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SABBATH RECORDER, PLAINFIELD
NEW JERSEY

The Sabbath Recorder

MISSION HYMN.
JOHN FRANKLIN BROWNE.
(Tune: Autumn.)

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.

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The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 13, 1913.

WHOLE NO. 3,580.

Good Days at Nortonville.

The days spent at the association in Nortonville were filled with good things and both those who remain after the meetings are over and those who go will hold pleasant and helpful memories of them. There were showers of blessing. It does not seem as though the church here could suffer soon from spiritual drought after these practical, spiritual and uplifting meetings. All through the sessions were scattered most excellent services of song and praise and testimony. The number capable of leadership in songs of praise made it possible to have a new leader at almost every session. Mrs. Eva Hill of North Loup, Neb., with her years of experience in evangelistic work, was a great help, as were also Rev. L. C. Randolph and Rev. Geo. B. Shaw, whose familiar voices were heard at almost every session. Three members of the "original quartet" were there, and aided by Rev. Edgar D. Van Horn, the boys again stirred all hearts with their gospel singing. Several young ladies, in solos, duets and trios, favored us with songs, and a mixed quartet and a fine large choir did much to make the association a success. Rev. W. D. Burdick and wife also sang together in their usual inspiring way. Thus, from first to last, the association was blessed with most helpful services of praise.

TRACT SOCIETY'S HOUR.

After the corresponding secretary's report on Thursday afternoon, the main place on the program was given to the work of the Tract Society. After a brief statement by the editor regarding the work of the year, the lone Sabbath-keepers' movement and the way they had rallied to the financial help of the board, all were urged to ask any questions or make suggestions. Rev. George B. Shaw of North Loup, Neb., spoke upon "Best Methods of Spreading Sabbath Truth." This address was a practical one, full of suggestions as to the various ways in which Sabbath truth is

promoted among men. (1) Good Sabbath-keeping. The power of example in the line of true spiritual Sabbathism is one of the surest ways to promote Sabbath truth. (2) Constant living. Inconsistency in the life of the Christian will hinder his being successful as a promoter of the Sabbath, no matter how strict he may be in that particular matter. (3) Sabbath truth will be advanced by holding our own young people. (4) This truth will be advanced by the use of books, tracts and the SABBATH RECORDER. (5) Individual personal work. (6) Public addresses. (7) A combination of all these methods, especially those of 4, 5 and 6 given above. Brother Shaw showed the folly of simply planning for work, without working the plan. He urged upon our people that they must not only plan for the work of spreading Sabbath truth, but faithfully work their plan. The Tract Society's work was also taken up a day later and an interesting discussion was enjoyed by all.

THE FIRST EVENING.

After a spirited song service led by Rev. L. C. Randolph, and a duet by Rev. W. D. Burdick and wife, Brother Burdick preached an excellent sermon, from Luke xix, 10: "For the Son of man is come to seek and to save that which was lost."

Before beginning the sermon Brother Burdick spoke of the inestimable value of our annual meetings, such as the associations and the Conference. There are three things that should be emphasized in all these gatherings. (1) We here learn the needs of our boards, and these boards desire to know what the people wish them to do. Such meetings should strengthen the ties between the people and those appointed to carry on the work of the denomination. (2) These gatherings should be spiritual feasts. We need revivals, real pentecostal seasons, that shall bring us nearer to God and to each other, and give us new courage for our work. (3) We should feel more than we do the need of

more workers in the vineyard of the Lord. We must lay the burdens of our work upon the hearts of our young people, hoping that many will be moved to enter the fields. The evening meetings of this association are especially devoted to the work of spiritual upbuilding, and we should make the most of them.

Only the gist of the sermon can here be given. It was a strong plea for efforts to save the lost. But the speaker made the lost to include not only those who are out of Christ, but also the inefficient. There are many lost people in the world, and there are many inefficient Christians. Multitudes have a poor conception of salvation. The Son of Man came to save life, and to conserve our physical, mental and spiritual powers. This "saved life" is the easiest life to live.

TESTIMONIES.

The testimony meeting that followed this sermon was also filled with good things. The trend of thought in several instances was to the effect that we have been found by the Saviour and saved, not merely for heaven at last, but for service here. A few testimonies are worthy giving here:

"It is fifty years since I gave my heart to God. I feel that the inefficiency is great because I have not done all I might have done for him."—"The best thing that ever came to me came when I found I was not ashamed of Christ. I was always afraid to stand up for him and testify to his love, but when I found him filling my heart, I was no longer ashamed."—"I always wanted to be a Christian, but never came fully out. I was troubled over the Sabbath, and put off deciding because friends opposed me. Finally I gave up and accepted the Sabbath, and the troubles were all healed and sunshine came as never before."—"The one who will not yield all to the Master will have a downfall. We can not kick against the conviction that we should go to work for God."—"Lord, stir to the depths the young men of the denomination, that they may enter the Master's service."—"It is folly to sit down and lament over the failures of the past. The only thing now to do is to forget the failures and the hindering things and press forward in the work."—"Christ never misses those who seek him. He always finds the seeking soul."

Straightening Out the Wrinkles.

At the close of the session on Religious Education, Rev. J. S. Kagarise, delegate from the Southeastern Association, preached from the text, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. v, 27). The figures of speech in the verse quoted were turned to good account in showing how to smooth out the wrinkles in church matters, and clear off the spots and blemishes that sometimes come upon the church. The processes of cleansing and washing in home life—the laundry work, whereby every spot is removed and clothes are made clean—were referred to in order to impress the thoughts in the text regarding the purifying of the people of God. Then, as in the laundry work, the cleansing is only the beginning, for the wrinkles must all be smoothed out. In this part of the sermon the need of careful and painstaking tact in church work was forcibly presented. The iron that is to smooth out the wrinkles must be warm but not too hot. If the iron is too hot more harm than good will be done, and the garment may be completely ruined. The practical common sense method of dealing with people where differences exist and where troubles are to be settled, which Brother Kagarise presented, was pleasing and helpful.

In the afternoon of Friday, after a praise service by Eva Hill, and a beautiful song by three young ladies, entitled, "Cast Thy Bread Upon the Waters," came the sermon by W. M. Simpson representing the Western and Central associations. Brother Simpson is a new man among the delegates, one of "the boys." His home was Jackson Center, Ohio, and he is now a member of the theological class in the Seminary and pastor of the church at Nile, N. Y., where the next association is to be held. Before beginning his sermon he spoke of his appreciation of the blessings received from this intercourse with the brethren and churches as association delegate. He referred with feeling to the tender ties that bound him to his former pastor, Rev. W. D. Burdick, who assisted him in the introductory services and sat with him on the platform.

Brother Simpson's text was, "Sir, we would see Jesus" (John xii, 21). Christ

was glorified by the "way of the cross." In the coming of these few men to see him, the Lord foresaw something of his future glorification.

Many more than we know are still longing to see the Christ. They need some one to show him to them. Could we even see their hearts, many regarded as criminals would be found longing for the Christ and for his salvation, and many doubters are not satisfied without him. We can not help them to find him until we have found him ourselves.

Many of us have defects of vision. We can not see things well without the aid of lenses. This is true also of spiritual vision, and we need the aid of the Spirit of God, if we would see Jesus as he is. No distorted lenses can reveal him in his true light.

Where shall we find Jesus? In the place of service and in the place of prayer. When we have found him ourselves, and he fills our hearts, it will be easy to introduce him to others.

If you were to paint a picture of the Christ what would it be? of Christ the child, or as you see him among the children, going about doing good? Would it be a picture of him in Gethsemane or on the cross? Really we are painting the Christ picture every day of our lives. The real idea of Christ which the world obtains comes through the lives of those who, by their deeds, interpret him to others. Do we paint Christ so poorly that the world does not recognize him?

It takes a lifetime to complete a great masterpiece. So it will take a lifetime for us to complete the image of Christ. We are the world's Bible, living epistles known and read of men.

The Seminary and Colleges in the Association.

On Friday morning the topic was "Advantages of a Christian Education." W. M. Simpson, pastor at Nile, N. Y., and member of the theological class, had charge of the hour. He paid a beautiful tribute to the spirit and work of the teachers in our Seminary and spoke of the blessings the young men had received while studying there. He brought a message from Dean Main asking the people to pray for laborers to be sent into the fields. We need young

men for the ministry, and the Seminary needs the sympathy and aid of all our people.

Rev. Edgar D. Van Horn gave an interesting talk of the experiences of a Western boy in the East, and expressed the wish that any one in doubt about the aim and spirit of the Seminary could just drop in and see the class and teachers at work and in their prayer meetings; he felt assured that thus all doubts would be removed. Then followed good words by several brethren regarding all the schools. The mission of our colleges is to the world, as well as to ourselves. Education that leaves God out is a great mistake, and the great world needs the Christian schools. Without this the best in education will be lost. Godless schools are a calamity. They unsettle faith and undermine the foundations. All our own teachers are especially anxious that the cause of Christianity shall be promoted in our schools and our Seminary. They all have the cause of God at heart.

An interview like this upon the great problem of religious education should result in much good. There should be more loyal hearts throughout the denomination for every such discussion. And there should also be more ready hands to furnish the needed aid without which our schools must be handicapped in their work.

Sabbath Eve at Nortonville.

Rev. W. D. Burdick, leader of the praise service, announced the hymn, "There shall be showers of blessings," and when the large audience had sung it with a will, the association prayer meeting had made a good start. Then came, "Pass me not, O gentle Saviour," and as the last notes died away, one of our well-known pastors spoke of the favorite hymns that move the heart. This one was always precious to him because, when a boy sleeping with his older brother in a dark chamber, his brother, whose heart had just been touched in prayer meeting, lay in the darkness and sang that song. The words, "Saviour, Saviour, hear my humble cry, while on others thou art calling, do not pass me by," so moved him as he listened, that he too sought and found a precious Saviour.

Rev. George B. Shaw led the conference meeting. The text for the evening was:

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke xii, 32).

In harmony with this text the people repeated the Twenty-third Psalm in concert, and a mixed quartet sang an appropriate song. Brother Shaw dwelt briefly on the thoughts suggested by the words, "flock," "Father," and "kingdom," of the text. The Shepherd's help referred to in the Twenty-third Psalm, the "Father" who noteth even the fall of a sparrow and therefore cares for his children, and the "kingdom" in which they shall be kings and princes, all offered as free gifts to us, were beautifully explained. The promises of help in trouble, of provision for the needy, of uplifting for the lowly, and salvation for the sinner are all suggested in the text and in the psalm. In every condition and time of need, one may say, "Fear not, little flock." The wandering sheep out in the desert is also loved and sought by the good Shepherd. Our boards, in debt and in trouble, may say, "Fear not, little flock." Seventh Day Baptists too, a little flock, may know as surely as the Sabbath truth is true, that it is their Father's good pleasure to give them the kingdom.

Sheep should not run away from the Shepherd, the son should not run away from the Father. But if any son is in the "far country," he may know the Father loves him and wants to give him the kingdom just as soon as he comes to himself. It is a dangerous thing to go away from our heavenly Father. Of those you knew in childhood who went away into sin, how many ever came back? Most of those who continue in the far country until old age, die in their sins.

After this impressive talk many precious testimonies were given, some of which we record here: "We can not be mammon-minded and be saved, but if we seek first the kingdom, we shall be delivered."—"As this Sabbath begins, we ought to have the very best feast since the meetings began."

"There were ninety and nine," was started by some one and all joined in the dear old song. "We can not tell what may be the results of Christian work. One campaign by the original quartet seemed so fruitless that we were discouraged. But out of that very work came our brother, Edgar D. Van Horn, to work in the Christian ministry; so there came a great suc-

cess out of what we thought was a failure."—"It is worth while to work for one soul. Ministers should not be discouraged when their congregations are small."—"I wonder if the world has to be told that we are Christians? There should be no doubt about this. Our lives should make it self-evident."—"I am glad I can feel that the Lord is my Shepherd. The Bible uses the words 'my,' 'I,' 'he' and 'me' all through."—"It is a blessed thought that the Shepherd left the ninety and nine and sought me until he found me."—"It is a great thing to keep the sheep from leading away others from the flock."

Here a friend told how he became concerned about his soul and sought the Saviour. When he went away to pray, his wife followed and joined him in seeking salvation; so they started together. It was a happy day for the home when husband and wife both found the Saviour.

"I wish I could tell how much help I have received from these meetings."—"No matter how weak my efforts are, nor how slow my progress, God knows I am trying to be true."—"I would not exchange my covenant with Christ for fame, power or pleasure."

The lateness of the hour made it necessary to close the meeting. Our readers do not need to be told that it was a precious season. Two days of this interesting association have gone with their records into eternity. Many hearts have been touched by the Spirit's power, and the Master of the feast has broken unto them the bread of life.

Sabbath at Nortonville.

The services of the Sabbath began with the Sabbath school at 9 o'clock. Thirteen classes made every available room, both in the church and in the parsonage, like a busy hive of industry. The large Baraca class of young men occupied the largest room in the parsonage, and the boys showed a deep interest in the work. The report at close of school showed in the thirteen classes of the Sabbath school an attendance of 129 members and 45 visitors—174 in all. The number of chapters in the Bible read during the week aggregated 407, and the collection was \$6.12.

At the close of the session the ministers present were invited to stand in line before

YOUNG PEOPLE'S HOUR.

The afternoon of Sabbath was given to the young people. The old quartet was always greeted with pleasure whenever it appeared, and during this hour its songs were especially good.

The principal thing on this program was the excellent address of Rev. L. C. Randolph. Would that all the young people could hear such talks. Brother Randolph began by saying, "You can trace the good and the bad influences in a young man from his childhood." Many a boy can trace his good from his mother. The bad usually comes from outside influences. Some of the worst things in many a boy's life can be traced to the influences of his father's work-hands telling vile stories.

The opportunities for young people are far better now than they used to be. The Christian Endeavor movement has wrought a great change. Brother Randolph insisted on the three organizations or departments in Endeavor work; one for the juniors, one for the intermediates, and another for the seniors, so that every hour of a boy's life might be filled with good while passing the dangerous years of temptation so sure to come. The key-note of the Sabbath-morning services is worship; that of the prayer meeting is testimony; while that of the Christian Endeavor is service. "Would that I could help every boy and girl to see the present in the light of twenty years from now. O that the young people could realize what life means."

If the Efficiency Campaign is to be effective we need systematic and broad views of the social situation. We must take a Christian survey of the entire field of amusements, and fill our lives with the good and the helpful until there is no room for the bad. We must fill our heads and hearts with good literature until we care not for the dime novel. I knew of a Christian who spent some time playing checkers with a young man until he beat him, and then asked him to be a Christian, and won him. Let the world know that the best thing in the world is the Christian life. The speaker told of a man who was driven to skepticism and who drifted away from the church, because when a move was made for the church to furnish harmless amusements for its own young people, the mem-

the school, and Pastor M. B. Kelly introduced them to the children and young people.

The sermon at eleven o'clock was by Rev. Edgar D. Van Horn, delegate from the Eastern Association. The Scripture lesson was from Isaiah's writings regarding the Sabbath day, and the sermon was upon the theme, "The Spiritual Value of the Sabbath as a Gift From God."

Just before the sermon Pastor Kelly announced the arrangements for his next Sabbath's services, and appointed some of his church members to take certain parts assigned them. One was to have the topic, "Impressions from our preachers"; another was assigned, "Best things of the association"; and a third was asked to speak of "The outlook for the future."

We have the promise of Brother Van Horn's excellent sermon for our Sabbath Reform department, so we need not review it here. At the close of the sermon the congregation was given quite a surprise by the marriage of two of their members, Miss Ruth Babcock to a Mr. McClure who had recently embraced the Sabbath and united with the church just before the morning service. The surprise was complete. The ceremony was beautiful and the music good. Many joyous congratulations were given the bride and groom, and all were pleased with the work of the morning. The closing anthem, just before the wedding, was so good in words and sentiment, we give it here.

"In the secret of his presence
I am kept from strife of tongues,
His pavilion is around me,
Within are ceaseless songs;

"Stormy winds his word fulfilling,
Beat without but can not harm;
For the Master's voice is stilling
Storms and tempests to a calm.

"In the secret of his presence
All the darkness disappears;
And the sun that knows no setting
Throws a rainbow on my tears.

"So the day grows brighter,
Broad'ning to the perfect noon;
And the heart grows ever lighter,
Heaven is coming near and soon."

At the close of the anthem, while the platform was being cleared of the pulpit furniture, and the aisle from chairs, the congregation stood and sang, "Faith of Our Fathers."

bers sat down on it and defeated the measure.

I want to give my young people good amusements under favorable and Christian surroundings, so they won't drift to the bad. Young people must have amusements, and if the church does not furnish some way to have them under favorable conditions, they will seek them elsewhere. When they get out of touch with God and the Bible and out of the atmosphere of church influences, they give way to temptation and go to the bad. But no life that is saturated with the Bible and the spirit of Christianity can be overcome with temptation.

Again, the "morning watch" gives power. Set apart a few moments each morning for communion with God. The best and strongest young men do this.

Once more, fit yourself for life by a thorough education. The culture of school life will help you. Brother Randolph here told of the persistency with which faults of language cling to one who has not had careful home culture. A little boy always said "I have went" for "I have gone." The teacher gave him a lesson which he neglected to learn and he was made to stay after school and write "I have gone" fifty times on the board, so he would not forget it again. She went out and left him at his task. When he had written it fifty times and she did not return he became tired of staying, and wrote at the bottom, "Dear teacher, I have finished my work and *have went* home." Faults in grammar and rhetoric are persistent. You need careful school culture. Here Brother Randolph spoke of the good impressions of only one year in Milton, claiming that even though the young man seeks special lines of education requiring him to go to technical schools, he would better spend one year at Milton. The spirit of the school will follow him, and in after years he will say as others have said, "The year spent at Milton College was the best in my life."

The brotherhood work for adult men must not be overlooked in the field of Christian endeavor. It is a work in which all can join for the uplifting of society, the care of the sick, and the relieving of trouble and sorrow. It is a work for *man*, and not merely work for our own society, as is the

case in some other brotherhoods. Any man in need should claim our aid.

The pen comes far short of doing justice to Brother Randolph's address. With the winning personality and eloquence of the speaker absent, no pen *can* do it justice.

The Last Day at Nortonville.

The main effort for the first hour on Sunday morning was to finish up the business of the association. The reports of committees were soon presented, and by ten o'clock the work was nearly done.

The next session will be held in Farina, Ill., on the fifth day before the last Sabbath in September, 1914.

THE OFFICERS.

Mr. N. O. Moore, Milton, Wis., was chosen president. The other officers are L. C. Bassett, Farina, Ill., recording secretary, with Fred I. Babcock, assistant; Emma Rogers, Farina, Ill., corresponding secretary; and Dr. A. L. Burdick, Janesville, Wis., treasurer.

The Northwestern Association's delegates for 1914 are Rev. J. H. Hurley, New Auburn, Wis., to the Western, Central and Southeastern associations, with Rev. George W. Burdick, Welton, Iowa, as alternate. Rev. L. C. Randolph, Milton, Wis., was appointed delegate to the Southwestern, with Rev. H. Eugene Davis as alternate.

TRACT DEPOSITORY.

The Northwestern Association has for some years kept a tract depository at Milton Junction, Wis. This fact did not seem to be understood by many, and the depository has not been patronized as much as it might have been. Rev. Henry N. Jordan is now the custodian, and people in that association desiring tracts can secure them by writing him at Milton Junction, Wis.

THE SABBATH SCHOOL HOUR.

From ten to eleven o'clock was the Sabbath-school hour, in charge of Rev. E. D. Van Horn. It was a good session. The addresses and suggestions were along the lines already published in the Sabbath School department of the SABBATH RECORDER. The leaders are working for better grading, more thorough work, and more satisfactory results in our Bible schools.

The sermon on Sunday morning was by Rev. D. C. Lippincott of Garwin, Iowa, on "The Bible as the Inspired Word of God." This good sermon will be given our readers, so we will not speak further of it here.

THE MISSIONARY HOUR.

The principal feature of the afternoon was the session on missions. Rev. E. B. Saunders, the missionary secretary, was not able to be present, but he sent an interesting message to the association. It covered much the same ground as that covered in the annual report which our readers are having in the SABBATH RECORDER in instalments as the weeks go by. The new interest in South America, the Italian and Hungarian missions in New York and Chicago were described, and a brief statement of the work in general was given. Secretary Saunders expressed his appreciation of the way the people had responded to the board's call for help during the year. The outlook seemed to him encouraging. The people were deeply interested in all lines of mission work. Several inquiries regarding the present status of the African question were answered by the brethren, and a better understanding of the real situation seemed to prevail among the people.

The Farewell Meeting.

The time for the closing session at Nortonville found the house crowded. Every available chair had been secured, and the aisles were filled with these. After a praise service led by Rev. E. D. Van Horn, the sermon was preached by Rev. L. C. Randolph. The other churches in town had postponed their Sunday-night meetings, which accounted for the crowded house. Pastor Kelly had charge of the meeting.

Brother Randolph's text was: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv, 12). What he said can be given only in my own words. It was a powerful sermon and held the close attention of his audience to the end. He said in substance:

If Mars should be found inhabited, and a stranger from that planet should visit this earth, it would not take him long to

see that something is radically wrong. He would need only to glance over our daily papers, or to watch the inhabitants of our world a little while, to find that the race is not what it was intended to be. Life is like a great funeral march from the cradle to the grave. The tears wrung from human hearts would, all together, make a mighty ocean of woe; the combined groans of agony wrung from those in distress would make a thunder-peal that would rend the very heavens.

If the cause were sought, there would be great differences of opinion. Some would declare it due to lack of education; the physician might say it is because the laws of health are not observed; the politician would place all the blame on the other party; and the social worker might lay the trouble to the commercial spirit of the age or to the love of pleasure. But none of these would give the solution of the problem. There is something more radically wrong with our race than is shown by any or all of these answers. The race is smitten through and through with the leprosy of sin. The great tragedy of the universe is telling its sad story in the woes of mankind. The great sob of humanity goes up day and night from all our great cities, and through all the land there is anguish of soul on account of sin.

Christ came to earth to restore the broken order. He alone can reconstruct the race and remedy the ruin. He alone can establish and enthrone the right; and no reform can permanently succeed unless it is set on foot and pushed forward by Christ ruling in the hearts of men. The apostle understood this and took up the call, "There is none other name under heaven given among men, whereby we must be saved."

Was this position intolerant? Did it seem to the world like the spirit of bigotry in a man when he raised such a cry among Romans and Greeks, with their culture and with their devotion to a multitude of gods? They were very liberal. They brought to the Pantheon all the gods they could find, and believed in them. They regarded all gods as equally strong, but, in the end, found that they were powerless. When the Roman people discovered this and realized their delusion, they said, "There is nothing in religion anyhow."

PAUL SAID, THERE IS.

But the apostle Paul said, *There is*, and offered *hope* for every man. Nearly two thousand years have passed since Paul wrote these words, and Christianity has been working its way like leaven among the religions of earth, transforming the world wherever it is allowed to control the hearts and lives of men. I have had a chance to see something of the contrasts between Christianity and other religions in many lands, and I believe there is no hope for the world except in Christ. Mohammedanism gives no hope. Every good thing in the lands of Islam, and in India, and in China—indeed, in all lands, has waited for Christianity to come and give it life. The power of Christ is recognized in China today and the emperor there asks Christian missionaries to pray for the government. Let us thank God that we live in these times of great world movements for the salvation of the race through Jesus Christ the Saviour.

This world is to be saved, if saved at all, not by education, nor by mere philanthropy, but by *Christianity*. The only way to make better citizens is to make better men. I know a town where great efforts had proved unavailing to secure a no-license vote, and saloons flourished. A thorough revival of religion swept the town and a hundred men were brought to Christ. Then there was no difficulty in securing a strong majority against the saloon. The town, brought to Christ, voted dry.

TRIBUTE TO KANSAS.

Right here I want to pay a tribute to Kansas for her position on the prohibition question. Thank God for these fine saloonless towns, and this whole State freed from the legalized sale of rum. The grand progress made by the Anti-Saloon League is due to the fact that it is only the federated churches of Christ at work to rid the country of the curse of rum. Christ is the dynamo behind it all that gives the movement life and power. Wherever that is lacking, the cause is weak.

SAFETY WHERE THE BIBLE IS LOVED.

I have read of one who, finding himself alone for the night in a suspicious looking hotel on the frontier, was afraid to go to sleep. After deciding to barricade his door and with weapon in hand to watch all night, he saw through a small crack in

the door that the suspicious looking man of the house, when all alone, took an old Bible from the shelf, and after reading the fourteenth chapter of John aloud, knelt in fervent prayer, not forgetting the stranger beneath his roof. This was enough. The man felt perfectly safe and went to sleep without a misgiving.

What our nation needs today is *conscience*, and that, too, the conscience that comes by the indwelling Christ.

NO MERE "HALL OF PLEASURE" CAN SAVE.

A philanthropic woman, moved by the woes of the sinful, went into the slums of the city and established what she called a hall of pleasure, where the poor people might come and enjoy themselves. She thought she was doing a good work, but there was no Christ in the movement. It was her hope to save young people from the slums by simply furnishing a place for worldly pleasure. One day a tall Scotch-woman confronted her. Upon being asked who she was the woman said: "I'm Meg L——'s mother. My daughter was decent until she came here. Here she found a young man who led her astray, and last night he took her to a resort nearby and she came home drunk." That is the way reform movements go when they have no Christ in them. Christianity has gone in advance of every hospital, every asylum and every institution that uplifts humanity.

THE LITTLE COLLEGES.

The little colleges stand for Christian education in America, and when the distinctive impulse given by Christ dies out of these, their glory has departed. I have seen much of other colleges, and have known many young men and women to come out from them utterly shipwrecked. It takes more than a college education to ensure success. If you are going to succeed you must have true character. There is no agency outside of Christ that can give you this. I pray that my own dear boys may be committed whole-heartedly to Christ. I know that their lives will be clean if Christ reigns within.

SAY "CAN'T UNDERSTAND"?

You may say you can't understand how God can come down to men and be born a babe; how he can come to man through the gates of childhood, and take an interest in human welfare. Well, there are simpler

things than that which we can not understand, and he makes a great mistake in these days of science and scientific revelations who refuses to believe or accept anything he can not understand. Scientists today are swinging back toward faith. The wonders of electricity make it easier for me to believe. It would be folly for me to refuse to believe all I can not understand. I go to the phone and call up a loved one a thousand miles away. In some mysterious way which I can not explain the unseen current runs along the wires, and I hear the well-known voice. I *know* she is there, though I can not explain the way the current brings her voice to me the very instant she speaks a thousand miles away. I could not believe it if the answer did not come. It does come, and I can not doubt.

How do I know God hears? The answer comes. I realize the result of my call. God has thus come in answer to calls, and transformed many a life. His presence is real to those who receive him, though they can not explain it. The prisoner of whom Brother Kelly told us, transformed, and living in his home to worship God and trust his Saviour day by day, does not need to be told that God does come near to sinful men and that he lifts them out of their sins. It is real enough to him, and he has no doubts.

NOT SAFE WITHOUT CHRIST.

Young people, you are not safe without Christ. The influences in social life are all against you. Every worldly thing tends to draw you away, and without this Christ there is no show for your living a true and noble life. You can not be fully satisfied until Christ is in your soul. You may think you are happy—and so you are, in a certain sense—but you can not be fully so if you know not the saving power of Christ.

I once knew a man so hardened that he seemed to have no religious nature. Night after night in revival time he appeared stolid and unmoved. The conversion of his own son seemed to harden rather than soften him and he stayed away from meetings. After his son's baptism, however, he softened, and finally yielded, giving his heart to Christ. At a cottage prayer meeting he openly confessed, in the most humble way, that he had had no peace for twenty years. He had pretended to enjoy life without Christ, but really knew noth-

ing of real enjoyment until his conversion, and his home became a house of prayer.

Some of our associations have closed with revivals, and I have hoped it might be so here. These young people need Christ in order to live. May each one give himself unreservedly to the Lord.

ONWARD AND UPWARD.

At the close of the sermon the double quartet sang, "Onward and upward, it will not be for long," and the farewell testimonies followed. We can refer to only a few of these: "I dare not think what my life would have been if Christ had not come in, years ago."—"My trip to Nortonville has greatly strengthened by faith."—"I want to leave my testimony that Christ has done great things for me."

At this point the old quartet was asked to sing "The Wayside Cross." As the gray-haired boys of years of service stepped forward, Brother George Shaw, who used to sing the solo part of this song, said: "My friends, I don't believe I can sing 'The Wayside Cross' well tonight. I used to sing it here twenty-one years ago, but I'm getting to be an old man. You must bear with me." Every heart was touched. It seemed as though George never sang it better in all his life, and although we heard the boys sing it years ago, and have heard it many times since, still the "Old Wayside Cross" never sounded better than it did that night. Some one said then and there, that this association began with this blessed song and it was well that it should close with "The Wayside Cross." Then the testimonies went on: "I am very thankful that the wayside cross did bridge the dark waters safely for me." But the time had come when the meeting must close, and the testimonies had to cease. Eva Hill then sang:

"I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the gates of light,
If the way of the cross I miss."

When she had sung all the stanzas, as the last notes died away, the great congregation arose and the choir sang, "The way of the cross leads home." Then came the closing prayer, and the Northwestern Association for 1913 was ended.

"Only the pure in heart can see God; no one else will want to."

MISSIONS

Seventh Day Baptist Missionary Society.

Report of Board of Managers.

(Continued.)

The Northwestern Association.

There are thirteen missionary pastorates in the Northwestern Association: Berlin, Marquette, Rock House Prairie (at Grand Marsh), New Auburn (Cartwright), Wis., New Auburn, Minn., Welton and Carlton, Iowa, Boulder, Colo., Los Angeles, Cal., Farnam, Neb., Stone Fort, Ill., Cosmos, Okla., and Battle Creek, Mich.

The first three churches have been visited occasionally by Wisconsin pastors and by several other workers. At Berlin there are seven members remaining, who have met occasionally for Bible study. At the Marquette Church only three or four members remain. The church formerly known as the Rock House Prairie church has been removed several miles from the old site to the Grand Marsh station on the new railroad. During last summer vacation, Mr. Fred I. Babcock, a student of Milton College, spent nine weeks with the Grand Marsh Church. He also held services in two schoolhouses near by, speaking in all nineteen times. Mrs. Angeline Abbey of North Loup, Neb., came onto this field last spring and held a series of meetings in which several people found Christ, and others were renewed in their spiritual life. She reports: forty-two sermons; prayer meetings, twenty-five; calls, forty; pages of tracts distributed, two hundred and ninety-two; added to the church by letter, four.

The New Auburn (Wis.) Church has enjoyed the pastoral care of Rev. J. H. Hurley, our general missionary for the Wisconsin field, during the greater part of the year. All appointments have been sustained. The work of Brother Hurley will receive further mention under "The Wisconsin Field."

Rev. Madison Harry continued to serve the New Auburn (Minn.) Church until June, when he closed his labors and moved to Gentry, Ark. He reports: fifty-one sermons preached to congregations of about twenty people; calls, one hundred

and eighty; a few tracts and papers distributed.

Rev. Geo. W. Burdick has continued the pastorate of the Welton Church. He reports: fifty-three sermons preached to congregations of about fifty people; prayer meetings, fifty-two; calls, seventy-five; tracts distributed, one hundred; added to the church, three by letter.

Rev. J. T. Davis continued in the pastorate of the Carlton Church until April first, when he was granted a leave of absence for the purpose of doing gospel work in the East. He reports for three quarters: two preaching stations, one of them monthly; forty-five sermons preached to congregations ranging from forty to sixty people; prayer meetings, seventy-five; calls, one hundred and forty; pages of tracts distributed, two thousand. The church then called Brother L. F. Hurley to act as missionary pastor. He reports: seventeen sermons preached during the quarter; prayer meetings, thirteen; calls, six; pages of tracts distributed, twenty-four.

Rev. A. L. Davis has continued to serve the Boulder Church as pastor in connection with his field work. The visits on Sunday at Davidson's Hall, ten miles east, were continued during the fall. A Sabbath school at Denver has been organized and early in January a Sabbath afternoon preaching appointment was established in connection with it on alternate Sabbaths. Several families have moved from Boulder to Denver, where there are now about twenty Sabbath-keepers, but the congregations at Boulder have been reduced to thirty-five or forty people. Early in October visits were made to Loveland, Fort Collins, Greeley, Eaton, Kersey and Cosmos, Okla. He reports: number of sermons, eighty-four; prayer meetings, thirty-five; calls, three hundred and seventy-three; pages of tracts distributed, three thousand six hundred; letters written, one hundred and fifty; one Sabbath school organized and one additional preaching appointment established.

The Los Angeles Church was without a pastor from July first until January first, when Rev. Geo. W. Hills accepted a call and began work on this field. He became secretary of the Pacific Coast Association and has visited among scattered Sabbath-keepers along the coast, both north and

south. He reports cases of self-denial and faithfulness for the truth's sake which were a source of great encouragement to both himself and to others. In addition to his other work he has organized, in the homes at Long Beach, a Bible study class on Sabbath afternoons to which has finally been added a preaching appointment.

The Farnam Church has been without a resident pastor. Rev. G. B. Shaw of North Loup, Neb., has been acting as non-resident pastor and has visited them one Sabbath during the year. While several families have moved away, the remaining few are faithful in sustaining the Sabbath school and Christian Endeavor prayer meeting.

The church at Stone Fort has been self-supporting and has continued under the pastoral care of Eld. F. F. Johnson and Eld. Robert Lewis, resident ministers. Regular appointments of preaching and Sabbath school have been sustained, I understand. Last September your secretary visited this church, spent Sabbath and Sunday and preached four times to good-sized congregations.

The Cosmos Church has been without a pastor since last fall, when Mr. Ira S. Goff resigned to enter school at Alfred, N. Y. The church has not given up, but has continued its Sabbath school and some other appointments. It has been favored with occasional visits from Brother A. L. Davis of Boulder and Brother Wilburt Davis of Gentry. The long expected Santa Fé Railroad has finally come, and the new station is located only two miles from the former postoffice, which has been taken up.

Rev. D. B. Coon has continued in the pastorate of the Battle Creek Church, which will receive separate mention.

The Southwestern Association.

In this association there are eight missionary pastorates: Delaware, Mo., Wynne, Little Prairie, Fouke, Gentry, Ark., Attalla, First Seventh Day Baptist Church of Cullman County, Ala., and Hammond, La.

Rev. L. F. Skaggs has continued pastor of the Delaware Church at Boaz.

The churches at Wynne and Little Prairie are visited by the pastors at Fouke and Gentry. Little Prairie has been visited twice by Brother Davis of Gentry and once by Brother Randolph of Fouke.

Rev. G. H. F. Randolph has continued the missionary pastorate of the Fouke

Church. He reports: ninety-two sermons preached with average congregations of over forty-five people; prayer meetings, seventy; calls made, ninety.

Rev. Wilburt Davis continued in the pastorate of the Gentry Church until the close of the Conference year, when he resigned and accepted a call to the West Virginia field. He reports: two preaching stations with an average congregation at Gentry of fifty people; sermons, ninety-six; prayer meetings, fifty; calls, one hundred and seven; pages of tracts distributed, fifty; added to the church, ten—by letter, two, by baptism, eight.

The Attalla Church has been without a regular pastor. In November it received a visit of nearly one week, from Rev. I. L. Cottrell, delegate to the association, and from Secretary Saunders. During this time several meetings were held at the home of Deacon John Wilson, with a very good attendance and interest. During the winter Rev. J. H. Hurley spent nearly three months on this field at work. The services were again held principally at private houses. The schoolhouse, where meetings were formerly held, came to be a matter of dispute and it was thought best not to continue the use of it longer for religious purposes.

Rev. D. W. Leath was missionary pastor of the Cullman County Church until his sickness in September, which resulted in his death on October first, and just before the close of the first quarter of the year, leaving us with no report. Brother Hurley also visited this field during the spring, where he spent two Sabbaths. This little church of about eighteen members is now left with no under-shepherd.

Rev. A. P. Ashurst accepted a call and returned to the pastorate of the Hammond Church last August. Some of the members who had moved away returned to Hammond and the congregations have increased to an average of forty people. Brother Ashurst reports sermons preached, sixty-two; prayer meetings, forty-three. He thinks the prospects of the church are much improved.

SUMMARY OF MISSIONARY PASTORATES.

There are forty-one missionary pastorates. They are located in Pennsylvania, West Virginia, North Carolina, Rhode Island, New Jersey, New York, Ohio, Wisconsin, Iowa, Nebraska, Illinois, Colorado,

Arkansas, Missouri, Louisiana, Alabama, California, and Oklahoma. If we count the pastors who have gone out occasionally from other churches and the men from the Theological Seminary, we have some forty-five workers and missionary pastors who have been employed a part or all of the time during the year.

(To be continued.)

The Extension of Education.

REV. A. J. C. BOND.

Without stopping for definitions, which perhaps in the end would not define, two suggestive statements will serve to indicate the twofold division of the theme, or the two heads under which we propose to attempt its discussion.

First, One's education does not end with the senior year at college, or with the wearing of the cap and gown during the second semester, or the swallow-tailed coat at the president's reception. This is our first proposition, That one's education does not end with what we call student days. It extends beyond commencement.

The second proposition is like unto the first, only different. One's education does not end with himself.

Going back to our first proposition, the limitations which we seek to remove here are the limitations of time—the limitation of the time devoted to the *acquisition* of an education: for those who arbitrarily fix a definite, stated time at which one is educated speak of it as an *acquisition*.

But schools do not educate. At the very best they can only guide, counsel and inspire the student to avail himself profitably of the educating experience which life forces upon him. Moreover, education is compulsory, and no one can determine when it shall begin, or when it shall be finished. It simply begins, and no human being living from infancy up to mature life can escape it. Even after maturity one must be amazingly hard and stubborn to resist it. And the one who makes the best use of his early opportunities to educate himself, the one who has had the best advantages in home and school for the development of his life, will continue longest to be inspired and helpfully directed by life's experiences. For such a life the educational process will be continuous so

long as he has a mind and heart to respond to the stimuli furnished by his wide and widening environment. "Graduation" and "commencement" are illustrations of the happy use of most appropriate terms. "Graduation" means advancing to a new grade and suggests that no one leaves a school of grade so advanced that there is not another grade of learning beyond.

"Commencement" significantly indicates not only that there is something beyond, but that the graduate's education is at the beginning. Both these terms ought to be reclaimed from a nominal to essential meaning. It would be a great gain for the educational world and for the graduate himself.

I have always appreciated the remark of the young man who attended college for a term and who was asked on his return home how he got along at school. His reply was epigrammatic, if colloquial, and withal significant. "Heaps to learn." This expression is not only significant but richly suggestive. Its significance lies in the fact that this young man had discovered in a few months that which it takes many people years to learn, and which some people never learn, and which is a prime prerequisite to an education, that there is a great stretch of unexplored country lying all about us. Its suggestiveness lies in the form of expression, "Heaps to learn," and these heaps grow larger as they are approached, and more numerous with the widening of one's perspective. As one makes his way further into these unexplored fields he finds them to be infinite in extent, but most delectable. And that which brings him joy in its pursuit, brings him also strength of character. For in the choice of his own paths he determines his environment, or the things upon which his soul reacts, and thus continues his education, not only, but determines its quality as well.

Knowing is not the end of education. Nothing can be more dismal than teaching where either the teacher or the pupils imagine that what they are trying to do is to learn things out of a book. The aim to learn things by experiment is little better. The end of all competent educational means is not merely knowing nor doing, but being—the achievement of a character that marks up even with the best of one's possibilities.

The value of knowledge in relation to education is the value of knowing one's self and one's surroundings. The right adjustment of our lives depends on how well we understand ourselves and how well we understand the universe in which we live. As between two men whose purpose and will are equal, that man lives best who knows the most of the world. Such is the fashion in which knowledge aids character.

If education is to learn things from a book, or by a series of experiments, for the most of us it will practically end with our school-days. It will not extend beyond the schoolroom and the teacher who assigns the reading and directs the experiments. But we have already said that the *fact* of our education is largely beyond our control. The matter of chief concern, and that for which we are directly responsible is its *quality*. If education is adjustment to one's environment, it is a life process. It is that, but it is more. It is getting a view-point of life whereby we determine our environment. It is selective in that it helps us to know ourselves and to know the universe and to choose wisely the things which we build into our characters. It is creative in that it enables us to meet the impact of external phenomena with an informed and thinking mind and to convert these materials into the more abundant life.

I am indebted to an editorial in *The Continent* for helpful suggestions in the preparation of this address, and I wish to quote two or three paragraphs from this article.

"The profound fault of modern educational thinking is the common assumption that the whole is no more than the sum of the parts. A student is afforded instruction in the various branches of an approved college curriculum and it is then supposed that he has obtained an education. But he has not. The vital element of education has nowhere been touched. That vital requirement is some principle of living which will draw all the student's knowledge and experience into concerted relation and make of the whole a base to stand on among men. And customarily the college pays no direct attention to that need. Every instructor is busy about his own special part of the course of study, and nobody expounds the bearing of the course entire.

"Inspiration, from the standpoint of college management, is usually considered an incidental function too ethereal to be definitely provided for by any act of the governing authorities. All that trustees and president distinctly undertake is to provide instruction, and if along with the teaching power of those employed for instruction there should go any element of enlivening contagion of great ideals, the circumstance is regarded as only a happy accident. When larger wisdom has penetrated the counsels of college and university authorities, the maintenance of a faculty of well observed inspirational quality, habitually radiating the loftiest conceptions of the meaning of life, will be deemed the first obligation of their trust."

I am glad to believe that what *The Continent* says will prevail some day in the colleges and universities, is present already to a large degree in our own schools. Not long ago one of our college presidents said to me, "Two things are necessary in a teacher of this college. First, he must be technically prepared. He must be able to teach his subjects or we can not use him. In the second place, he must have some appreciation of the aims of the institution, must be able to get into the spirit of it, to know what we are driving at here, and be a positive factor in promoting these larger aims." It is the duty of every college to demand that it shall be judged not by the jobs it gets for its graduates nor by the salaries they can command, but by the character of the men and women it turns out.

Too much specialization on the part of undergraduates defeats true education, and instead of making possible the extension of education in the individual life, it early narrows the field and defeats the very purpose of a college course.

It should be the happy experience of every college graduate that he shall go out from his Alma Mater with sufficient knowledge of himself and of the universe to rightly adjust himself to any situation that demands his presence. Facing that, unhampered by tradition or prejudice, conscious that he is surrounded by a friendly universe, his shall be a *life* of progress and development.

Let us turn now to the second proposition, That one's education does not end with one's self. Its fruits are not wholly

for his own consumption. The one who thinks so is not educated. Green things are quite likely to prove a disturbing element. The student who feels no obligation to render some service to humanity has failed to mature properly and will be difficult of assimilation. An overdose of such unripe specimens and society will suffer from acute indigestion. We are beginning to appreciate the fact of the solidarity of the human race, and the force with which our lives interact upon each other. Today the minister who preaches a social gospel is being recognized as the one who is preaching the true gospel.

"There is a true and a false culture," says Doctor Macfarland in his *Spiritual Culture and Social Service*. "The great prophets were the exponents of a true culture. Later on the Scribes and Pharisees, who took their places, were the representatives of a false culture.

"When Jesus came to perform his great mission he found the culture of his day largely unusable. He had to build his great kingdom of heaven with a few publicans and fishermen. The greatest obstacle that Jesus encountered was the counterfeit culture of his time, which ever pointed to him with the finger of scorn and said, 'This man eateth with publicans and sinners.' The moral greatness of Jesus is simply beyond compare. The Gospels glow with moral courage from beginning to end. Seen in this light men will come to love Jesus, as they behold him mingling in his uncompromisingly democratic spirit with publicans and sinners while the Pharisees shower their scorn upon him."

Again let me quote, this time from the address of Prof. Edward Steiner in that great Sunday-afternoon meeting of the Federal Council of the Churches of Christ in America, in Chicago last December. "Our age, our distance from the grave as a nation, is to be measured by our attitude to man, the common toil and the toiler. So long as men are ashamed to do nothing, and not ashamed to do anything that needs to be done, so long as the worker is honored and the shirker dishonored, a nation is young and need not be afraid of death. There is no truer sign of our growing old, suddenly old, than when men regard carrying pickaxe and shovel as degrading and carrying golf club and tennis racket as ennobling. There is no greater

menace to the buoyant life of a nation than the growth of a class which goes through our colleges and our universities to prepare itself to do nothing." "We need skill, but not skill without passion and compassion. Formerly a man thought he was serving men when he could skilfully use theological formulæ,—if he talked about the atonement and justification. Now he thinks he is preaching salvation if he talks about the psychological moment, functions and reactions. If a man handed another man a tract on how to avoid hell, he thought he had done his religious duty. Now if he hands him a sociological tract on how to prepare soup-bone so it will taste like beefsteak, he too thinks he is saving the people. What we need and will need is a passion for folk, more today than ever. For the more skill we get, the more danger is there of the milk of human kindness drying up. By kindness I do not mean your formal hand-shake which feels like the touch of a cold doughnut, but love, which breaks down barriers, which is not afraid of the human, no matter how encased."

It was my privilege a year and a half ago to hear Dr. Warren H. Wilson in a series of addresses and conferences in Madison. Doctor Wilson is an exponent of "the church of the open country"—using the phraseology of the title of one of his books. He preaches the industrial and social basis for the rehabilitation of the country church. And you feel that he is giving you the gospel truth.

There has been published this year under the authority of the Federal Council, *The Country Church*, by Charles Otis Gill and Gifford Pinchot, and this book reaches the conclusion that the decline of the country church is due to the decline of the community in which the church is located. From this it deduces that the upbuilding and improvement of country life in general is the main hope for the regeneration of country churches. A few years ago rural church decline would have been charged up to the "sins of the individual." But now the decline of the country church is frankly recognized as a community movement, bound up with the whole problem of contemporary society.

You ask what I am driving at in these quotations and references, and wherein is their relevancy to the theme under discussion. Just this, and the list could be ex-

tended almost indefinitely: religious thinkers are today as never before in the history of the Christian church recognizing and teaching the common interests of our humanity, and the responsibility of each for some service to the community and to society at large. And further this recognition follows upon a rediscovery of the Bible, and this teaching is grounded in the prophets and in the life and teaching of the Master himself.

The noblest work of education is a man or woman who fears God and understands that God has made opportunity and advantage not an asset for self but a debt to others. And for this a particular type of education is necessary. Such an education Prof. Clyde W. Votow defined in a convention of the Religious Education Association some years ago. "Education is that process of nurture, instruction, and discipline which seeks to *develop the character of the individual and to fit him for social service*. . . . Education must include the religious and moral elements which are involved in any true development of character and preparation for social service."

True education takes in the physical being, and involves a knowledge and appreciation of the laws that are necessary to sound health. Here as elsewhere the truly educated lives not to himself, but also for the good of others. The physical salvation of society depends upon the rationally educated who shall bring to the community not only correct habits of life, but right ideals of living. The hard and fast lines, largely artificial, which formerly separated the sacred from the secular are fast disappearing, and we feel with Dr. Liberty H. Bailey that "To love and to work is to pray." Men and women should go out from our schools feeling that every tree is a "burning bush" and every spot of ground a sacred place. What a spiritual force one such man or woman would be in any community.

And this is what we mean when we say that one's education *does not end with himself*. It becomes his duty and rare privilege to inspire others about him with higher ideals, and to direct them in developing more worthy characters. Never were the materials for such service so abundant and so easily accessible. Books and magazines and bulletins abound, both practical and inspirational. Reading clubs, study classes,

and lecture courses may be easily provided suited to the prevailing needs of any community. The fields are white unto the harvest, but the laborers are few.

The possibilities for social service growing out of the conditions of our modern life are very great. The dangers, too, that threaten society are great. The nations of the world are being thrown together in one great community. There is being attempted a world-wide organization of industrial and socialistic movements of a certain type, too narrow and too materialistic to meet humanity's need. Educated men of broad sympathies are needed to stand in the ways of men, and amalgamate this motley and unprecipitate humanity into a social order with common interests and purposes, and to inspire the individual members of this new order with a spirit of service, and of self-giving for the common good.

A task to inspire us to the consecration of every faculty and power for its accomplishment. A task to humble us and send us back upon the infinite God for courage to undertake and strength to perform.

Faith's Holy Light at Sunset.

The following stanzas were written by Mrs. Mary Langworthy of Wisconsin, in her eighty-seventh year. She has been a faithful reader of the *SABBATH RECORDER* for many years, and a loyal Sabbath-keeper. It is blessed to sit in life's golden sunset, and in perfect peace anticipate the "life with him above." This aged pilgrim waiting on the shore of time, with heart filled with thanksgiving for the love that makes it possible for her to live with Christ above, shows what the religion of Jesus Christ does for those who love and trust him. To such a Christian heaven seems near and the presence of the Saviour becomes more real as the time of departure draws nigh.

My earthly life is almost past,
I'm nearing the other shore,
I want to meet dear Jesus there
To guide me safely o'er.

I want to take his hand in mine,
And thank him for that love
That makes it possible for me
To live with him above.

Faith is belief ventured upon.—*Jowett*.

WOMAN'S WORK

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

All Faithful Souls.

What was his name? I do not know his name.
I only know he heard God's voice and came;
Brought all he loved across the sea,
To live and work for God—and me;
Felled the ungracious oak,
With horrid toil
Dragged from the soil
The thrice-gnarled roots and stubborn rock;
With plenty piled the haggard mountainside;
And when his work was done, without memorial
died.

No blaring trumpet sounded out his fame;
He lived, he died. I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his moldering bones.
Only a cheerful city stands,
Built by his hardened hands;
Only ten thousand homes,
Where every day
The cheerful play
Of love and hope and courage comes;
These are his monuments and these alone—
There is no form of bronze and no memorial
stone.

And I?
Is there some desert or some boundless sea
Where thou, great God of angels, wilt send me?
Some oak for me to rend, some sod for me to
break,
Some handful of thy corn to take
And scatter far afield,
Till it in turn shall yield
Its hundredfold
Of grains of gold,
To feed the happy children of my God?
Show me the desert, Father, or the sea,
Is it thine enterprise? Great God, send me!
And though the body lie where ocean rolls,
Father, count me among all faithful souls!
—Edward Everett Hale.

Inquiries concerning the five hundred dollars that the women have been asked to raise for our schools have come to the board and Mrs. Daland has written an article for us explaining to what use this money will be put. You will be glad to read this article. It is a good thing once in a while to refresh our memories, and there may be new members of the auxiliaries who have never heard of this fund.

Now if some of the societies may want to give a hundred or two to this fund, it will be all right, I am sure, for we are not limited to five hundred—that is the sum

mentioned as being the least that the women of the denomination ought to give to this fund. Remember that we want your contribution—if you are a woman.

The Twentieth Century Fund.

AGNES N. DALAND.

In the RECORDER for July 20, 1908, Doctor Gardiner, in a spirited editorial, proposed a plan by which in three years, from a trifling amount of effort, the denomination could add over a hundred thousand dollars to the endowment of our three colleges, Alfred, Milton, and Salem. In another editorial in the RECORDER of August 3, 1908, the matter was brought forward again, this time with the suggestion that the money thus raised be divided into *four* portions instead of three, so that our Theological Seminary might share in the endowment. In an editorial of August 17, 1908, just before Conference convened at Boulder, Doctor Gardiner once more mentioned this endowment project in a few urgent words.

As a result of these strong appeals, the following resolution was presented to the Conference which met at Boulder, Colo., in 1908:

1. *Resolved*, That the Convocation of Pastors and Christian Workers desires to express its hearty approval of the plan advocated by the Editor of the SABBATH RECORDER for raising an endowment fund for the aid of our schools; ten per cent of the income of which shall be used towards the support of the Alfred Theological Seminary; and thirty per cent each toward the maintenance of Salem College, Milton College, and Alfred University.

2. *Resolved*, That the Convocation request the Educational Committee of Conference to recommend to Conference the adoption of such a plan; and also the adoption of a plan for the active prosecution of methods for raising the fund to be known as the "Twentieth Century Endowment Fund," and that the Seventh Day Baptist Educational Society, and the Trustees of the Seventh Day Baptist Memorial Fund, be designated as the repositories of the Twentieth Century Endowment Fund, according as each subscriber, or benefactor, shall choose, to be held in trust for the purposes above specified.

It is recommended by the committee that the Presidents of our three Colleges, and the Dean of our Theological Seminary be a committee to work out a plan for the raising of this endowment fund.—*S. D. B. Year Book for 1908, p. 94.*

After discussion the Conference adopted these resolutions together with the recommendation.

Pulpit Supply Board.

REV GEORGE W. LEWIS.

After hearing so much candid and practical advice to our various boards, in the "sectional meetings" of the recent Conference; and after repeated statements from members of these boards, that "Advice is what we want," "We are your servants," and the like, it has occurred to the writer since returning home, that a short study of our Pulpit and Supply Board is appropriate and much needed. This need is emphasized not only because at present we have so many empty pulpits and several unemployed men, but because, for want of time, this most important subject did not have the notice at Conference that its nature demands.

Now the fact that we annually elect such a board is a confession on our part that some one aside from the church or pastor is needed, notwithstanding our congregational form of church polity. And the writer unites with many others in saying that the same promptness and businesslike methods should be used by *this* board, that are so helpful in the other boards. For example, note that on the return from Conference of other newly elected boards they usually call a meeting, map out the work for the coming year and publish in the RECORDER what they think the *people* ought to do. And often they announce about what a given enterprise will cost, and urge us all to begin plans to carry out these splendid suggestions.

Now this is just as it should be, even if we are independent in our church government. But many a pastor and anxious layman with whom the writer has talked, feels that our Pulpit and Supply Board ought to do about the same in their work. Instead of the standing notice they place in the RECORDER that "The Board will not obtrude information, help or advice upon any church or persons, but give it when asked," should they not promptly and zealously lead off in the work, giving both "information, help and advice," even *before* they are "asked"? Is this obtruding? If so, then the other boards are guilty of the same misdemeanor. But we think not; rather they are doing just the work for which they were selected.

How appropriate and businesslike it would be for the "working force" of the

At the Conference in Milton, in 1909, the following resolution was adopted:

Resolved, That we commend to the cordial and liberal support, moral and financial, of our people and churches everywhere, the efforts that are being made to raise the Twentieth Century Endowment Fund for the benefit of our schools.

That we recommend to the standing committees the frequent use not merely of the SABBATH RECORDER, but of local papers throughout the country, wherever such papers are willing to give publicity to the Twentieth Century Fund as a matter of news interest.

That although the need of immediate contributions to this fund is acute, we emphasize also the importance of provision by wills. It often happens that persons in the possession of moderate property must provide for contingencies of life while living, and yet at death may be able to leave considerable sums to the cause of education.—*S. D. B. Year Book for 1909, p. 87.*

At succeeding Conferences the Twentieth Century Endowment Fund has had a regular place in the reports of the Education Society, and strong appeals have been made in its behalf; but in spite of all these earnest words the amount contributed to this fund has been almost negligible. Not only *three* but *five* years have passed since Doctor Gardiner outlined his attractive scheme which seemed to some of us then so easy of accomplishment that it raised high hopes, and now, at the end of these five years, not a twentieth part of the sum he asked for has been contributed. Many, no doubt, have given money to our colleges during these years; nevertheless, those who are struggling under the financial burdens of these institutions are longing to have this fund brought to the attention of that large body of people in our denomination who are contributing *nothing* to our schools, but who might give quite generously, in larger or smaller sums, could they only be made acquainted with the merits of this plan. After the lapse of years the strongest appeal loses its effect unless reinforced, and these words are written to give the history of the Twentieth Century Endowment Fund, for the benefit of our women who will be asked this year by the Woman's Board to raise five hundred dollars for this fund.

We trust that all our women will turn to their back RECORDERS and read Doctor Gardiner's editorials in August, 1908, and that they will then contribute liberally, through the Woman's Board, to this educational fund.

Pulpit Board, on returning from Conference, to call a meeting and lay out the work, and instruct their corresponding secretary to inform the associational secretaries of their election and what is expected of them. Only a few weeks ago the secretary of the great northwest was visiting in Jackson Center, and was asked by the writer what he had done to aid "pastorless churches" and "churchless pastors." The reply was, "I am not aware of holding any such position." Exactly the same reply was given the writer by the secretary of 1911. Now these brethren are extremely busy in their daily work. And for good reasons they rarely attend the Conference; nor are they apt to see the notice of their election, on the back cover of the RECORDER. They do better than many, if they read all in the body of that splendid paper. And just now we wonder whether other secretaries may not be as ignorant of their election, and of what is desired of them, as are those of the Northwestern Association.

Now with this sort of a system or rather lack of system, is it any wonder that we have so many "pastorless churches" and "churchless pastors"? Or need we wonder that so few young men are entering the gospel ministry, and that so many are leaving it for other fields of labor? Might we not be a little more Methodist in this work, greatly to our advantage?

True, there are other causes for these conditions. A hypercritical state in many a church is one. Just now we recall that not long ago a RECORDER correspondent from a "pastorless church," after describing what sort of a man they would like as pastor, added the very strange and unbusinesslike remark, "If we can't have that kind of a man, we prefer to go without," or words to that effect.

A fine answer to all such is the intensely practical statement of the late Dr. O. U. Whitford, in response to a similar remark, namely, "If I were a farmer and needed another horse, would I refuse to buy because I couldn't get the best horse in the neighborhood?" Let each "pastorless church" now answer this most appropriate question and make the application. And could the advice of this much revered brother be followed, and the churches drop some of their criticisms, many empty pulpits would now be filled, idle men given

employment, and the cause greatly strengthened.

True, pastors like other men are not perfect, and their treatment often has much to do with their working power. Could they have salaries and vacations like other professional men, criticisms for imperfections would be far more appropriate, since association with desirable and effective helps would be possible. But since at present we can not all have these helps, the zealous work of a strong board would to some extent supplement these deficiencies. But you say, "They would be criticised for urging a church to call a certain man or even one of several." But does not the faithful pastor often meet the same principle, and shall that be a reason why he shall not urge action among the people?

Now we offer these plain and earnest words, not as a criticism but as a suggestion to both the board and the churches. We do it (1) Because our present system is apparently weak; (2) Because we are intensely interested in our cause and work; and (3) Because our boards in their anxiety to do the best thing have asked all to make suggestions.

Were it not for fear of overreaching in the length of this article, I would give some reasons why it is far preferable to have associational boards for the above work than to ask a single board of busy men, located at one end of the denomination, to do this entire work. I may send this in a later article.

Yours for "Denominational Efficiency."
Jackson Center, Ohio,
Sept. 29, 1913.

In most parts of the world leaves would be considered very poor material for making roads, but in certain districts of Florida they are used with great success. There are miles of road that would be almost impassable because of the deep sand, but the leaves of the long-leaved pine are raked over the sandy roadbed at least once a year, and the result is a roadway which can be easily traveled, and which seems like a carpet, for neither the horses' feet nor the wheels of the wagons or carriages make any noise.—*Exchange*.

"A self-centered man rarely has a large circle."

YOUNG PEOPLE'S WORK

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

Christian Biography as An Enterprise.

Perhaps there is no other class of literature that can be used so effectively for instruction in the Junior and Intermediate branches of the Christian Endeavor as can Christian biography. In Christian biography the child sees great souls in action and catches the impulse of the noble lives portrayed. A recent writer in the *Biblical World* says: "That missionary literature, especially missionary biography, is a real interpreter of the Bible is believed by not a few prominent Christian workers. . . . Missionary biographies have completely transformed the life-purpose and work of hundreds of men and women. It was the stories of missionary heroism which his mother told him, and the map of Africa on which his father traced the journeys of Livingstone then in progress, that fired the soul of Alexander Mackay so that he gave his life for Africa. William Carey, on his shoemaker's bench, read the story of David Brainerd in the woods of North America, and he was led to ask: 'If God can do such things for the Indians of America, why not for the pagans of India?' And he went to Calcutta to make the test. The same biography sent Henry Martyn to India, and Samuel Marsden to do his great work in New Zealand. Miss Eliza Agnew, who became 'the mother of a thousand daughters' in Ceylon, formed her missionary purpose when but eight years old. It was because of a geography lesson. The Isle of France was pointed out on the map, and the story told of Miss Harriet Newell whose grave is on the island."

Take for example the life of John G. Paton, missionary to the New Hebrides. The same writer mentioned above says:

"It is teeming with thrilling adventures, the most marked courage, and 'love and devotion under trying circumstances.' . . . What more effective commentary than the story of his life could be found on Jesus' promise, 'Lo, I am with you always even unto the end of the world'? Or how better could we make real to a boy the mean-

ing of the Christlike life of self-forgetting service? Who would dare to say that three months consumed in studying merely the autobiography of this one man had been misspent if either one of the great Christian truths were made to live for the children?

"Other lives, not so well known perhaps as that of Mr. Paton, if rewritten from the children's point of view, might be equally fascinating to boys and girls, as well as productive of religious results. Let children have a fair opportunity to become acquainted with James Gilmour working alone among the nomad Buddhists of Mongolia. Let them go with him on his twenty-three-mile walk through the desert of Mongolia, with feet swollen and bleeding, in order to make possible a personal conversation alone with the first Mongol who had shown a desire to be a Christian, and they will begin to see what it means to love another into the kingdom of God. Should you wish to teach how the Gospel is able to transform the lives of men, why not study the lives of some of the converts on the mission fields? Why not teach children the doctrine of faith and works through the life of Alexander Mackay of Uganda, who, through the things he made with his hands, was continually showing the African king the meaning of the Gospel? Or who would think of omitting, for the boys and girls of fifteen and sixteen, the life of David Livingstone, that man of statesmanlike plans for the kingdom of God, combined with a childlike faith and utter unselfishness? Such examples might be multiplied. Since the very spread of Christianity itself has furnished us with these great heroes of faith, why should we grudge the use of even months of . . . time in studying their lives? Through such instruction, in very truth, one is teaching the life of Christ."

Yes, such examples might be multiplied many times over. There are more than fifty missionary heroes of the cross whose names are worthy to be written high on the roll of honor, yet there are but few of us older ones who possess the facts of their wonderful lives and service except in a very vague and indirect way. If professed Christians could only get into their lives the real spirit of these heroes there would be much more of missionary zeal and enthusiasm in all churches.

Religious Education Through the Christian Endeavor.

In its attitude toward religious education, the United States occupies an almost unique place among the great Christian nations of the world. As a government it undertakes no direct responsibility for the moral education of its citizens. "Through the relentless application of our fundamental principle of soul-liberty it has come to pass," says Pres. W. H. P. Faunce, "that the American state will never again undertake the most important part of education, the developing of the religious nature. Protestantism with its numerous divisions of creed, and democracy with its demand for individual freedom, have silently revolutionized the attitude of our government toward the education of its citizens, and constrained it to a position which no European country, save France, is willing to indorse. In the United States, Protestant, Roman Catholic and Jew are united in believing that for the state to undertake any form of religious education is to do irreparable injury to religion itself. This attitude of the American state, almost without precedent in ancient or modern history, forces upon every thoughtful citizen inquiries more serious and fundamental than any questions of economic or political reform."

What are the facts, then, that are disclosed by the above statements? The facts are that so far as moral education is concerned, as a government, the United States maintains the same attitude as does France,—a nation that is noted for its immorality. In a current issue of one of the leading religious newspapers of this country appeared this editorial statement regarding the religious and moral condition of France: "In France we have a nation caught in the terrible dilemma of clericalism or atheism. Morally the French people are, without doubt, in a perilous way." Not that the people of this country are to be placed in the moral category with the people of France, but there is grave danger in any country where the government holds itself in no way responsible for the moral education of its citizens. "Here, then," says President Faunce, "is our national peril—that the supremely important task of our generation will fall between church and state, and be ignored by both.

The church may say: 'Education is no longer in our hands.' The state may say: 'On all religious matters we are silent.' Thus millions may grow up—are actually growing up in America today—without any genuine religious training. It is time therefore for church and school to cooperate, as army and navy cooperate, in defense of our common country. Power of attention, concentration, discrimination, power to reason, to think, habits of industry, thrift, promptness, fidelity, command of the tools of common speech and daily life—all this can be given by the school. Ideas of reverence for the unseen, of obedience to conscience, of the constant recognition of God in nature and history, of the place of Christ in Christianity, of the growth and value of the Bible, of the method and motive of the Christian life, of the relation of Christianity to other religions—all these must come through the home and the church. If the home and church shirk this responsibility, our people will be in fifty years a nation without a religion, i. e., a nation disintegrating and dying. No strong and enduring people ever yet existed without definite and continuous work in religious education. If reverence does not 'grow from more to more,' the nation is palsied at its very heart."

Accepting the above facts as coming from one who is thoroughly qualified to speak, it at once becomes evident how very important is the matter of religious instruction. And it is encouraging to see the rapid steps that are being taken by the church in this respect, through the medium of the Bible school. But the possibilities for advancing religious education are not confined to the Bible school. With the increased impetus in 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. Why does not the Christian Endeavor afford an excellent opportunity for the teaching of Christian ethics, the study of sociological problems, missions, denominational history, Christian biography, and so on? This instruction need in no way overlap the work of the Sabbath school, but instead it should supplement and complement the instruction of the Sabbath school. Valuable as is the instruction that is being given through the Sabbath school, in the very nature of the case the amount

of instruction which it imparts is limited. And whatever instruction is given through the Christian Endeavor is just that much more education acquired in religion and morals if properly imparted. To be of the most value this instruction should be systematically arranged for in each society. Carefully graded courses, such as the Union Bible Study courses, should be selected, and the instruction should be begun in the Junior society and continued on up through the Intermediate and Young People's branches. When this is thoroughly, systematically and conscientiously done, the results that are obtained will prove to be, I believe, most gratifying.

Missionary Heroism of Today.

Missionary heroism is not a thing of the dim and distant past, but is a modern-day fact. If you have any doubts as to the fact, read the concrete examples of Christian valor and sacrifice that are portrayed in the instances that are given by Secretary Arthur J. Brown in his address at the twenty-fifth anniversary of the Student Volunteer Movement. Here are the instances which he gave:

I would that I had time to pay adequate tribute on behalf of the boards of the United States and Canada to the men and women who have already gone to the field. They are "the far-flung battle-line" of the church of God.

I grant that the physical hardships of the missionary's life are not so great as they were a generation ago; but there are still privations to be endured, and, as the newspaper despatches tell us from day to day, perils to be faced.

I grant that missionaries are not perfect men. There are no perfect men, even among the critics of the missionary enterprise. But I believe that, taking them as a class, foreign missionaries average higher than any other class I know, in education, in culture, in courage, and in absolute consecration to God and man. With devotion unflagging, with fortitude superb, they stand at their posts.

As I sit in my office and read the letters that come to me from the ends of the earth, strange scenes often rise to my vision.

A medical missionary in Persia refuses a palace and a princely income as personal

physician to the Shah, saying, "I came to Persia to relieve the distress of the poor in the name of Jesus."

An educator in China declines the high-salaried presidency of an imperial university, giving as his reason, "I want to translate the Bible and to preach the Gospel and to train up Christian ministers."

An old man in Syria rides horseback eight hours in a wintry storm to administer the communion in a mountain village. Another in Siam pushes his little boat up lonely rivers swarming with crocodiles, and tramps through snake-and-tiger-infested jungles that he may preach Christ to people whom no one else seeks. Another in Laos forgets his threescore and ten years and makes a solitary six months' journey that he may take to other neglected towns the tidings of the Gospel. Twenty-six days he is drenched with dew and rain; ten times he has to swim his pony across rivers; four days he wearily tramps because his horse is too jaded to bear him.

A young woman in India walks painfully from house to house under a blazing sun, but writes, "This is delightful work; it is good to be footsore in such a cause."

A physician in Syria stands in a little gallery of a room containing about ten people, besides cows and goats, the mud floor reeking with dampness, the roof dripping tiny waterfalls of rain, the air heavy with smoke, the missionary herself racked with cough and flushed with fever, but tenderly treating two hundred patients a week, and writing, "I am very thankful to record God's goodness to me; I do not believe that ever before in one person's life came such opportunities as I enjoy."

A physician in Korea cleanses loathsome ulcers, opens the eyes of the blind, and makes the lame to walk.

A refined woman in China makes regular visits to a leper colony and lovingly ministers to repulsive sufferers with sightless eyes and rotting limbs, seeing the glory of the human soul even in them.

And then the scene changes, and a sick husband in Asiatic Turkey asks that the photograph of his wife and children may be hung close to his bed, that he may yearningly gaze into the faces of far-off dear ones whom he never expects to see again in the flesh. Alfred Marling, seventy miles from a physician, dies in the furnace of African fever, singing,—

"How sweet the name of Jesus sounds!"

Mrs. William Jessup in a Syrian shed lines a rude box, places in it the still form of her child, sends it away for distant burial, and then goes back to her sick husband and tries to keep up a brave face and not let him know that her heart is breaking.

Such missionaries have what James Lane Allen calls that "stark audacity of faith," that "burning spiritual heroism," which inspire men to wander through the wilderness, "carrying from cabin to cabin, through darkness and snow and storm, the lonely banner of the Christ, and preaching the Gospel of everlasting peace to those who have never known any peace on earth."

Advance Steps in Increase and Efficiency.

(Concluded.)

TWO GREAT ADVANCE STEPS.

But especially have the past four years been marked by two great advance steps in Christian Endeavor circles, the Increase Campaign and the Efficiency Campaign. The one has added thousands of societies to our ranks; the other has increased the working efficiency of thousands of our societies.

The evident blessing of God upon these efforts points the way to the future. It is his guide-post telling us what to do in the days to come,—namely, to continue, to intensify, to make permanent these efforts. Let them be no longer mere campaigns for a year or two years, but integral parts of our movement which shall gather strength and power as every year goes by.

You have often asked me for a watchword for the years to come. Let us take the motto which Providence seems to have thrust upon us: "Increase and Efficiency." Four years ago "Increase" was our motto, and ten thousand societies were added to our ranks in two years. Two years ago "Efficiency" was the word, and marvelous advances in efficiency have been made by a multitude of societies. For the years to come let us combine the two words which have been so greatly blessed in our work, and take for our motto, "Increase and Efficiency," or, to paraphrase Daniel Webster's immortal words, "Increase and Efficiency, now and forever, one and inseparable."

OUR WATCHWORD.

This motto I believe we can make an accomplished fact by keeping *Increase and Efficiency* steadily in view in our work throughout the year, and by having once a year, the country over, a great round-up of our activities, counting up our gains with gratitude to God, if we have made them, deploring our losses, if such we find, and seeking to enlarge and strengthen, with his help, all our work.

What week in all the year is so appropriate for this task as that in which Christian Endeavor day falls? It is the high tide of the church year. It is the week of happy memories and large anticipations. It is the week that celebrates our birth as an organization. It is the week which will always have a special significance for Christian Endeavorers.

If during that week we are willing to deny ourselves some ordinary luxury, or even something that has come to seem a necessity, it will emphasize its character as a week of holy, strenuous, joyous endeavor. We can at least, by planning in advance, give extra time and effort, a form of self-denial as acceptable to God as a money gift if we have little of the latter to give. But let us combine gifts of time and money and effort, and have in the early days of February every year a great

INCREASE AND EFFICIENCY WEEK, the continuation of our year of Increase and Efficiency.

This, then, is the definite proposal which I trust will meet with your ready and enthusiastic response:

That we henceforth make the week in which occurs the second of February, our Christian Endeavor anniversary, an Increase and Efficiency week, when we shall take stock of our activities, see whether we are in any good measure living up to our ideals, and go forward in the Master's name to new and larger endeavors.

Let me outline a program for the week, in which you may at least find some practical suggestions, suggestions which are always subject, of course, as is everything in Christian Endeavor, to the approval of your church and pastor and your own conviction of what the Master would have you do.

A PROGRAM FOR THE WEEK.

Beginning the Sabbath before the second of February, let us make that and the fol-

lowing six days days of glad and grateful giving of time and strength and money with some definite end in view, taking for our motto and our warrant our Lord's own words, "He that would come after me, let him deny himself and take up his cross and follow me." Let us make of this Sabbath also a Decision day, an ingathering-day, when, in our society and in the Bible school, if possible, the net shall be drawn, and decisions for the Master earnestly invited.

If every evening of the week should be devoted to religious work, it could not, for one week in the year, be called religious dissipation, a kind of dissipation of which some people are so needlessly afraid. One evening might well be devoted by each committee and by the whole society to discovering its rating in efficiency by the Efficiency Chart, and to prayerful plans for its betterment.

FOR A GREAT INGATHERING.

Another day should be an ingathering-day, devoted to a canvass of the Bible school, church, and community for active, associate, and honorary members, making sure that no former active member, who lives a worthy life, is left out of the honorary list, and that every young person in the community who ought to be an Endeavorer is approached with an earnest invitation.

Another evening might be profitably given to a meeting of the local union, where the themes discussed would promote the highest and largest purposes of the week.

Another might well be devoted to a getting-together social, when we shall remember not only our immediate companions, but our great Christian Endeavor fellowship in all the world, and have their work and fellowship vividly brought before us.

In this Increase and Efficiency week it is expected that Junior and Intermediate societies will share, as well as the Young People's societies, and that their superintendents, coöperating with the older society, will take such reckoning of the past and such forward steps for the future as will mark a distinct and definite advance for the year to come.

On the evening of the mid-week prayer meeting let us cheer, possibly surprise, our pastors with the largest and most responsive attendance of Endeavorers they have ever seen, occupying the front seats,

an earnest of a year of faithful church attendance.

THE CLIMAX OF THE WEEK.

Then when the following Sabbath comes, let us make it the high day of all our Christian Endeavor year, the glad day to recount God's mercies and to gather the results of our Increase and Efficiency week and year. Perhaps our pastors, in many cases, will preach on this day a sermon of encouragement to the Endeavorers, but, in any event, in our regular or special meeting for that day we may receive from such a service, the culmination of such an anniversary week as I have outlined, an inspiration which will illumine the whole horizon of the year to come, and an impetus which will send us farther along the road of Increase and Efficiency than we ever went before.

These are suggestions approved, I hope and pray, by the Holy Spirit of Wisdom for a long yearly advance step by all Endeavorers who will heartily adopt them. They involve some self-denial, some self-inspection, some real service, and a definite, resolute purpose to know just where we stand, and to go forward in the name of the Lord.

Thus Christian Endeavor week will be each year the climax of a year of better work than the last, because it will be a definite seven days when we shall plan for an advance all along the line; when, humbled by our shortcomings, but inspired by our opportunities and strengthened by self-denial, we shall, trusting only in the Lord Jesus Christ, go forward joyously to new victories in his name.

O what might not such a week mean for the church, for our country, for the world, if heartily entered into by the millions of Endeavorers! It would mean multitudes born into the Kingdom of God. It would mean hundreds of thousands of additional dollars in Christ's treasury. It would mean wise plans, prayerfully conceived and carefully carried out. It would mean new life in old activities. It would mean new activities inspired by new enthusiasms. It would mean self-examination, mortification possibly, as we courageously faced our failures, but it would mean sure future success born of humility and of a larger vision. It would mean not only new spiritual vigor for our societies, but also for each Endeavorer who gave his money, time, and strength in any unusual measure, for it

would place him in the goodly company of God's heroes, in whose heart of hearts has always been loving self-sacrifice. It would transform his weights into wings. It would put a new song in his mouth. He would run and not be weary; he would walk and not faint.

Who will join me in this "forward march"? I have too often tested your courage, your faith, your high purpose, your determined zeal, fellow Endeavorers, to doubt it now.

"Lead on, O King eternal!
We follow, not with fears;
For gladness breaks like morning
Where'er thy face appears.
Thy cross is lifted o'er us;
We journey in thy light;
The crown awaits the conquest.
Lead on, O God of Might!"

Becoming Missionaries.

REV. HENRY N. JORDAN.

Christian Endeavor topic, October 25, 1913.

Daily Readings.

Sunday—A limited mission (Matt. x, 5-15).
Monday—All the world (Matt. xxviii, 16-20).
Tuesday—Going into danger (Acts v, 17-29).
Wednesday—Spirit-directed (Acts viii, 26-40).
Thursday—Spirit-sent (Acts xiii, 1-12).
Friday—Eager to go farther (Rom. i, 8-15).
Sabbath day—Topic: Missionary essentials, at home and abroad. IV. Going (Matt. xxii, 1-10).

LESSON NOTES.

v. 2. The kingdom of heaven—the presence and rule of the heavenly Father in human lives—is the greatest treasure offered to men. The King's reign is righteous, his laws just, his favors gracious and most desirable.

v. 3. God's great purpose is that all people shall enjoy his abundant blessings. They are asked, urged, entreated to put themselves under his protecting care; to realize his full forgiveness; to come into close fellowship with him and all men.

vv. 5, 6. Now, as in the parable, the divine offers and invitation are so often treated contemptuously. "The call of the world" takes precedence over the invitations of Jesus. The lure of material advantage, of financial standing, of popular favors still drowns the voice of the Master. "Let his call be heard."

v. 8. "Not worthy." What an accusation! The exactions underlying the invitation were not so rigorous as to make it hard for those invited to accept. The reason for their unworthiness lay in this,— "the cares of the world, and the deceitfulness of riches, and the lusts of other things entered in and choked out" the disposition and desire to accept the gracious invitation. "They crowded out the good."

v. 9. "Go ye." "It is the sublimest order ever given on earth." It is imperative. It is impossible of evasion. There are no avenues of escape for those who are unwilling to bear the full measure of responsibility, sacrifice and obligation contained in the command, "Go ye."

v. 10. "And the wedding was filled with guests." God will have his house filled. The good, the bad, the favored, the outcasts are alike the desired guests. The Lord of the feast needs you and me to go out everywhere and compel men to heed and accept the gospel invitation, to bring them into the banquet hall of his love. If one is in need, standing afar off and trying to impress him will be of small avail. You must go to him and persuade him.

"Ye did not choose me, but I chose you and appointed you, that ye should go and bear fruit, and that your fruit should abide." No one becomes a full-fledged herald of the cross of Jesus Christ in a day. His awakening to the religious needs of the world, to his own spiritual call, and his response to Christ's command to discipline some portion of the harvest field may occupy only a brief space of time. But it has taken time to develop the qualities that fit one for service, to bring one to the point where, after acceptance of the Master's call and training in his school, he receives his commission, "Go and tell."

After the Lord's call for volunteers has been heard and answered; after one recognizes God's right to command; after one lays himself on God's altar for "service or for sacrifice," then his "going" is an action that most fittingly expresses his new relationship. It is an appropriate witness "that Christ liveth in me."

The command "go" makes no stipulations as to place or time. Wherever and whenever he sends you, there and then must you employ your energies. There and then you must "go and tell" the message he bids you speak. He says to a

burdened and sin-stricken world, "Come." But to you who are his disciple and have experienced his grace and love, he says, "Go" and win men in my name. Tell them of the fulness of my redemption, of the greatness of my power to save. Go, Go, Go. If you draw back, make excuses, and refuse to obey my command, who knows the number that will be lost because of your unwillingness and disobedience?

"A man who was seriously ill at last found a physician who was able to cure his disease. This man had a friend who had an ailment similar to the one from which he had suffered, yet he never said a word to his suffering friend about the physician who had healed him. A year passed by and his friend steadily grew worse. One day he told his friend of the physician. The sick man sought this doctor and was healed. When he met the one who directed him to the physician he said, 'Why did you not tell me sooner? I've lost a whole year of my life?'" Will the spiritual loss of any be laid at our doors because we failed to tell them of Jesus?

The reason for Christian missions is the authority of Jesus Christ. "All authority hath been given unto me, in heaven and on earth." "Authority is the right to impose beliefs or to command obedience." With this authority back of him what more of divine sanction and commission does the Christian, the missionary need to present effectively the gospel message.

God never says "Go" to the foreign fields to one who is not a missionary Christian at home, among those who near at hand need his ministry in Christ's name. While attending the Northfield Y. M. C. A. Conference some years ago I heard one tell of a young lady from Tennessee who offered herself for the foreign field. Her pastor could not endorse her appointment because she was never interested or engaged in active Christian work in her home church. "When we pray for the extension of Christ's kingdom we put ourselves under obligations to work for it."

One who is in the spirit of service for the Master, clearly indicates by his actions—

(1) That he is sent by the will of God. This controls and is far above his own will. "A brilliant Oxford student was giving himself to the Wesleyan Missionary Society for African service. His tutor remon-

strated. 'You are going out to die in a year or two. It is madness.' The young man (who did die after being on the field only a year) answered: 'I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, to be a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content, certain as I am that the final result will be a Christian Africa.'

(2) That he is impelled by the love of God. "For the love of Christ constraineth me." "I want you to spend fifteen minutes every day, praying for missions," said a pastor to his young people. "I warn you, however, beware how you pray; it is a very costly experiment." "Costly?" they asked in surprise. "Yes, costly," he said. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost them who prayed with him very much. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have pledged themselves to this work." "The love of Christ does constrain" men to do and dare anything in his name.

(3) That they are filled and led by the Spirit of God. This is their Pentecostal endowment and commission for service.

Young people, Christ's followers, are you listening for and responding to the Master's command, "Go and tell"?

Suppose Gilmore's band of three hundred pieces were leading a procession through Broadway, and suppose they left out the trumpets, the hautboys, the bassoons, the trombones, and went clashing through the street—the whole three hundred of them—with cymbals, what sort of music would they make? What such music would be, that would be learning and refinement, and intellectual treasure, without love. It would be clashing and clashing, but no music.—*Beecher.*

"You're continually begging for pennies. What on earth do you do with them?"

"I'm saving them up, ma, so's I can buy a aeroplane an' fly over Willie Jones' yard an' drop bricks onto him."

CHILDREN'S PAGE

What Do They Say?

What do the birdies say of you,
As they chatter upon the tree?
Do you think they are saying, "Those children
there
Are as kind as kind can be"?

What do the pussy-cats say of you,
As they chat on the garden wall?
Are they saying, "Those children are very good;
They never throw a stone at all"?

What do your playmates say of you?
Are they saying, "They are so nice!
They never sulk, or throw up a game,
Nor ask for the same 'turn' twice"?

What do your parents say of you?
Do they say, "They learn so well!
They are never late, and they run at once
Whenever they hear my bell"?

If birds and pussies, and playmates too,
And teachers and parents, say
All this of you, I am sure
You are happy the livelong day.
—*Boston Herald.*

The Bear and the Boy.

About two hundred years ago a rich, powerful nobleman named Leopold was duke of the province of Lorraine. The duke was very fond of animals.

Among his savage pets was a great bear, whose name was Marco.

Marco was housed in a rough hut in a corner of his royal master's park. He was supplied with the best of food by the keeper of the animals, and on state occasions he was led out by the big iron chain, and made to dance for the amusement of Leopold's friends.

Marco was fierce and when he swung his shaggy head out of the door of his hut and showed his white teeth in an ugly snarl, no one dared to go near him. One blow from his paw would have knocked a man senseless and those white teeth of his were very sharp.

One cold winter night Marco, having swallowed his supper at a few gulps, shambled back into the farthest corner of his hut and curled himself up to sleep. He was just at the "falling-off" point when he heard a sound at the house door. He started up, and what should he see but a

small boy, hopping first on one foot and then on the other, and shivering with the cold!

The boy was a homeless child, who had lost his way in the duke's forest and had run into the bear's hut for shelter, not knowing that it was already occupied.

Marco did not know who this newcomer might be, but he was so surprised that he quite forgot to growl.

Then a strange thing happened. The boy ran over to Marco, and, peering into the shaggy face, cried joyfully, "Why, you are the duke's funny bear that I saw dancing the other day! Won't you be my friend? I need one so much."

The bear Marco did not understand what the boy said, but he understood the kind hand that stroked his head. That hand meant, "I love you." Marco had never been loved in all of his rough, bearish life—at least, not since the days before he had been caught in the deep forest, a frightened baby, screaming for his mother.

Now a great answering love filled his wild heart. He allowed the little lad to lie down beside him, warmed by his furry coat, and together they slept through the night.

In the mornig the boy went away, but came back to his friend in the evening. This happened for several days. Marco shared his food with his visitor and they became fast cronies.

One day the keeper was surprised to see that Marco left his supper untouched, and, instead of hurrying away to feed the other animals, he stayed to watch the bear.

Marco sat in the door of his hut, patiently waiting for his boy. The keeper offered to take away the food, but he received such a fierce look that he set it down again and hid behind a tree, to see what would happen next. In a moment, to his amazement, a child ran up to the bear. The keeper sprang forward to snatch him out of harm's way, but the boy had already thrown his arms about his faithful friend and in a twinkling they finished the waiting supper together.

Duke Leopold was brought to the hut to see this wonderful pair, and soon the story of the boy and the bear had spread throughout the land.

Duke Leopold gave orders that the poor child should be brought to his palace, to be educated and cared for. The little lad

made many friends in his beautiful new home, but I think that he never found a dearer one than the bear Marco.—*Little Men and Women.*

Our Denominational Auto—The Carburetor.

No. 3.

REV. C. S. SAYRE.

A carburetor is as necessary to a gasoline engine, as your mouth is necessary to your stomach. The carburetor serves very much such a purpose, too, only it does not do the mixing, it just holds the gasoline in such position and quantity that the inrushing air caused by the suction stroke of the piston tears to pieces and vaporizes the gasoline, and produces by this mixture a volatile gas that will readily ignite with the electric spark provided for that purpose, and by the explosion delivers the mighty stroke needed in the work of the engine.

The unreliableness of gasoline engines has been largely due to the inability of mechanics to construct a carburetor that would at all times and at all temperatures feed the right amount of gasoline, and in the right way, to the inrushing air to make a good gas.

No one ever supposed that a gasoline engine would run on air alone, or on gasoline alone. But we find some church people who seem to think their religious natures will run on the human element alone, and so they do not pray in secret, say nothing about in the prayer meetings. They do not read the Bible, they do not go to church regularly, and they are powerless. On the other hand there are some who seem to think they can run their religious nature on the Divine entirely. They say they do not need to prepare their sermons, the Lord will fill their mouth. They need not sow or reap, for the Lord will provide. And these too, we have seen, are powerless. We must have a mixture of the human and the Divine—a proper mixture. Right here is where we are lame, crippled, cramped, crooked and all out of kelter. The engine in our Denominational Auto has not been getting a proper mixture of the human and the Divine. This auto has seating capacity for a larger number of passengers than she will carry. The poorest student of the situation knows it is not too rich a mixture

we have been getting. Almost everywhere the cry is, "Lack of spiritual life and power." The mixture is impoverished. There is too little of the Divine involved.

It frequently happens that, when an engine shows weakness and inefficiency, by advancing the spark she will pick right up and do all that is required. And so very often when weakness is shown—even when the cause is a weak mixture—by advancing the spark more power will be realized for a little time, but on a heavy pull the engine will pound, and if this is not stopped shortly, the bearings will be destroyed, or the shaft be broken; for she is working against herself, wasting her energy pounding on the bearings instead of turning the wheels. Some things will help temporarily, but nothing will take the place of a correct mixture.

People have been conscious of great weakness in our denominational engine. And when our finances have run behind, and we are deeply in debt, and the wheels have been turning heavily, the spark has been advanced, and the old engine has been speeded up so as to clear off the debt by Conference time; then she pounds and the bearings become heated and worn, and there is just no use, she must slow up. Then on she drags, running more and more behind in financial matters until just before Conference time again. This year just passed it seems she could carry only one of the boards. The other was left behind and is still in debt. Thus she grows weaker and weaker. Brethren, the mixture is wrong! She will never carry the load until there is more of the Divine mixed with this intensely human element with which the business is concerned.

I know there are people who go to the extreme in the other direction and attempt too rich a mixture. They fold their arms and say, "The Lord will provide," and the engine stops stock-still. For just as surely as a gasoline engine will not run on all gasoline, just so surely will God not do for men what they can do for themselves.

It is all right to advance the spark and speed up. And if we could only take in a richer mixture, the old engine would maintain the speed on the hills and in the mud and sand, year in and year out, and there would be no knocking, or heated bearings, and no one would be ordered out to walk.

Sometimes an auto gets mixed up with snow or mud and water, so that a lot of snow or mud or water is swept into the carburetor with the inrushing air, and usually such a circumstance stops the engine at once. But just a little of this foreign substance will cause the engine to run slow and weak. The adjustments are all right, but this new introduction is absolutely void of power-making elements.

Possibly that is our trouble, been taking in something that does not produce power—something that takes the place of the power-producing mixture. It may be that the great majority of our people have become so occupied with the business of this old world, that we do not find time to devote to the worship of God. Maybe it is because there are so few of our people who attend the regular prayer meeting of the church. Brother, sister, are you one of them? Got out of the habit of going when there was a pretty good reason, I suppose, and you find it a lot easier to sit in that nice easy chair and read the daily. But God will ask you about that one of these days if you don't come across. Are those meetings too dry and uninteresting? They need your help and influence.

Another thing that has been swept into our denominational carburetor is the neglect of the Sabbath school by such large numbers of church members. They spend hours with the papers and magazines and story-books and not ten minutes a week with the Bible. And if their power is not all gone, they are dreadfully weak.

Some are doing a little work on the Sabbath, or hiring some one else to do it for them. Some are spending the Sabbath just as Sunday people spend Sunday—riding through the country in their auto instead of attending the meetings and lending their influence in that direction. These things produce a fearfully weak mixture—too little of the Divine introduced.

There has been too much talk about higher criticism, talk that has planted the seeds of doubt in the hearts of those who have not had the opportunity to study those branches of science that lead to such interpretation of Bible language. And it is plain also that some have gone too far and have expressed themselves on the subject when they were clear outside the territory that was familiar to them; so that good, thinking people have been discourag-

ed, and though not giving up, they have lost their warm interest in denominational things. It produces a weak mixture, brethren. Cut it out.

We have lost much by not teaching and emphasizing the absolute need of receiving the Holy Spirit, becoming averse to it, perhaps, on account of the extreme way the Holiness people have dealt with it. The same is true of the doctrine of divine healing. We have been set against that on account of Dowieism, Christian Science, etc. We have lost much by neglecting the study of prophecy, no doubt being set against that on account of the large amount of foolishness other people have dragged into it. All these good things we have left almost entirely alone, just as if these different peoples have had a patent right upon them. And the result is dreadful weakness. We have been getting a mighty thin mixture, and the Denominational Auto moves on fearfully slow. Come on, brethren, let's have a better mixture.

General Conference.

REV. G. M. COTTRELL.

Symptoms improving, temperature normal, heart action regular and vigorous—all indications healthful and hopeful: this is the way *we* diagnose the case.

Different ones looking at the Conference from different angles would get different impressions. Where all is so good it is more difficult to particularize. We are to be congratulated on our capable, earnest and loyal young ministers, as judged by their papers at Conference. We trust our future with them. But there were three features that especially impressed us.

THE PRESIDENT'S ADDRESS.

The first was President Daland's opening address (or sermon) upon "The Vision of the Invisible." I wish all our people could have heard or read this in full. In matter and delivery it was most inspiring. It treated of the *old* things of our religion, the fundamentals, the things that have gone into the fabric of the church, both before and after Christ. It was the opposite extreme of our present-day tendency to search for something new. It exalted the Divine and the life that draws by faith its forces from this invisible and eternal

Source. It was a fresh and forceful blast of spiritual verities that we need to counteract, or mix with, the materialism of our day.

PRESIDENT CLARKE'S MESSAGE.

President Clark of Salem College was to tell us "What of the Future?" How adroit he was. He didn't put it in a sentence as did the Kansas historian who answered his own question, "What is the matter with Kansas?" by saying, "She's all right." He didn't say we would grow in the next ten years to be a hundred thousand or a million strong. He didn't say the Lord would make a mighty people of us whether we will or not. He said growth and life depend upon right conditions. If the conditions are not right, development can not follow. The proper conditions have their basis in knowledge, faith, proper functioning, loyalty and cooperation. How simple the application. We can figure it out for ourselves, both for the individual and the denomination. Doctor Clark has given us the prescription. We even have all the ingredients thereof. I think he gives them correctly.

Each individual becomes a responsible factor in answer to the question of our future. Suppose ten thousand Seventh Day Baptists, including one thousand lone Sabbath-keepers, fulfil these requirements. They have *knowledge* of the Bible, of Sabbath truth, of our cause and its needs. They have *faith* in God, in his word, in his promises, in spiritual verities. They properly fit into the work given them, or are properly *functioned*. They are *loyal* to the cause of the Sabbath, and loyally cooperate in every way possible to carry forward the work. Can any one doubt what our future will be under such conditions? If you have not read Doctor Clark's address, better get out your RECORDER of September 8, and carefully read it. It is a very thoughtful, analytical discourse, whose reading can but produce good results.

"OUR DEBT."

Not our debt to the Tract or to the Missionary Society, but our debt to the past and to the future was the theme ingeniously handled by Pastor A. J. C. Bond. "His face was as though he would go to Jerusalem," and he said, "Let the dead bury their dead; but go thou and preach the kingdom of God." Brother Bond told of the long and honorable line of Davises

from which he was descended, but said he was no prouder of this than of the stanch German blood that ran in his veins, and he owed no more to either than he did to the generation of the present and the interests and causes of the oncoming future. Our faces must be set toward Jerusalem. We are to preach the Kingdom and let the dead bury their dead. We must save and conserve all the good of our fathers, but we must go on to meet and solve the problems of the present and the future as the new needs and conditions arise.

May we not in this conception find a happy solution and harmonization of the two extremes of Christian thought? For as in politics, so in religion, there seem to be the conservative and the progressive views. May we not double our strength by combining the two? First, we will be true to the old. We will build on the law of Sinai; we will walk by the revelations of God's word; we will worship the divine Christ; we will repent of sin and trust in redemption through the atoning Christ; we will preach this Gospel or good news of the kingdom to unsaved men everywhere.

We will also set our face toward the future, its needs, its problems, their solutions; and we will adopt every new truth, every proved remedy, every demonstrated fact, that will make this old world better and bring its sobbing children to the feet of our crucified and risen Lord.

Topeka, Kan.,
Oct. 4, 1913.

Give us a man, young or old, high or low, on whom we know we can thoroughly depend, who will stand firm when others fail; the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous—in such a one there is a fragment of the Rock of Ages.—Dean Stanley.

A little girl who is just taking her first steps in learning, came home recently sad of face. "What can be the matter?" asked an older member of the family. "Oh," said the little one, "teacher asked me something and I couldn't tell her. She asked me what four and six make." And didn't you know that?" queries the wiser older one in surprise. "No, I didn't know. How could I know? Nobody never tells me any secrets."—Pittsburgh Chronicle Telegraph.

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON IV.—OCT. 25, 1913. THE SIN OF MOSES AND AARON.

Lesson Text.—Numb. xx, 1-13.

Golden Text.—"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer." Ps. xix, 14.

DAILY READINGS.

First-day, I Cor. x, 1-13.
Second-day, Exod. xvii, 1-16.
Third-day, Numb. xvii, 1-13.
Fourth-day, Numb. xviii, 1-16.
Fifth-day, Numb. xviii, 17-32.
Sixth-day, Numb. xix, 1-22.
Sabbath day, Numb. xx, 1-13.

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

Quarterly Meeting, Walworth, Wis.

October 17-19.

FRIDAY EVENING

A Call to Prayer—Dr. L. C. Randolph

SABBATH MORNING

11.00 A Call to Higher Worship—Dr. W. C. Daland

SABBATH AFTERNOON

3.00 A Call to Effectual Bible Study
Plans and Problems of the Sabbath School
Board—Prof. A. E. Whitford

Teacher Training—Prof. Nelson Inglis

Sabbath School Equipment—Mrs. Cunningham

4.00 A Call to Efficient Work for and by Young People

Relation of the Individual Society to the Young People's Board—Prof. L. H. Stringer

Christian Endeavor Efficiency—Miss Godfrey

The Churches' Responsibility to the Young People—The Rev. C. S. Sayre

The Young People's Responsibility to the Church—Miss Marion Ingham

SABBATH EVENING

7.30 A Call to Consecrated Giving
Outline of Finance Board—What it is and how it will help local work—Prof. A. B. West

Denominational Giving—Doctor Post

Spiritual Giving—The Rev. W. D. Wilcox

SUNDAY MORNING

11.00 A Call to Practical Christian Living—The Rev. H. N. Jordan

SUNDAY AFTERNOON

3.00 A Call to New Effort and Interest in Woman's Work
Plans, Budget, Problems of the Woman's Board—Mrs. A. B. West

Information Begets Inspiration—Mrs. J. H. Babcock

3.00 A Call to Brotherliness and Service
Brotherliness—Mr. H. M. Holston

Service—Mr. W. R. Rood

4.00-4.30 Praise Service

The Walworth society will provide a basket supper after the afternoon meeting, and the time until eight o'clock will be occupied by a Christian Endeavor social and rally.

"Christ who stilled the stormy sea can speak peace to troubled souls."

Program of Southwestern Association.

The association meets with the Hammond Seventh Day Baptist Church, Thursday, October 23-26, 1913.

THURSDAY MORNING

10.00 Devotional Service, Conducted by Rev. E. B. Saunders, Ashaway, R. I.

10.40 Address of Welcome—Rev. A. P. Ashurst, Pastor

Response—Rev. H. C. Van Horn, Ashaway, R. I.

11.00 Sermon—Rev. Theo. L. Gardiner, D. D., Plainfield, N. J.

THURSDAY AFTERNOON

2.30 Devotional Service, Conducted by Rev. H. C. Van Horn

3.00 Appointment of Committees, Reports of Delegates from other Associations

THURSDAY EVENING

7.30 Prayer and Praise Service

8.00 Sermon—Rev. E. B. Saunders

FRIDAY MORNING

9.30 Devotional Service, Conducted by Rev. Theo. L. Gardiner, D. D.

10.00 Business Session, Report of Committees

10.30 General Discussion—Christ, the Believer's Pattern

11.00 Sermon—Rev. H. C. Van Horn

FRIDAY AFTERNOON

2.30 Devotional Service, Conducted by Deacon W. R. Potter

4.00 General Discussion—Christ, the Object of the Believer's Faith

FRIDAY EVENING

7.30 Prayer and Testimony, Conducted by Rev. E. B. Saunders

SABBATH MORNING

9.30 Devotional Service, Conducted by Brother Frank Saunders

10.00 Preaching—Rev. Theo. L. Gardiner

11.00 Sabbath School

SABBATH AFTERNOON

2.30 Woman's Hour, Conducted by Mrs. Landphere

3.30 General Discussion—Christ, the Believer's Strength

SABBATH EVENING

7.30 Devotional Service, Conducted by Mrs. Ida Ashurst

8.00 Sermon—Rev. H. C. Van Horn

SUNDAY MORNING

9.30 Devotional Service, Conducted by Miss Phoebe Stillman

10.00 General Prayer and Testimony—Christ, the Object of the Believer's Desire

11.00 Pulpit Supply

S. D. B. Church—Rev. E. B. Saunders

Congregational Church—Rev. Theo. L. Gardiner, D. D.

Christian Church—Rev. H. C. Van Horn

SUNDAY AFTERNOON

2.30 Christian Endeavor Rally—All the Young People's societies in the city will meet with the Seventh Day Baptist society, Rev. E. B. Saunders, Leader. Topic—"Going" (Matt. xxii, 1-10)

SUNDAY EVENING

7.30 Devotional Service, Conducted by the Pastor

8.00 Sermon—Rev. Theo. L. Gardiner, D. D.

NOTE.—This program is not like the law of the Medes and Persians, but is subject to change.

PROGRAM COMMITTEE.

"Who can describe a caterpillar?" asked the teacher.

"I can, Teacher," shouted Tommy.

"Well, Tommy, what is it?"

"An upholstered worm."—*Ladies' Home Journal.*

"How can you expect God to bless you when you are so rebellious against him? Lay down your selfishness and rebellion and consecrate your life to him in prayer."

MARRIAGES

ELKERTON-HASKINS.—At the home of the bride's aunt, Mrs. I. L. Freeborn, on August 12, 1913, by the Rev. J. H. Hurley, George Yule Elkerton of Eau Claire, Wis., and Martha Leola Haskins of New Auburn, Wis.

SAUNDERS-ELLIOTT.—At the Seventh Day Baptist parsonage, August 27, 1913, by Eld. G. P. Kenyon, Mr. Floyd W. Saunders and Miss Rena Fay Elliott, both of Richburg, N. Y.

MCNAUGHTON-LONGDO.—At the home of the bride's father, James Longdo, near Sand Creek, Wis., September 7, 1913, by the Rev. J. H. Hurley, Malcolm W. McNaughton of New Auburn and Miss Nora Edith Longdo of Sand Creek, Wis.

RANDOLPH-PIERCE.—At Fouke, Ark., September 17, 1913, by Rev. G. H. F. Randolph, Mr. Wardner T. F. Randolph and Miss Bertha M. R. Pierce, both of Fouke.

ATKINS-TICKNER.—At the home of the bride's parents, Dr. and Mrs. W. D. Tickner, Adams Center, Wis., Oct. 5, 1913, by the Rev. L. C. Randolph, D. D., Arthur Horace Atkins of New Chester, Wis., and Cora May Tickner of Adams Center, Wis.

DEATHS

HULL.—Mary E., daughter of Silas G. and Ruth Ray Owen, was born in Lebanon Springs, N. Y., March 20, 1855, and entered into her eternal rest at the close of the Sabbath, September 27, 1913.

Mrs. Hull was directly descended from ancestors born in America during the pre-Revolutionary period, ancestors who were possessed of strong, rugged, upright Christian characters, who were true patriots to the new American cause. Her mother's people were staunch adherents to the Quaker faith, and Sister Hull exhibited their excellent qualities of life in her characteristics of kindness, unselfishness, fidelity and courage, with a strong faith in mankind and in her Father's presence and love.

Mrs. Hull was a graduate of Wyomanac Seminary at New Lebanon, N. Y., and afterwards was graduated from the State Normal College at Albany, N. Y. She was reared in the faith of the Episcopal Church. In 1887 she was baptized into the fellowship of the Seventh Day Baptist church of Berlin, N. Y., where she retained her membership. She was a member of the Fortnightly Club of Milton Junction and also of the Ladies' Aid society of the Seventh Day Baptist church of the same place.

On January 7, 1885, Mrs. Hull was married to Almon M. Hull. In 1889 they came west to South Dakota and later on, in 1893, settled in Rippey, Iowa, where they made their home un-

til three years ago when they removed to Milton Junction. By her death the home circle is broken, and there are left to mourn her loss a husband, two sons, Chapin and Edward, a daughter, Mrs. Dugan, two brothers, three sisters and a large circle of friends.

Services were held at her late home in Milton Junction, Wis., on Monday afternoon, September 29, 1913, conducted by her pastor, Rev. Henry N. Jordan, who was assisted by Rev. Dr. L. A. Platts. Burial was made in the Milton Junction Cemetery. H. N. J.

SHEPPARD.—Albert Reeves was born in Aurora, Ill., September 30, 1854, and died at the Windemere Hotel in Chicago, September 28, 1913.

His father, A. N. Sheppard, was for many years prominent in the First Day Baptist church of Aurora, and his mother, Anna Reeves, was born in Bridgeton, N. J., and was descended from the Titsworth family, and well known to Seventh Day Baptists. Mr. Sheppard moved to Chicago in 1865 and was for many years a member of the Board of Trade. In all his relations with his associates, both in business and social life, he commanded their respect and esteem. He was well known to many Seventh Day Baptists through his marriage about thirteen years ago to Mrs. Florence Potter Ross of Plainfield, N. J., who survives him.

Memorial services were held in Chicago on Wednesday evening, October 1, conducted by the Rev. Wayland D. Wilcox, the quartet-choir of the Chicago Seventh Day Baptist Church assisting. Interment was at Lake Forest, Ill., on Thursday, October 2, 1913. W. D. W.

Berlin, N. Y.

The Ladies' Aid society gave a supper October 7, under the auspices of Mrs. Millard's Sabbath-school class, which added \$18 to the treasury.—We are enjoying delightful autumn weather. Early frosts have caused the "Grand Old Berlin Hills" to don their beautiful Paisley shawl of scarlet, gold and cardinal.—Our pastor, Mr. Cottrell, is in attendance at the Eastern Association, while Mrs. Cottrell and little Harriett are becoming better acquainted with the hearts they have already won here among us. E. L. G.

A teacher in a local Bible school desired to reprove a small boy. "Johnnie," she said, quite solemnly, "I'm afraid I shall never meet you in the better land."

Johnnie put on a look of astonishment. "Why, teacher," he said, "whatever have you been doing now?"—*Exchange.*

"The love of God prompts the revelation of his wrath."

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, 606 West 191st St., New York City.

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.

RIVERSIDE CALIFORNIA?

Do you wish to know more about it? If so write to one of the committee:

A. E. Babcock, Lock Box 1163
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Theo. L. Gardiner, D. D., Editor.

L. A. Worden, Business Manager.

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The Conscience Fund.

The "Conscience Fund" which has been pouring into Uncle Sam's pocket for nearly a hundred years shows a decrease this year. It amounts to a little more than \$2,800, which is the lowest aggregate for any year since 1901. The total amount received by the government as conscience contributions through a century is upward of \$434,000. The fund is said to have been established during President Madison's administration when the initial contribution of five dollars was received. The largest sum reaching Washington in one year was nearly \$36,000, in 1902. The greatest individual contribution was something over \$18,000, which was made to the collector of customs in New York over ten years ago by an unknown person. The decline in the conscience fund may indicate either of two things: that the consciences of men who rob the government are less sharp than formerly, or that fewer persons are guilty of stealing from Uncle Sam than was once the case.—*The Christian Advocate.*

"Young man," said the father of a bright boy, "this school report of yours is very unsatisfactory. I don't like it."

"I told teacher I didn't think you would," replied the little fellow, "but she was too contrary to change it."—*Chicago Daily News.*

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AN AUTUMN PATH.

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The path winds down a little glen
Where many woodland treasures grow;
The squirrel loves the highway well
And the gray rabbits know.

Beside it flecked with light and shade
There flows a little singing stream;
Half hidden on its mossy bank
The purple violets dream.

The maples send a golden fleet
Upon its shining pool to float
And breezes spring from winter ferns
To man each tiny boat.

Heaven pity us if we have learned
So much of earth's unholy lore
This grove seems not as wonderful
As in the days of yore.

For well the Master's lips have taught
To those who weary of long days
To come as little children come
Or never learn his praise.

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