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SABBATH RECORDER, PLAINFIELD, NEW JERSEY
Are We Gliding Along Toward Winter?

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

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

So it is in this brief span of life. The spring and summer seem all too short, and before we are aware we begin to dread the approaching winter! The quickening pace of the years reminds us that years do not drag along as our train today has done, leaving time for all the way. On the other hand time flies more swiftly as the end of our journey draws nearer, as though the winter for us would, after all, contain the very things in life we are most of all afraid to face.

Are we gliding toward the winter, but what of that? We will just keep bright, for spring is coming, and we shall yet bask in its beautiful sunshine, we shall wave in its balmy air, and then we shall complete what we have begun.

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

The Northwestern Association.

A pleasant trip over the Erie from New York to Chicago, and from Chicago to Milton Junction, brought the editor to the parsonage of Milton Junction Church, where he enjoyed one day with his sister, Mrs. Henry N. Jordan, and her husband. From there he was fortunate enough to fall in with Rev. Lester C. Randolph as a traveling companion to Nortonville, Kan., and the journey was thus made particularly pleasant. The route was by way of Janesville, trolley to Beloit, thence by Milwaukee and St. Paul Road to Davenport, Iowa, and thence to Nortonville, where we met with the Rock Island Train to Atchison, Kan. A tremendous rain-storm in the night had made the roads unsuitable for automobiles, so the plan to meet us at Atchison could not be carried out. We had to do our own traveling, but when we were met by a friend with a carriage, thus reaching Nortonville in time for the most of the afternoon session on the first day of the association.
HISTORICAL.
As we rode up from Farmington through the hill country toward the beautiful rolling plateau upon which Nortonville stands, our thoughts were busy with memories of other years. And as we approached "Seventh-day Lane," along which our first settlers built their homes, and passed the old schoolhouse wherein they worshiped, we were glad that our approach to Nortonville was from this side and in this manner rather than by the railroad that brings its passengers into the village; for by this route we must needs pass the home of the fathers of the church here. The Spirit of God had not destroyed, and the spiritual seed-sowing of fifty years has brought forth a good harvest.

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

The first meeting-house stood in Atchison County, about two miles from Nortonville, in Jefferson County, now stands. But after the village grew up and business interests drew many of our people to settle in town, it seemed best to move the church and parsonage there, as was done in 1890. For eight years before the moving of the house of worship a branch Sabbath school had been held in Nortonville. The school of this church has always stood in the front rank as a power for the cause of temperance. In 1898 forty members signed the pledge, and the cause of prohibition has found loyal advocates and consistent workers here.

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

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

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

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

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

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

One reason why Kansas faces this year's consuming drought with such a bright face is the fact that her saloonless policy for years has enabled her hard-working citizens to save their money. Funds saved in ten thousand savings-banks make a wonderful asset for such a people when hard times come to them; whereas, with any people whose hard earnings have been spent in time of temptation, the drought is gone, and the liquor-drinking has also robbed them of their strength and courage to face trouble.

A sober industrious people with more than $200,000,000 on deposit, who produce $325,000,000 worth of food stuffs last year, who own the $250,000,000 worth of live stock now in the State, and have added $45,000,000 to their taxable personal property, who can face a drought—indeed, can meet any kind of calamity—better than any saloon-cursed people can. Prohibition Kansas has enough money in bank to give every man, woman and child in the State $118 each if divided among them. And the State's assessed valuation amounts to $1,684 for every person.

The beauty of it is, that such figures can be shown without containing the vast sums usually counted, and belonging to the saloon men, devoted to the liquor interests. As a rule every dollar of such money bespeaks so much misery for the common people.

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

We do not wonder that Kansas faces the loss of two thirds of her corn crop with a buoyant and hopeful spirit. She has an abundance of resources, and has her hands full of work on food, clothing and entertainment more than does the average man across the border, to say nothing of her gain in health and morals and spiritual life. In our wel-
come to the Sunflower State we were clearly shown that Kansas people appreciate the superior advantages that come to them through the prohibition of the liquor traffic.

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

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

Northwestern Association—President's Address.

J. B. JEFFREY JR.

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

We are assembled here, brothers in Christ, to plan, discuss and promote ways of broadening the kingdom of God on earth. Our association is only one of the many small bodies of consecrated men and women working toward the same ultimate end. The smallness of our numbers only proves the greatness of the duties and responsibilities of each individual member.

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

Great numbers who have consecrated their lives to the work of the Master are striving earnestly to build up the cause of Christ; but is not commercialism entering into the hearts of many professing Christians? And is not more of the deep, sincere love of God? Our efforts are sadly touched when we realize that the world is luring away from the church great numbers of young men and women, who have been the strongest workers in the Sabbath schools and Christian Endeavor societies and should be beginning to bear the burden of the church.

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

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

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

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

Seventh Day Baptists have always been called a missionary people, and for a denomination of our size we can well be proud of our efforts; but we have fallen far short of doing our best. There are many opportunities within our reach which we could grasp and by so doing enlighten the world, especially in that difference from other Protestants which makes us a so-called peculiar people—the obeying of the fourth commandment. We are rejoicing that some of our best talent and no small amount of money have been consecrated to this work and excellent results obtained, but they have fallen short in many instances because they were not followed up.

We must not only set people to thinking but we must keep them interested if we ever hope to institute the Sabbath in their hearts and lives. How sad it is to realize that within our own ranks there is a phase of this question which needs, as it has needed for the past century, our serious consideration—that of holding our own young people. The Catholics say and with rare exception, "Once a Catholic, always a Catholic." Why can not we say the same of Seventh Day Baptists? As we are not ambitious for our young people at an early age to rise to what the world calls success, instead of letting them climb the ladder of life slowly, holding firmly to the hand of their Saviour, Jesus Christ? Will it sound better to say of them in after years, "They were successful and amassed great fortunes," than to say, "They were sweet-spirited Christians, full of charity toward all, but loyal to every conviction of truth and honesty. They were successful because Christ was the business partner?"

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

The recognition of our people by other religious organizations shows that our Sabbath teachings are advancing. With one of our pastors a vice-president and one on the executive board of the General Council of Churches of Christ in America, and with another of our ministers a trustee of the United Society of Christian Endeavor, we must put forth greater efforts to impress upon them and our congregations the will of God. We must put forth greater individual efforts as well as denominational efforts.

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

All the happiness and success this life afford may be found in these three things: first, a true relation to God; second, brother and sister love; third, doing with all our might the work which God has given us to do and which, if we love him, we will do. We have, I trust, built our lives on these three foundations, and if so, we have "buided our house upon a rock." May we push forward toward our highest aim, Christ Jesus, never relaxing our minds or bodies till we have conquered all through him who was sent to redeem us and cleanse us from all unrighteousness.

Each in His Own Tongue.

A fire mist and a planet—

A crystal and a cell—

A jelly-fish and a saurian—

And caves and the deep, deep sea—

Some call it Consecration—

A mother starved for her young—

Some call it Consecration—

A face turned from the cold—

And other's can it God.

A haze on the far horizon—

The infinite tender sky—

The ripples of the corn-fields, and the wild geese sailing high; and all over upland and lowland there is a song for God—

Some of us call it Autumn and others call it God.

Like tides on a crescent sea-beach—

When the moon is new and thin Into our hearts high yearnings Come welling and surging in—

From the mystic ocean Whose tide is to reach God—

Some of us call it longing and others call it God.

A pcket frozen on duty—

A mother, far from her brood—

Socrates drinking the hemlock, and Jesus on the road—

And many others by example and nameless—

The straight, hard pathway trod—

Some call it Consecration, and others call it God.

—William Herbert Cumth.
The Sabbath in the Light of the Moral Law.

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

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

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

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

Expression of Eternal Principles.

The statute of the moral law is but the clothing of righteous principles in human language. It is the expression of the mind of God. The thought of God for the government of his created intelligences has never been secure to all his subjects in infinite happiness. The Author of the moral law says: "I alone know the thoughts that I entertain respecting you,...thoughts of peace and not of evil, to give you a happy future and hope" (Jer. xxix, 11, Jewish translation).

The moral law is the reflection of the character of God, holy, just, good, unchangeable, and as enduring as eternity. Of this law Blackstone says: "The moral law is summarily contained in the Decalogue written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai. Exodus xx." Chambers' Encyclopedia says: "The moral law is that perceptive revelation of the divine will which is of perpetual and universal obligation. It is summed up in the Ten Commandments." John Wesley says: "The moral law, contained in the Ten Commandments and enforced by the prophets, he (Christ) did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken. It stands fast as the faithful witness in heaven. Every part of this law must remain in force for all mankind in all ages, as not depending either on time or place, nor on any other circumstances liable to change; but on the nature of God and the nature of man, and their unchangeable relation to each other." (Wesley's Sermons, Vol. I, Sermon 25.)

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

A Distinction in Laws.

It is sometimes said that the Ten Commandments, the Golden Rule, and the Lord's Prayer embrace all that is in the Bible. The Ten Commandment law is distinct from the code of laws sometimes called the ceremonial law. James calls it the perfect royal law of liberty (James i, 25; ii, 18).

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

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. xii, 13, 14).

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

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

The Law in the Light of the Cross.

The greatest testimony in the universe to the honor and unchangeable character of the moral constitution of the throne of God is the mediation of Christ. On the one hand, he who made void the law through faith? God forbid: yea, we establish the law" (Rom. iii, 31).

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

Reader, is it possible that through ignorance you have been trampling under foot one of God's commandments? Are you keeping the Sabbath day "according to the commandment?" By this law we are to "not sleep as others do, but let us awake, as it is now the hour of time, that we may appear to God worthy of his call." (Rom. xii, 12.)

On recommendation of the committee the two boards united in sending Rev. J. H. Hurley and his wife to spend some time in working among the Indians. Brother Hurley's salary was paid by the Missionary Society, the expense of the trip was shared equally by the two societies. On recommendation of the committee the arrangements for the Missionary Society to send its corresponding secretary to be the field representative of the Tract Society ceased the first of April, 1913. This was done at the request of the corresponding secretary.
THE SABBATH RECORDER.

A SUGGESTION AS TO THE FUTURE.

The Board of Directors believes that the best interests of our cause as a people can be better promoted by some form of organic unity more adaptable to our needs than the forms now in use. It believes that the spirit of unity must come first; no organization can take the place of that. But it believes that there is a spirit of unity among us, and if its promise is to be fulfilled, it must find expression, like electricity, in and through its proper machinery.

For a long time the board has discussed the matter, and it has ventured to bring forward the following resolutions as sent to Conference, since they were published in full in the Review's October number. We give instead the same, as changed and reported to Conference by the Committee on Denominational Activities in a special order Sunday afternoon.

Whereas, These are days of combined effort when wise cooperation promotes economy and increases power—not business world, but also in religious matters; and Whereas, In our opinion the time has now come when a closer cooperation in all our denominational work is called for and when co-ordination and co-operation which shall economize both men and means is to be the fullest measure of success; and Whereas, The mission of the Seventh Day Baptist Denomination, in motive and end, should be thought of as one provisionally appointed task; and Whereas, While in desire and purpose our people are united, interested and loyal, we all need the stimulating influence of enlightening information and of personal appeal; and Whereas, The several branches of our work are not extended enough, nor large enough, to justify a field secretary for each division, yet it is to be supposed that such a secretary might otherwise be: therefore Resolved, That the General Conference elect a Central Committee of five (5) members, one of whom shall be the president of Conference, one to be nominated by each of the following societies: the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society, and the fifth to be named by the Nominating Committee of Conference, as the representative of the other boards and permanent committees of Conference. This committee shall act as a Board of Estimate and Apportionment, and shall employ and direct a general denominational secretary, who shall plan, speak and write in the interests of all the board committed to us as Seventh Day Baptists.

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

Whereas, Some without member shall fix his salary and shall apportion it and his expenses among the different bodies represented, in proportion to their respective receipts for the five years last past and church and denominational activities.

In conclusion, it seems to the board that there is little change in the general attitude of the world towards the Sabbath question. Very few more people nowadays claim any biblical authority for the observance of Sunday as the Sabbath. It is called the "Lord's day" and the "Rest day." People recognize and admit the scriptural claims of Sunday, but attach no special importance to the thought and teaching that "one day is as good as another," seems to satisfy them, and since the great majority of Christians observe Sunday, why, therefore, they conclude, it is more convenient, causes less confusion, is better, and meets the spirit of the command, if they keep Sunday. With the open Bible in hand it is difficult to meet this attitude, this lack of a real deep conviction of any obligation in reference to the matter.

Reference to the report of the treasurer will show that the board during the year was intensely interested in, and giving financial assistance to, projects which it does not now, nor does it think it should, accept, as found in the report of the Missionary Society. These are to Marie Jansz for the mission in Java, to Rev. Joseph Kovats for the Hungarian mission in Chicago, to Rev. Antonio Savarese for the Italian mission in New York, and at New Era, N. J., to Rev. Geo. W. Hill, for work on the Pacific Coast, to Rev. J. H. Hurley for his expense account to Alabama, and to the Missionary Society for part salary and expenses of corresponding secretary, amounting to $1,653.55. Leaving out the expense of the regular four publications, the African investigation, and interest on loans, all the other expenses for the year amount to $2,088.71. In other words, the above interests have received 44 per cent of the expenses of the society outside of the deficit on the four regular publications and the special African investigation.

The Permanent Fund in hands of the society has been increased during the year from $23,203.61 to $24,329.88.

OBITUARY.

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

THE SABBATH RECORDER.

Doctor's Orders.—"My husband is just getting over a spell of sickness and I want you to buy him a shirt," said Mrs. Binks. "Yes, ma'am," replied the clerk. "Would you mind putting something like that in a box for him when you send it out?" "Certainly not," said Mrs. Binks. "The doctor says he must avoid anything with starch in it." —Cincinnati Enquirer.
The Annual Church Canvas.

MARY A. STILLMAN.

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

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

This apportionment plan has been successfully tried by various denominations for years. By using it in 1913 the Northern Baptists increased their contributions for missions $258,000. The same year one small Congregational church in Connecticut raised $1,150, an increase of two hundred and forty-six per cent over the average of the previous nine years. Wherever it has been thoroughly tried the plan of systematic benevolence, preceded by an every-member canvass, has been found to give the best results.

Some years ago our Board of Synodical Benevolence suggested a similar plan for us. Some Seventh Day Baptist churches and individuals have felt that the suggestion was interfering with their personal liberty, and have been rather slow in adopting it. At present the card and envelope plan has been more or less thoroughly adopted by several of our churches, with greater or less success as to results according to the methods of using it. The following actual examples will show how in certain places Seventh Day Baptist churches have done and are doing at the present time.

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

From a membership of some three hundred as many as a dozen persons signed the pledge cards. The people did not know the treasurer, and now use the envelopes with some regularity. If they are absent occasionally, or if for any reason they fall behind their pledges, they are never notified. The majority of contributors place their coin loose in the boxes, all such money being used for church expenses. Denominational interests receive little support; and in order to help raise the pastor’s salary the ladies feel obliged to give sales, entertainments, and suppers. How does your church compare with this?

Church B had a thorough canvass made a few years ago. At that time every resident member received letters with addressed and stamped return envelopes. Almost all the resident and some of the non-resident members made pledges at that time. The church officers, in reviewing their church expenses or for denominational work. The church has assumed that these contributions (which were sufficient) would continue, so no other personal canvass has been made. At present the Finance Committee finds itself in need of twenty per cent more income to cover fixed charges, not to speak of extraordinary expenses which constantly occur. Has your church made one canvass and then stopped?

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

Church D at the annual meeting appoints a financial agent, whose name is printed upon the official letter-heads with those of the other church officers. Every year the financial agent makes it his business to visit every one of the church and the Board shall have furnished a canvasser if one had been desired.

At present the Finance Committee of any number. One canvass is not enough.

An occasional canvass is not sufficient.

An annual canvass, a willing people, and a competent treasurer make the system ideal.

The Canvass.

An every-member canvass being proved to be desirable, let us consider how it shall be made. Shall this work be delegated to the pastor? He might, of course, raise the funds to pay his own salary as well as to use the money for the church and its benevolences, but it would be at the expense of his sermons and his work of saving souls. Shall he not help in the matter of finance then? Most assuredly, in two ways: by a rousing sermon on “Giving” just before the canvass is begun, and by keeping the people informed all the time about the needs of the church and denomination. He probably knows better than anyone else in the church what our Board of Synodical Benevolence is planning to do, how much money is needed, calling attention also to many other benevolences. He takes time to do this thoroughly, and the people, although not wealthy, respond according to their ability. The church has also a competent treasurer who keeps the accounts with as much regularity and system as he would use in his own business.

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

Now what have these four churches proved, as to the plan of systematic benevolence?

(1) It will not run itself.

(2) One canvass is not enough.

(3) An occasional canvass is not sufficient.

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

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

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

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

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

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, siath the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; and if ye shall return your fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

From Panama City, Fla.

EDITOR SABBATH RECORDER:

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

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

Yours in hope,
C. W. THELEKED.
Panama City, Fla.,
Sept. 28, 1913.

THE SABBATH RECORDER.

MISSIONS

Lieu-oo, China.

DEAR RECORDER READERS:

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

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

He was not reliable until he came back from another boat trip, when he tried to beat the woman, but was prevented by a passerby. Then he got a couple of big knives and sharpened them in her presence and told her that he would kill her and her daughter that night. He had often threatened to kill her before, but this was the first time he had made actual preparations. He put the knives in his trunk and while I was not there, he slipped into town to the police station with his story and the knife as proof of it. This time two policemen (one of them being he who had heard my talk at the tea shop) went to him. He was tried and the court believed the woman's story, and sentenced him to five days' imprisonment, with the promise of sending him to the county seat, if he gave any more trouble. He had promised to be good. I hope he will be good, I am sure.

Probably Doctor Davis has written about the revolution, and the fighting in Shanghai near our mission. We have had no fighting here, but have heard several of soldiers of that country have rushed to the alarm of the people. The first time the soldiers came, nearly all the people in the town ran away, as well as a good many in the country. As I went to call on the commander to let him know there was a foreign house and foreigners in the place, the people afterward said there was no fighting here because I wouldn't allow it! Another story was that I had given him $3,000 to get him to move away. There is just about as much truth as most of the rumors we hear, but the people swallow them with avidity and seem to revel in being scared!

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

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

THE SABBATH RECORDER.
Evangelism in Home Life.

MRS. POLLY HURLEY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It is not difficult to want to tell of Christ and his salvation in times of our prosperity and happiness, nor to help our neighbors, or some one in sorrow, trouble, or sin; but it is not always easy to live each day at home in a way that speaks for Jesus.

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

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

We must learn rifle practice, and become sharpshooters, able to hit the target in the center of a small white circle at an old monster and fire at the universe, and stick a few stray shot into something somewhere. But it takes a steady hand, educated eye and long practice to hit the center at long range with a rifle-ball.—Isaac Errett.
WOMAN'S WORK

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

I said: "Let me walk in the fields." He said: "No, walk in the town." I said: "Are there flowers here?" He said: "No flowers, but a crown." I said: "But the skies are black; There is nothing but noise and din." And He wept, as I went on: "There is more." He said, "There is sin." He said: "The air is thick, The fogs are veiling the path." And into my heart came He. And He said: "I have feared to see, The work endorsed by Conference, and the means of knowing just how much money is needed by each board to carry on necessary work." And I walked in a light divine, The path I had feared to see, Then into His hand went mine; And into my heart came He. And souls in the dark, Through the fogs are veiling the path, The nev(' Board was heard pay their apportionment. "Then He said: "Why, they will slacken their efforts on that way of explanation we would say that these programs have been published for four years at considerable pains and expense, and for the purpose of giving our women a definite plan of study by which they may become better acquainted with the work and interests of the denomination. A limited supply is still on hand and copies of any issue will be forwarded to any one who may wish to use them.

The subjects were:

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

Second Year—China Missions.

Third Year—Other Foreign Seventh Day Baptist Missions.

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

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

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

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

Our editor will gladly arrange for a symposium by which important points may be illustrated and discussed if our women will furnish the material. Capable as she is, she cannot do this without your help. The church is urged to do the work in Java of Miss Marie Janssen.

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

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

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

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

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

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

DEAR SISTERS:

The new Board of Finance was heard from for the first time at Conference at Brookfield, and the undersigned being on intimate terms with the secretary she heard much about it and its problems. Now, because of its relation to the Woman's Board, I am using this opportunity to explain its mission and work.

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

We all know that for the different boards to carry on their work funds are necessary. These funds must come from the individual churches. How is a church to know when it has done its share in raising these funds, or what is to be expected of it? It is the purpose of the Finance Board to answer this question, not by dictating in any way what each church shall raise, but by looking the field over and telling each church what seems to be its share of the entire sum to be raised, and hoping for its cooperation.

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

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

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

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

It was also recommended by Conference: "That our women raise this year $500 for educational purposes, the same to be applied to the Twentieth Century Endowment Fund, unless otherwise designated."

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

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

Our list of financial appropriations follows:

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<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<tr>
<td>Salary of Miss Susie Burdick</td>
<td>$600</td>
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<tr>
<td>Salary of Miss Anna West</td>
<td>$600</td>
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<tr>
<td>Twentieth Century Endowment Fund</td>
<td>$500</td>
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<tr>
<td>Fiskoe (Ark. and N. J.)</td>
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<tr>
<td>Miss Marie Janas, Java</td>
<td>$100</td>
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<tr>
<td>Board Expenses</td>
<td>$100</td>
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<td>Tract Society</td>
<td>$100</td>
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<tr>
<td>Missionary Society</td>
<td>$575</td>
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<td><strong>Total</strong></td>
<td><strong>$3,600</strong></td>
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When sending money to the board for any purpose, please send to Mrs. A. E. Whitford, Milton, Wis., instead of Mrs. J. F. Whitford, as formerly. Now with the many calls for local work, to which, as report shows, many have so well responded this last year, and to which in the coming year each society must decide how much of time, energy and means shall be devoted, all of this taken together makes an appeal to us as women that certainly means better work, and something for each of us to do. It is a great inspiration to your board to know that a band of earnest, Christian women, though widely separated by distance, are still united in the purpose of working together for our common cause, and more—we are to be "laborers together with God." What a privilege to be used of him! He will give strength for the labor and give his blessing and help to all, and the workers. Without this guidance all our efforts will be in vain. May we all realize his presence more fully day by day throughout the coming year.

**Around the Circuit.**

**REV. G. M. COTTRELL.**

I have been in a slow, taking up my pen again. With Conference reports crowding in, I feel that I need not say a word—perhaps could not use me. And then leaving Kansas on the thirteenth of August, the eleventh day of 100-degree temperature, or hotter, only to return on the thirty-first and find it 90, certainly did not conduce to much writing, which Solomon admits is a weariness to the flesh.

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

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

**ALBANY AND NEW YORK.**

The morning train from Louisville took a bunch of delegates northward via Utica. My destination was the capital and the metropolis. One day in Albany was pleasantly passed visiting a sister and a cousin, along with the Berlin pastor's family. We visited the famous capital building, which cost so many, many millions—much of it graft—and much money now to be expended on it to repair the ravages of fire, distance still exists for living outside of the twin Governors—Glynn and Sulzer—but these gentlewomen were too busy with their own cares and troubles to have time for ours, so they had not the honor of meeting us. Here we found about as noted a picture gallery of the nation's immortals as Hebrews xii contains of the Fathers of the Faithful. Perhaps they had not all been Governors of New York, but most of them had. Roosevelt, of course, was there (with the ring) as were Grover Cleveland, Samuel J. Tilden, George Washington (was he ever Governor?) and Cornell, and a host of others, if not as great celebrities.

Near the capitol stands the State Regents University Building, a magnificent piece of classic Grecian architecture, surrounded with its stately marble columns. Through this building pass all the papers for being examined, and the Regents' Examination, which every academic pupil of the State has to take. This started me on a search in ancient history. It was about in 1860, when attending the old Richburg Academy, that I entered the Regents' Examination, which went to the fortune, and the only one that passed. If I remember, not one (or only one) passed at Alfred, and of course I was somewhat proud of the distinction that it brought to the Regents' building and inquired for the records, but was told that many of these had been destroyed in the fire. The names had all been preserved, however, and the volumes were burned.

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

One hour of daylight in the morning before landing gave a beautiful view of the Fallsides on the west shore, and upper New York on our east—the "Bronx." do they call it? This looks like the new New York, with solid walls of masonry, and streets like canyons chiseled through. Grant's monument, on Riverside Drive, looms up, over looking the river. The magnificent river Rank is with the day's life. Tugboats, ferry-boats, river steamers, ocean steamers, are going, coming, or anchored at the wharves, while the monuments of big business are seen in the deciders of lower New York, the Woolworth Building being the last and greatest, 56 (?) stories.

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

The Emperor of the Hamburg American Line, the largest ocean steamer, lay at the Hoboken ferry. The next day we were on a fire that had swept her quarters that night.

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

If I staid a day longer, I might make it a week. I would quit while I could with good grace, so bade adieu and began the WESTWARD, BO! A night at Hornell gave us a visit with two nieces and our brother from Richburg, sick in the sanitarium. By this unexpected situation the trip to Richburg was upset and in its place was substituted CHICAGO.

Here we encountered the densest crowds of our tour. Up and down State Street the living current of humanity was going and coming. It seemed to me that it was mostly coming, and I wondered if I were on the wrong side of the street, and alone butting against the tide. I looked to the other side but could not make it out. All were on dress parade, and the stores and
shop windows had their best in view. How bewildering it was. One almost forgot whether he was bound, and stopped to gaze and daily, the way, like little children on errands sent, whose eyes and ears make them forget, and stop and play by the wayside. What a picture of all temptation that befits our path.

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

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

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

There are two classes that find it hard to leave home: those who think they are too poor, and therefore can't afford it, and those who are so rich that they stay at home to take care of what they have. Strange, isn't it? Well, my advice is to break away and try it. And when you do go, go at the time of Conference or of some religious meeting.

The Ship.

M. E. E. EWETT.

I swung little bonnie boy up on my knee;
We will talk of our ship, I said,—
And what will she bring when she comes into port
With her canvas all outspread?
Oh, horses and horses," the red lips cried,
And a thousand loaves of bread.
Yes, bread for the hungry in many a town,
And horses, black and white.
To carry our soldiers away
To many a gallant fight,
And something lovely and something rare
For my bonnie boy's delight.

I kissed the dear little nodding head
And the daintiest little slumber
Was given me first place on the program, I fear
That a hand e'er wrought.

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

And the ship came in one summer morn,
And what was the freight she brought?
Roses and lilies, sweet and white,
And pure as Milton-could more easily
That a love hand e'er wrought.

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

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

Judson, loaded with chains, and lying in a Burmese dungeon, was sneeringly asked by a fellow-prisoner of the prospect of the conversion of the heathen. His calm answer was, "The prospects are as bright as are the promises of God."—Tartell.
other organization better adapted to present religious conditions?" More than half of the twenty-five, to whom the inquiry was sent, answered it indirectly. Twelve were decided in their opinions that the organization still holds a vital place of usefulness in the religious life of the church. One pastor—one of our strongest—said: "I am convinced in the good work which the Christian Endeavor has done in the three churches of which he has been a pastor, covering a period of over twenty years."

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

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

**Advance Steps in Increase and Efficiency.**

[One of the most important resolutions presented by the young people and adopted by Convention.]—One of the one that really furnishes the working basis for the coming year—was the one that embodies the recommendation "that the Efficiency Campaign as begun last year be continued throughout the year, and that in addition the Increase and Efficiency week, which was recommended by the Los Angeles convention, be observed by our various societies." But in order to follow out the recommendation it is necessary that each society should know definitely what has been planned for, and what lines of activity are included in the Increase and Efficiency Campaign. In his splendid address under the above title, at the great Los Angeles convention, Dr. Francis E. Clark, president of the United Society of Christian Endeavor, outlined the plans for the year in this great forward movement in Christian Endeavor. In addition to the plans outlined in his address, Doctor Clark has written a wonderful history of a wonderful religious movement. Below we give Doctor Clark's message.—Ed. Y. W. P.]

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

**OUR FIRST GENERATION.**

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

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

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

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

But who can reckon in millions or billions the amount of Christly activity in prisons and hospitals, on ships, among the poor, in fresh-air camps, for Sabbath observance, municipal reform, civic betterment, temperance, social purity, for evangelism, Bible study, mission study, systematic giving, and for international peace and arbitration? Who can weigh, measure, estimate, or count, with any adequate impulse of these generations of Christian Endeavorers? I have rehearsed them that we may record our gratitude to God, and that we may begin our next generation—get a "running start," as it was, toward our second three and thirty years with new convictions and new aims for a larger and more substantial advance in all noble endeavors.

**RESULTS IN EUROPE AND THE ORIENT.**

During the past two years I have carried out a plan, which I had long cherished and prepared for, of visiting all the countries of Europe and the nearer East, doing what little I could to strengthen their Endeavor societies, and to the realization and joy of our world-wide fellowship. With this purpose in mind I have, since last we met in an International Convention, visited Germany, Belgium, Holland, Norway, Sweden, Denmark, Finland, Russia, Austria, Hungary, France, Switzerland, Italy, Greece, Macedonia, Turkey, Syria, and Egypt; and in almost all these countries I have found at least the beginnings of a vigorous Christian Endeavor movement, and in many of them an aggressive and well-developed national organization.

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

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

*(To be continued.)*
The Best Year.

REV. HENRY N. JORDAN.

Christian Endeavor topic, October 18, 1913.

Daily Readings.

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

(Led by the pastor.)

The Lesson:

(v. 7) What is gained by familial relations, by a popular but formal religion, by an enthusiastic but deceitful allurement in the world;—all these are as nothing when compared with Christ. Christ is all and in all.

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

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

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

(v. 13) "But one thing I do, I press on." This is Christianity raised to its highest power. When he forgets the flattering and deceitful allurements of the world; when he hurrs aside every hindrance that retards the efforts to gain the highest honors, the Christian puts himself into the race to "lay hold of that for which he was led of by Christ Jesus." Only a little more than two months and then the records of 1913 will be closed. The history will be written, its record must stand. So far some Endeavorers have thrown themselves, heart and soul, into making the society gain most and yield its utmost for Christ and the church. Some, practically, have been marking time. Others, only a few, have had a nominal existence, with little or nothing by way of achievement that justifies their name or existence. The state of each of the three classes may be characterized respectively as that of progress, of inertia, of dissolution.

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

Young people, this year ought to be and can be the greatest era in the history of Christian Endeavor. Such magnificent opportunities under such favorable conditions never confronted any human effort or any other generation. The times challenge the best of your mental, physical, and spiritual training and possessions. The inefficient are calling for the exercise of your efficiency. And gain the prize, and wear the crown; Praise not for to the steadfast soul Come wealth and honor and renown. To the weak and helpless keep Thy mind from sloth, thy heart from soil; Press on! and thou shalt surely reap A heavenly harvest for thy labors. —Park Benjamin

Meeting of the Young People's Board.

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


Professor Stringer offered prayer.

Minutes of the last meeting were read and adopted.

The Treasurer's report was read.

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

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

In accordance with a request that the Board arrange the program for the Young People's session at the Northwestern Association, the Board voted to ask the Rev. I. C. Randolph to be asked to give the address on that occasion.

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

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

Adjournment.

CARRIE NELSON,
Recording Secretary.

News Notes.

ASHAWAY, R. L.—The juniors held a social at the parish house, Wednesday night, October 5, at the home of the Rev. Mr. and Mrs. F. L. Davis. Forty members were present, who greatly and hilariously enjoyed the games, the stunts, and especially the treat of sandwiches, candy and nuts. The society is being reorganized, and it is hoped that the many children now untouched by it may be drawn in and brought under its influence.—A called Christian Endeavor business meeting was held at the home of the president, Miss Anna Cran dall, Monday evening. There was good attendance. Reports were presented and the conditions of our society discussed. Plans of the coming of International Field Secretary Lehmann were talked over, and the meeting adjourned with the members in a more hopeful frame of mind.

The attendance and spirit of the meeting the Sabbath afternoon following this meeting was very noticeable.—Pastor Van Horn has been preaching at Quonoctoug at the Sunday School through November. He has also continued his regular Sunday-afternoon appointment at Laurel Glen.—Rev. E. B. Saunders has been supplying the Second Hopkinton pulpit Sab-
DENOMINATIONAL NEWS

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

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

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

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

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

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

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

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

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

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

REV. R. R. THORNHAGET.

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

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

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

Doctor Clark, the founder of the organization, himself says of the purpose and object of the society: "The Society of Christian Endeavor is a purely religious organization, though there may be social features, literary feature, and all features connected with it. In fact, the society is meant to do anything that the church wishes to have it do. The scope of its energies is almost limitless. It may relieve the destitute, visit the sick, furnish flowers for the pulpit, replenish the missionary treasuries, build up the Sunday school, etc. etc. The inspiration for all these manifold forms of service comes from the weekly prayer meeting, which is always a vital matter in a Christian Endeavor society. This prayer meeting is the surest uniformity of language is insisted upon, binds the young disciple to daily private devotions, to loyal support of his own church, and to attendance and participation in the weekly prayer meeting, unless prevented by a reason which he can conscientiously give to his Master. This, perhaps, is the most vital and important thing in the society" (Gladden, The Christian Pastor, pp. 316, 317).

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

That our young people need training and instruction in religion and morals, and that it is our desire that they should have such, is a fact that needs no elaboration, but in just what way and by what means this shall be accomplished is quite another thing. Valuable as is the work of the Sabbath school, I believe that it is possible to increase and relate religious education in a marked degree through the Christian Endeavor. And this can be done, it would seem, without in any way hindering or vitiating the fundamental purpose of the society. I believe that if more of time was given to teaching work in the various societies it would be the means of preventing an excess of the purely inspirational element.
Although I am not aware that it is being done to any considerable extent in the several societies, it would seem that in addition to exercising the devotional feature, the Christian Endeavor affords an excellent opportunity for the teaching of Christian religious principles, missions, denominational history, and so on. Not yet having reached that ideal stage in religious education where we are able to maintain religious day schools, and with the limitations that are necessarily placed upon the Sabbath school, the teaching opportunities open to the Christian Endeavor have been but little appreciated by it as an organization. Out of some thirty-five Young People's Board last year, with an active membership of nearly a thousand, only six Bible study classes were reported, with but seventy-nine members enrolled. Other than this, I am not aware that any purely religious educational work is being attempted by the different societies. And yet with no place for these things in the regular Sabbath-school curriculum, where better could it be taught than in the Christian Endeavor?

As between the two branches of the organization, it has been my observation that the teaching function is exercised to a much greater extent with much more efficiency, in the Junior societies than in the Senior and Intermediate branches. Having had two children who early came under the teaching of the Junior society, and after that time have been taught in the workings of two or three different societies, if the alternative was required of me to choose as between the value of the religious instruction received in the Junior society and the Sabbath school, it would be necessary for me to declare in favor of the instruction received in the Junior. Possibly this may seem to be an extreme statement, but the lasting impression for good made up to ten years ago last June, when she was called, and he was left to tend the rest of the weary way alone, with a child born a second time, and invested with his rest, where he passed to his rest as above noticed.

In 1876 he made a profession and joined the Leonardville Seventh Day Baptist Church. To this church he has remained faithful in his attendance, until failing health compelled his absence; and from his faithful Christian life, we have reason to hope that his membership is now with the church triumphant.

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

DAYS.-Theodore Gardiner Davis Jr., was born in Plainfield, N. J., November 2, 1868, and died September 24, 1913, in the same place, being almost five years of age.

He was the eldest of three children of Theodore Gardiner Davis and Anna Sullivan Davis, and grandson of the Rev. and Mrs. David H. Davis, now of Shanghai, China. He was struck by an automobile Monday afternoon, September 22, about five o'clock, as he was playing in the street, Friday, September 19, the day the recollection of the skull from which he died at Muhlenberg Hospital after thirty-one hours of unconsciousness, as all who knew him, a son of his society, or this class or that class, is maintained for the exclusive benefit of a given few. It should be clearly understood that the numerous societies and classes represent the various means for the upbuilding of the church of Christ of which they are but a subordinate part.

MARRIAGES.

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

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

CLARKE-KENYON.-At the home of the bride's parents, Dec. and Mrs. A. B. Kenyon, in Alfred, N. Y., September 17, 1913, by Pastor William L. Burdick, Mr. Ford S. Clarke and Miss Agnes Kenyon, both of Alfred, N. Y.

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

DEATHS.

BASSETT.-Stillman J. Bassett was born May 22, 1831, and died Oct. 6, 1913, of his nieces, Miss E. B. Mason, in Leonardville, N. Y., September 28, 1913, aged 82 years, 3 months and 25 days.

Brother Bassett was one of a family of eight, all of whom have preceded him to the spiritland. In early manhood he was married to Miss Jane Burdick of West Edmeston, who shared with him the joys of life for two years last June, when she was called, and he was left to tend the rest of the weary way alone, with a child born a second time, and invested with his rest, where he passed to his rest as above noticed.

THE BURNTING BUSH.

"The place whereupon thou standest is holy ground" was the subject of Rev. George W. Hills, pastor of the Baptist church, who spoke in the West Edmeston Baptist church. In part he said:

Take a careful look backward along the wide gulfs of the millenniums of time, and half way around the world, and get a good view of life of Christ in the world. The story is like other children, dearly beloved by teachers, friends, and playmates. Funeral services were held at the home, September 24, and interment was made at Hillside Cemetery.

(Continued on page 448.)
THE SABBATH RECORDER.

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 services at 11 a.m. in Snow's Hall, No. 744 South Warren Street. All are cordially invited. Rev. R. J. Davis, pastor, 112r Aisworth Place.

The Seventh Day Baptist Church of New York City holds services at 11 a.m. and 7.30 p.m. on all Sabbaths. The church building, which is located near the corner of West 42nd Street and Minor Street, is open to visitors at all times. Services are held in the College Building, Milton Avenue, near the corner of West 42nd Street and Minor Street.

The church in Los Angeles, Cal., holds regular services at 11 a.m. and 7.30 p.m. every Sunday. The church building is located at 129 1/2 South Main Street.

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Advertising rates furnished on request.

(Continued from page 447.)

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

That eighty-year-old man has been watching sheep in the deep wilderness solitudes and communing with God so long that he has become slow of tongue but quick of conscience. But has he really outlived his day? Has he no future to hope in?

Nothing, "say the modern church committed to the idea of a church in the wide world, to find employment. That is how Moses, take your sandals off, you are standing on holy ground."

Is the day of burning bushes and the -

—HERBERT G. WHIPPLE.

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