christian Endeavor has pledged himself to take a five-cent piece and make it grow into dollars for a missionary fund. This is to start a fund for a missionary to be sent to the African field. Other societies join us.—One of our faithful members, Charlie Davis, has gone to Milton to enter college. Our best wishes go with him.—Glad welcomes are waiting for Mr. Severance and family.—The quarterly meeting was held at Los Angeles and was well attended by the Riverside and Long Beach folk.—The Sabbath school held its picnic at Fairmount Park, September 1. The following mention of it appeared in the *Riverside Press*:

Members and friends of the Seventh Day Baptist church to the number of eighty gathered yesterday in the cool shade of Fairmount Park for their annual picnic. A committee comprising Mrs. S. Davis and Miss Mary Brown saw to the entertainment of the Sabbath-school children during the afternoon.

At 6 o'clock the sumptuous picnic repast was spread under the trees by the lake, and the entire company enjoyed a care-free hour of social intercourse. Sabbath-school Superintendent P. B. Hurley was master of ceremonies and introduced the various participants in the informal after-dinner program. The program was as follows:

Reading—Esther Olmey.
Song—S. R. Davis, composed by himself.
Children's Story—Mary Brown.
Reading—"The Difficulties of Getting a Pastor"—Mrs. Coon.
Music, quartet comprising P. B. Hurley, R. C. Brewer, Lee Davis, Elverson Babcock.
Readings—Glenn Osborn of Long Beach.
Reading—Elverson Babcock.
Music—Quartet.

Following the program the picnickers joined in singing old favorite songs, led by the quartet.

Sympathy is one of the most misused words in our language; to suffer with one is a test of friendship.—G. W. Parker.

DENOMINATIONAL NEWS

NILE, N. Y.—Pastor Simpson has gone to the Northwestern Association as a delegate in place of Walter Greene, who goes to Little Genesee to attend the funeral of his aunt, Miss Mary Lackey.—*Alfred Sun*.

Rev. E. D. Van Horn, pastor of the S. D. B. church in New York City, was a Milton visitor last week. He was on his way to the denominational association meeting which convenes this month at Nortonville, Kan.—*Journal-Telephone*.

LITTLE GENESEE, N. Y.—The entertainment given by the Iowa Ladies' Quartet at the church last Tuesday evening was not as largely attended as was hoped, owing to the rain. Those who did attend enjoyed a very sweet and wholesome entertainment.—*Alfred Sun*.

Rev. Geo. B. Shaw and wife, Mr. and Mrs. S. L. Clement, Mr. and Mrs. R. O. Babcock and two children, Mrs. Eva Hill, Leto Hurley and Esli Maxson left Wednesday morning for Nortonville, Kan., to attend the Northwestern Association of Seventh Day Baptist churches.—*North Loup Loyalist*.

Bobbie used to call very often on a certain old lady, and she always gave him a piece of cocoanut layer cake. But one day, as she expected company for tea, she decided not to cut the cake, and therefore none was offered Bobbie.

He waited and waited for his usual treat, till finally it came time for him to go.

"I believe I smell cocoanut cake," he remarked wistfully, rising from his chair and looking toward the kitchen.

The lady laughed, went to the pantry and cut him a very tiny slice. Bobbie thanked her and said, "It seems strange that I could smell such a little piece, doesn't it?"

"When I look at my congregation," said a London preacher, "I say, 'Where are the poor?' When I count the offertory in the vestry I say, 'Where are the rich?'"—*Boston Transcript*.

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON III.—OCT. 18, 1913.

THE REPORT OF THE SPIES.

Lesson Text.—Numb. xiii, 1-3, 17—xiv, 25.
Golden Text.—"If God is for us, who is against us?" Rom. viii, 31.

DAILY READINGS.

First-day, Numb. xiii, 1-25.

Second-day, Numb. xiii, 26—xiv, 25.

Third-day, Numb. xiv, 26-45.

Fourth-day, Numb. xv, 1-21.

Fifth-day, Numb. xv, 22-41.

Sixth-day, Numb. xvi, 1-22.

Sabbath day, Numb. xvi, 23-50.

The Teaching Function of the Y. P. S. C. E. and of Other Organizations of the Church.

REV. R. R. THORNGATE.

Paper read before Sectional Meeting on Sabbath School Board Interests, General Conference, August 19, 1913.

Since the Sabbath school and the Y. P. S. C. E. practically comprise all the distinctively religious organizations through which religious instruction is given in the churches of our denomination as a whole, and since the time allotted to each speaker is necessarily so short, whatever I have to say will be confined to the Y. P. S. C. E.

One fundamental fact must be kept in mind, and that is as to what is primarily comprehended in the Y. P. S. C. E. as an organization. The fact is that the Y. P. S. C. E. has as its chief object the development of the devotional and inspirational life of the young people who constitute its membership—a fact that is apt to be forgotten by those who are disposed to criticize the practical results accruing from the organization.

Doctor Clark, the founder of the organization, himself says of the purpose and object of the society: "The Society of Christian Endeavor is a purely religious organization, though there may be social features, literary features, and musical features connected with it. In fact, the society is meant to do anything that the church wishes to have it do. The scope of its energies is almost limitless. It may relieve

the destitute, visit the sick, furnish flowers for the pulpit, replenish the missionary treasuries, build up the Sunday school, . . . etc. The inspiration for all these manifold forms of service comes from the weekly prayer meeting, which is always a vital matter in a Christian Endeavor society. The prayer-meeting pledge, while no uniformity of language is insisted upon, binds the young disciple to daily private devotions, to loyal support of his own church, and to attendance and participation in the weekly prayer meeting, unless prevented by a reason which he can conscientiously give to his Master. This, perhaps, is the most vital and important thing in the society" (Gladden, *The Christian Pastor*, pp. 316, 317).

That much good has resulted from the application of this fundamental principle of Christian Endeavor is not to be controverted, for the declaration and confession of one's religious aspirations undoubtedly has great value in stimulating the spiritual life; but it also has its dangers. For a number of years it has been my conviction that the inspirational declarations expressed in the regular Christian Endeavor prayer meeting have been, in most societies, all out of proportion to the actual activities that have been converted into practical, Christian service. More than that, this constant declaration and confession of spiritual emotions and purposes, without being put into action, has, in my opinion, resulted somewhat in monotony and lessened interest, and thus, to some extent, accounts for the decreased attendance so noticeable in most societies.

That our young people need training and instruction in religion and morals, and that it is our desire that they should have such, is a fact that needs no elaboration, but in just what way and by what means this shall be accomplished is quite another thing. Valuable as is the work of the Sabbath school, I believe that it is possible to increase and supplement religious education in a marked degree through the Christian Endeavor. And this can be done, it would seem, without in any way hindering or vitiating the fundamental purpose of the organization. In fact, I believe that if more of time was given to teaching work in the various societies it would be the means of preventing an excess of the purely inspirational element.

Although I am not aware that it is being done to any considerable extent in the several societies, it would seem that in addition to exercising the devotional feature, the Christian Endeavor affords an excellent opportunity for the teaching of Christian ethics, the study of sociological problems, missions, denominational history, and so on. Not yet having reached that ideal stage in religious education where we are able to maintain religious day schools, and with the limitations that are necessarily placed upon the Sabbath school, the teaching opportunities open to the Christian Endeavor have been but little appreciated by it as an organization. Out of some thirty-five societies reporting to the Young People's Board last year, with an active membership of nearly a thousand, only six Bible study classes were reported, with but seventy-nine members enrolled. Other than this, I am not aware that any purely religious educational work is being attempted by the different societies. And yet with no place for these things in the regular Sabbath-school curriculum, where better could they be taught than in the Christian Endeavor?

As between the two branches of the organization, it has been my observation that the teaching function is exercised to a much greater degree, and with much more efficiency, in the Junior societies than in the Senior and Intermediate branches. Having had two children who early came under the teaching of the Junior society, and after having carefully observed the workings of two or three different societies, if the alternative was required of me to choose as between the value of the religious instruction received in the Junior society and the Sabbath school, it would be necessary for me to declare in favor of the instruction received in the Junior. Possibly this may seem to be an extreme statement, but the lasting impression for good made upon my own children by the teaching which they received in the Junior prompts the statement. Yet there are those who feel that the instruction given in the Junior makes superficiality a danger because of the methods employed. But I believe that the facts in the case do not warrant the criticism. It is also felt by some that the work of the younger branches would better be turned back to the Sabbath school. But here, I think, two important facts are over-

looked. In the first place, in the very nature of the case, not enough time can be placed at the disposal of the Sabbath school to include the additional instruction that is given through the Junior. In the second place, being held in the afternoon as the Junior is in most places, it affords a means of escape for the pent-up energy of child life which manifests itself in the course of a long Sabbath afternoon, and at the same time furnishes a splendid opportunity to direct it into right channels. In order to possess those facts of detail, such as the great historical events, the memorizing of certain choice portions of Scripture, the books of the Bible, the names of Bible heroes, and so on, all of which are essential and conducive to intelligent Bible study in later years, they must be impressed upon the child during a receptive and impressionable age. And the Junior society seems to furnish this opportunity to a degree that the Sabbath school does not. As a rule, there is more of spontaneity and enthusiasm manifest in the Junior than in the Sabbath school. This is due in part to the fact that teachers are not confined to set instruction, but are given more freedom and latitude in the choosing of such material as may be interesting and adapted to a given group of children. But just here a word of warning is needed as to the choosing of teachers. Immature and inexperienced teachers should never be selected, but should be chosen from among those who have sympathy and experience with child life, and above all, who have a definite, abiding Christian experience of their own.

The Junior Christian Endeavor is not open to the criticism to which the Senior society is for the very reason that the teaching function is exercised in such a way that the children are being continually led on in the acquisition of religious truth and training and at the same time the devotional spirit is being encouraged and fostered. Had this method of instruction been continued up through the Intermediate and Senior branches, I believe that much of the lagging interest in Christian Endeavor might have been averted, to say nothing of the inestimable value of the additional religious instruction and information that might have been acquired during the time that has elapsed since the founding of the organization. But with the increased impetus for religious education which is so

marked a feature of the present time, the educational opportunity of the Christian Endeavor would seem to be at hand, and in improving the opportunity it need in no way infringe upon or overlap the work of the Sabbath school. In whatever I have said I would in no way wish to be understood as disparaging the work of the Sabbath school. Until we shall have reached that point in religious education where we shall equip and maintain religious day schools, it seems to me that the Sabbath school and the Christian Endeavor should complement and supplement each other in the work of religious education. There is need for the coordination of the religious forces of the church, and the feeling ought always to be discouraged that this society or that society, or this class or that class, is maintained for the exclusive benefit of a given few. It should be clearly understood that the numerous societies and classes represent the various means for the upbuilding of the church of Christ of which *they* are but a subordinate part.

Marriages.

DAVIS-SAUNDERS.—At the home of the bride's parents, in Hornell, N. Y., at 3 p. m., August 13, 1913, by Rev. M. G. Stillman, Mr. Erlo Booth Davis of Jane Lew, W. Va., and Miss Jessie Saunders of Hornell, N. Y.

JARVIS-SAUNDERS.—At the home of the bride's parents, in Hornell, N. Y., at 3 p. m., August 13, 1913, by Rev. M. G. Stillman, Mr. Roy H. Jarvis of Jarvisville, W. Va., and Miss Frances Saunders of Hornell, N. Y.

CLARKE-KENYON.—At the home of the bride's parents, Dean and Mrs. A. B. Kenyon, in Alfred, N. Y., September 10, 1913, by Pastor William L. Burdick, Mr. Ford S. Clarke and Miss Agnes Kenyon, both of Alfred, N. Y.

WAKEFIELD-PETERSON.—At the home of the bride's parents, Mr. and Mrs. F. E. Peterson, Pipestone, Minn., September 17, 1913, Miss Helen M. Peterson and Mr. Earl E. Wakefield of Pipestone. The ceremony was performed by the bride's father.

Deaths.

BASSETT.—Stillman J. Bassett was born May 22, 1831, and died at the home of his niece, Miss E. B. Mason, in Leonardsville, N. Y., September 18, 1913, aged 82 years, 3 months and 25 days.

Brother Bassett was one of a family of eight, all of whom have preceded him to the spirit

land. In early manhood he was married to Miss Jane Burdick of West Edmeston, who shared with him the joys and sorrows of life, until ten years ago last June, when she was called and he was left to tread the rest of the weary way alone. Being childless he found a home with his niece, where he passed to his rest as above noticed.

In 1876 he made a profession and joined the Leonardsville Seventh Day Baptist Church. To this church he has been loyal in his support and faithful in his attendance, until failing health compelled his absence; and from his faithful Christian life, we cherish the fond hope that his membership is now with the church triumphant.

Funeral services at his late home, and burial in the West Edmeston Cemetery, Sabbath afternoon, September 20. J. T. D.

DAVIS.—Theodore Gardiner Davis Jr., was born in Plainfield, N. J., November 2, 1908, and died September 24, 1913, in the same place, being almost five years of age.

He was the oldest of three children of Theodore Gardiner Davis and Anna Sullivan Davis, and grandson of the Rev. and Mrs. David H. Davis, now of Shanghai, China. He was struck by an automobile Monday afternoon, September 22, about five o'clock, as he was playing in the street in front of his home, and received a fracture of the skull from which he died at Muhlenberg Hospital after thirty-one hours of unconsciousness. He was a bright, sturdy, happy boy, like other children, dearly beloved by teachers, friends, and playmates. Funeral services were held at the home on Thursday, September 25, and interment was made at Hillside Cemetery. E. S.

The Burning Bush.

"The place whereupon thou standest is holy ground" was the subject of Rev. George W. Hills, pastor of the Seventh Day Baptist church. In part he said:

Take a careful look backward across the wide gulf of the millenniums of time, and half way around the world, and get a good view of that old man down in the wilderness by the acacia bush that is not consumed by burning. He has the long gray beard and flowing locks of a patriarch. His loose robe and shepherd's crook suggest his occupation. He once lived in the chief city of the greatest nation of his day. He was a member of the royal family and stood high at court. He is now an "old has-been," "an old failure," who has "miss-ed his career." He has been "a nobody" for half his lifetime, so the world decides. But how? Why?

Because he has high ideals—too high for his day. He has strong convictions

(Continued on page 448.)

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

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A. E. Babcock, Lock Box 1163
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Theo. L. Gardiner, D. D., Editor.
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(Continued from page 447.)

of right, honor, duty and manhood. That is how. He "chose rather to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season."

That eighty-year-old man has been watching sheep in the deep wilderness solitudes and communing with God so long that he has become slow of tongue but quick of conscience. But has he really outlived his day? Has he no future to hope in? "Nothing," say the modern church committee in search of a pastor, and the business house that is looking for a new man.

But notwithstanding all this, the Lord, the Hebrew people and the world appeared to need his services. Out of the flame came words that startled him: "Moses, Moses, take your sandals off, you are standing on holy ground."

Is the day of burning bushes and the voice of God and holy places past? By no means! They keep coming, though not in the same manner and appearance as they came to Moses. Every bush of opportunity that confronts us, flames with calls to duty, to a climb to higher ideals, to say kind words, wear a smile and lend a helping hand to our fellow toilers in the wide field of the world's work—they are our burning bush, our voice from God and our holy ground.—*Los Angeles Examiner.*

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See the long-drawn generations
Onward into darkness go,
Moaning out their lamentations,
Bending 'neath their sin and wo.
Christ, the Light, waits to illumine them;
Christ, the Healer, waits to save;
Who will go ere death shall doom them?
Speak the words of life he gave?

"Ho, ye hungry; ho ye thirsty;"—
Listen to his gracious call—
"Come and drink the streams of mercy;
Freely drink; here's life for all."
Pray for heralds to declare it,
"Bride and Spirit both say, Come;"
Pray for hands this work to share it,—
Bring these ransomed exiles home.

Lord of harvest, make us lab'ers,
Who shall in this reaping share;
Counting all men as our neighbors
Send thy message everywhere:
Roused from ease, Christ our vocation,
All things loss so Christ we give—
Bearers be of his salvation—
Thus we prove 'tis Christ to live.

Brimfield, Mass.

—CONTENTS—

EDITORIAL—Good Days at Nortonville; Straightening Out the Wrinkles; The Seminary and the Colleges in the Association; Sabbath Eve at Nortonville; Sabbath at Nortonville; The Last Day at Nortonville; The Farewell Meeting	449-457	as An Enterprise; Religious Education Through the Christian Endeavor; Missionary Heroism of Today; Advance Steps in Increase and Efficiency; Becoming Missionaries	467-473
MISSIONS—Seventh Day Baptist Missionary Society—Report of Board of Managers	458-460	CHILDREN'S PAGE—What Do They Say (poetry); The Bear and the Boy	474
The Extension of Education	460	Our Denominational Auto—The Carburetor	475
Faith's Holy Light at Sunset	463	General Conference	476
WOMAN'S WORK—All Faithful Souls (poetry); The Twentieth Century Fund	464	SABBATH SCHOOL	478
Pulpit Supply Board	465	Quarterly Meeting, Walworth, Wis.	478
YOUNG PEOPLE'S WORK—Christian Biography		Program of Southwestern Association	478
		MARRIAGES	479
		DEATHS	479