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The Seventh Day Baptist Memorial Fund is a memorial to President Daniel Coxe, to be used for helping the poor, the sick, and the aged, in the various circuits of the church, and to assist in the support of the General Conference in London. Contributions are invited for this fund.

The Seventh Day Baptist Tract Society.

The Seventh Day Baptist Tract Society is a missionary society for the promotion of the cause of Seventh Day Baptists. It is organized and conducted under the direction of the General Conference of Seventh Day Baptists. The society is supported by gifts, subscriptions, and other contributions. The society carries on its work through the publication of tracts, books, and other literature.

The Sabbath Recorder

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

The Tercentennial Movement

In the General Conference of 1913, at Brookfield, Rev. Thomas W. Richardson, of London, in a letter to Seventh Day Baptists, reminded them that 1913 would bring the three hundredth anniversary of the denomination, and said, "I wonder if Conference could come to London that year."

Later in that Conference a committee was appointed to inquire carefully into the beginnings of Seventh Day Baptist organic history in England, some three hundred years ago, and to recommend at the next session such plans as might seem wise and expedient for a suitable celebration of the tercentennial of our denominational existence. In 1914, this committee reported, after some investigation, that the year 1617 was probably the correct date, but we cannot be certain. Again this year at Conference, the committee reported the same as to the date, but expressed the opinion that war conditions in Europe make it impossible to form any plans at this time for such a celebration.

We hope there may be, sometime, a celebration of this character in London, attended by a great company of Seventh Day Baptists from America.

Have You Forgotten "The Pulpit"?

More than three months have gone by since the Tract Board began sending "The Pulpit" free to nearly two thousand homes, in the hope that enough of our people would see the need of such a magazine that they might subscribe and thereby help to provide funds for the training of young men for the ministry. The pulpit is, indeed, the key of the kingdom; and, as such, is the right of every Christian to possess. If you have not received "The Pulpit," we hope you will now request it, that you may be able to make use of this excellent source of spiritual nourishment.

Have Patience

Our readers will be glad if Health Much Improved to know that President Daland and wife of Milton College are again at fruit gather their ocean voyage to Galveston, Tex. Brother Daland writes: "I am home again and on my job. Am feeling pretty well, and everything at the college is moving on smoothly. The home trip was by rail and included a visit to New Orleans, St. Louis and the Dells of Wisconsin. The students and townspeople gave them a hearty welcome.

The Ordination of Ira S. Goff

In the Sabbath Recorder of September 6, 1915, we published the minutes of the council that ordained Ira S. Goff to the gospel ministry, at Alfred Station, N. Y., on August 21. Through some misunderstanding, further data regarding the ordination was not forwarded until recently. We now give Mr. Goff's statement of belief and religious experiences, together with his photograph.

My first acquaintance with Ira S. Goff was when he entered Salem College as a student and began his struggle for an education. It has been a long, hard struggle with him, as will be seen by reading his experience, given by himself. The hard knocks of frontier missionary life while he was seeking to regain his health formed an important part of his education, and helped to enlarge his sympathies and to fit him better for work among those whose lot is cast in the humbler and more strenuous walks of life. He has faced the hardships which, when overcome, give added strength and prevailing power to the missionary of the Cross.

The Writers for the Recorder, Again, we must leave out of the Recorder much excellent matter. There is no alternative at present. Thirty-two articles, long and short, are now awaiting their opportunity to get in. Some of these have been mentioned by associate editors, and a desire expressed to have
them appear early. We are sorry to disappoint; but when our composer sends for the editor and says to him, "We have five galleys too much," there is nothing he can do but sit matters down and decide as to which articles must wait. This week two editorials and a sermon had to stand aside; last week three editorials and several articles. Now don't store writing; only have patience. We will catch up as soon as possible.

Education Sabbath in the The State of New Jersey Plainfield Church celebrates the opening of the school year by arranging an Education Day to be observed in the churches. September 18 was Education Sabbath in the Plainfield Seventh Day Baptist Church. The Stars and Stripes and the banner of the Cross were draped around the pulpit, several school children had places in the choir, and Professor Henry M. Maxson, superintendent of the Plainfield schools, and Professor John B. Cottrell, principal of one of the New York schools, assisted Pastor Shaw in the program.

Pastor Shaw spoke of our denominational schools as being worthy of our confidence and our patronage. For many reasons our small colleges are better places for our children than great universities. In these days, when large colleges are receiving such ample support our own schools need all the more to be thoroughly equipped and well supported. Every Seventh Day Baptist home should give the children at least one year of life in the atmosphere and environment of our own schools. Plainfield Church this year has eight young people in two of our own schools. If all our churches were as well represented in them as this church. is, there would be some three hundred Seventh Day Baptist young people in Alfred, Milton and Salem. Yes, our schools are worthy of our confidence, our support, and our patronage.

Professor Cottrell felt that even Plainfield needed the inspiration and uplift of an Education Day. Some people object to school taxes and to furnishing school supplies for children, saying, "We never had it so in the old days." This can be said of nearly all our improvements.

The church can do much to encourage the schools, but schools cannot exploit religion. The school and church can, however, work together for enlightenment. This country with its thousands of foreign children needs to do all in its power to enlighten them and prepare them for loyal citizenship. This week a foreign parent who can speak no English have been knocking at our school doors in New York City, trying to get their children in. One mother who appealed to him said she had tried for two days to get a hearing. The process is so slow by these children is something wonderful. They are studious and apt. In a year and a half they so far master our language as to become very proficient in its use, and the end makes graduates. The contrast is most marked between them and their parents when on graduation days we see them together. The school is doing a wonderful work in assimilating the foreign element. These children love our flag day, and our patriotic songs. They salute the flag and come to love it, and so to forget the red flag.

Professor Maxson began by speaking of the children in a kindergarten who are given a lump of clay and asked to make a bird. Some fail utterly because they have no conception of a bird. After repeated experiments a clearer vision of a bird is obtained and correspondingly better results. Here is a normal man and Father God has given a bit of human clay, and said, "Make a man." There is a lifetime in which to do it. In early years the child works at the problem unconsciously, with nature working to aid him. When the child comes to the church he is asked to teach the child, but to help the child teach himself. When I have prepared the soil in my garden and carefully selected and planted the seed, my power ceases and I can do nothing more. It is up to the church and the parents to prepare the environment and to furnish the schools and equipments for the child's development. Then we are to guide it in their use, and it is up to the child. If, and when all the conditions are supplied, the child fails, nothing can be done. The church can offer only these.

What, then, does a child get from the school? After years of patient supplying of proper conditions, it enables him to have and to do anything he can possibly be expected to do beyond the ability he can realize. It makes his own mind, and so the real character of the rising generation is likely to show themselves on the playground. And when the children of large sections, between school hours, love to play the game of the infidel and the anarchist, it is time Christian people opened their eyes.

Think of it! In one great city of Christian America, at least 600,000 children are living like heathen! It is stated that only 200,000 children are enrolled in Bible schools, and that the churches have never carried the gospel message to the remaining 600,000 churchless children! The utter lack of moral restraint in the home and schools is accentuated even among Christians for wealth at any cost, the mad rush after questionable pleasures, the open banishment of all religious instruction from the schools, and the apparent indifference to the welfare of the unsaved, must bring serious trouble when the harvest is ripe.

Alleged New Years Day Rummy

An effort to remedy the conditions mentioned in the last editorial is now being made in some of the New York City schools. Care has been taken to conform to the spirit and letter of the law of the land regarding the teaching of character and state. Civil government must remain neutral to something like 100 religious sects. It has to deal with them impartially, and at the same time its attitude should be favorable to all. After careful planning by church and educational leaders, a system has been proposed by which concerted action by churches and schools shall result in religious training for all pupils.

By system of rotation of groups, the children may be sent to their respective church buildings, each group to remain from 9 o'clock to 3 each day for religious instruction. Thus, to each church, alternating groups are to be sent as many days in the week as the church will care for them. The work thus done by the churches is credited as though done in the schools. This relieves the congestion in the overcrowded schoolrooms, gives the children opportunities to attend their church rooms during the week to give religious instruction to the children, and respects the liberty of conscience for each individual, so no child is sent to any given church without a written request from its parents.

A temporary committee representing eighteen religious bodies has been appointed to prepare the way for churches to respond as soon as any board of education shall offer them an opportunity to take up this work. This committee seems necessary in view of the fact that, when the principal of one school last year offered all churches in his neighborhood an opportunity to secure the children on school days, only one church was ready to accept. That
The people of the United States of America.

It has been my good fortune to have been a part of the prohibition movement, under the leadership of the great prohibitionists of our time. The time has come when the sale of intoxicating drinks is no longer tolerated. And I am firmly convinced that if the people of this country could vote on the question they would vote this nation dry within the next five years. The time has come when the people of the United States should demand that prohibition be made the law of the land. And so it is with the people of this State who are ready for a national measure putting an end to the manufacture and sale of intoxicating drink. And I am firmly convinced that if the people of this country could vote on the question they would vote this nation dry within the next five years. The time has come when the people of the United States should demand that prohibition be made the law of the land.

Mr. Cottrell read a letter from Rev. Charles M. Sheldon, and a message to the Conference from Governor Capper, of Kansas, both of which follow these editorials.

Rev. Charles M. Sheldon’s Message
Read by Rev. G. M. Cottrell, Prohibition Evening at Conference

My dear Mr. Cottrell:

In reply to your kind note of August 11, I send you this to read at your Conference in Milton, Wis.

It has been my good fortune during the last eight months to see the people in every State of the Union, in every capital city of every State, and in every town of 20,000 people and upwards. All over this country thousands of people of all the political parties are ready for national prohibition. I have seen over 500,000 people stand up in all parts of this Union and declare themselves ready for a national measure putting an end to the manufacture and sale of intoxicating drink. And I am firmly convinced that if the people of this country could vote on the question they would vote this nation dry within the next five years. The time has come when the people of the United States should demand that prohibition be made the law of the land.

Very cordially yours,
CHARLES M. SHELDON.

Message From Governor Arthur Capper of Kansas

I am very glad to send this message of greeting and good will to the Seventh Day Baptist Denominational Conference, through the agency of the Kansas delegation. And it gives me pleasure to participate, even by proxy, in the program of this session, which I understand is given over to the subject of "The Stainless Flag." There are, of course, many things which contribute to the existence of such a banner. But I think the two outstanding influences are religion and prohibition. It is useless for me to tell you that Kansas is the foremost prohibition State of all the world. You know that, and the continual attacks of the liquor interests upon our State emphasize that fact.

So my remarks at this time will be devoted more especially to prohibition. Religion and prohibition are almost synonymous terms in Kansas. They go hand in hand, fighting the same battle, the battle of righteousness and clean citizenship. And so when you find a man or woman who loves the one, you can usually put that man or woman down as a lover and champion of the other. No other spot in the world has men or women more devoted to these causes. As a matter of fact, I think that one of the greatest blessings which has come upon us, stronger and the law which is doing more than any other to make good men and women and to bring prosperity and happiness to the people of Kansas, is the amendment to the constitution prohibiting the traffic in intoxicating liquors. With that prohibition law on the statute books, and the sale of intoxicating drinks forbidden, the State of Kansas is more well-governed now than ever before. The State is more prosperous than ever before. The people of Kansas are more prosperous than ever before. The law is more well-enforced than ever before. The people of Kansas are more well-governed than ever before.

So it is with the people of Kansas, the great State of Kansas, the State that is nearest to your hearts. Just a word to illustrate more specifically the attitude of our people on the question of prohibition:

Every governor of Kansas for 20 years has said that prohibition is a great success. More than 700 editors and newspaper men of Kansas, in state convention, unanimously endorsed prohibition.

Every political party in Kansas favors the prohibition law.

No minister of the gospel in Kansas ever
My Religious Experience and Belief

IRA S. GOFF

In regard to my religious experience, my parents have always been Christians of the Baptist faith. When but a child I was taken by them to the Bible school; when I was but a very small boy the Bible school lesson made a deep impression upon my mind. I could not rest until I went to Christ in baptism and join the church until I was more than twenty-three years of age; for a number of years I had publicly confessed Christ. Until a few months before my baptism my religious experience had been far from satisfactory. About two years before my baptism I went, with my brother and a boy friend, some eight or ten miles over the country to the Ritchie Seventh Day Baptist church, where Rev. L. D. Seager was holding revival meetings. Something about the sermon, something about the meeting inspired me. Almost a year later I, with my brother and a cousin, read the four Gospels. There was something about Christ's teaching in regard to the Sabbath that convinced me that the Seventh Day was the Sabbath of Jehovah and of Christ; that it was the duty of all men to keep.

In June of the year 1898, my religious life and experience were greatly changed. There was nothing mystical about it; I just got near God. While alone at work in the field, I was thinking about the goodness of God. I realized how vague my religious life was. That song, "I'll go where you want me to go," came to my mind; I made that song a prayer. The thought came to my mind, Will you keep the Sabbath holy, and there said I would. The second thought that came to my mind was. Would you preach the gospel if you felt it your duty? I said I would. My experience was mountain top; for many days my heart was full of joy and gladness. For weeks there was not a ripple in my way. I have had other experiences since, that perhaps brought greater joy to my life. In regard to keeping the Sabbath, I went home and told my parents. I found they were grieved over my misfortune. I told them I was free from the God. My friends were grieved over my misfortune. I told them I should have been about my Father, yet I never had an hour's peace with myself, sent him out to save his people.

While at work I was thinking much about the needs of our denomination. The time came when I could not stay out of the ministry. To me the ministry is more than a business; it is more than a profession, as the world considers business and profession. To me the ministry is a holy passion. There is no time when I am nearer God than when preaching the gospel, and to me the preaching is only a part. I am deeply in love with personal work; I think the highest privilege ever given to man is the privilege of bringing men to God. That we can do, whether we preach the gospel or not.

The Call

In regard to my call to the ministry, from my childhood I have loved the thought of the ministry. There was always a thought in my mind that I would some day preach the gospel. My day dreams were mostly of the time of my experience when I expected the Sabbath the conviction continued to grow. My call was, I believe, in God's own natural way. We are told that the surrounding nations had brought Israel to captivity. Gideon in the pit, threshing grain, I think Gideon, while at work, was mediating on the goodness of God and the needs of his people Israel. Indeed Gideon was much concerned about existing conditions. I believe he was quite willing to sacrifice his life for the people of God, and God clothed Gideon with himself, sent him out to save his people.

Some years after I had accepted the Sabbath and identified myself with the Ritchie Church, I entered Salem college. After I had been a general he sent me into the city of Boulder, therein the mountain air to regain my health. After one year we went to Cosmos, Okla., and remained there for a number of years. With the failure of crops and the hardships that came, although God had blessed my work at Cosmos, and the Missionary Board had shown some appreciation in a material way, I came discouraged and decided to give up. We went over the mountains and purchased a home in the orange belt of California, thinking that I was free from the responsibility, believing I was justified in so doing. The people of Riverside were good to us. Pastor Loofborno was kind to me, yet I never had an hour's peace while I was not getting away from the thought of the ministry. I felt condemned; believed I should have been about my Father's business; I was a Jonah as well as a Gideon. We made our plans to come to Kansas. The conviction was growing in me, that I could get the benefit of some seminary training. There then came an urgent call to return to Cosmos. We decided to go there for a while. We spent more than a year with the church at Cosmos, then came to Alfred. I have spent three years in the seminary; have taken more than three-fourths of the work to complete the English course. I have been happy in my work at Hebron and Hartsville.

The Bible

I believe the Old Testament is a record of man's seeking after God. I believe there is implantled in every life a natural instinct to seek after God, and man can never be satisfied without right relations with him. The Old Testament, too, is a record of God's dealing with men and nations. It teaches us that God can not but punish sin, that he always rewards right-doing. I believe it is tending toward a purpose that finds its goal in Jesus Christ, and his church. The New Testament is a record of the life and teachings of Christ, the disciples and the, early church. If you should ask me if I believe in the inspiration of the Bible, I would say, Yes; it is the purest water, and only he that has stood or can stand the test; no criticism, no power can destroy it; it must live.

Doctrine of God

I believe God is the Creator and Ruler of all things; that he is the great personality, and that we, too, are personalities. Thus his Spirit can come in touch with ours. I believe that the same loving and controlling way God is over all and in all; that he is the ruler of the universe both visible and invisible; that in a creative way he is the Father of all men; that in a spiritual way he is the Father of men when they come to him through Jesus Christ or come to truly know him in Jesus Christ as the Son of God. He is the greatest revelation of God yet given to men. God has been revealed in creation; he has been revealed in his law as given to men; through prophet, priest, and king; through history, experience, in nature and in the Bible. But in Christ he has revealed himself as our Father, with all his love, sympathy and kindness. Christ the revelation has come to us as the bread, the drink, the light, the true way, the life. Christ has not only revealed God to us, but he has come as the pattern for all men. There is no need for any other pattern, for he is
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THE KINGDOM OF GOD

The kingdom of God, the kingdom of heaven, and the kingdom of Jesus Christ

are synonymous terms. "My kingdom is within you." This consists of redeemed and transformed character, both individual and social, which assures right relations with God and our fellow-men. It will come in its fulness when all men conform to the principles lived and taught by the Master. It will have its fullest realization in the life to come.

The church of God or of Jesus Christ is a body of organized believers organized for Christian growth and a greater service to God and humanity. Its principles are those lived and taught by Jesus Christ. Its field is the whole world.

In regard to the second coming of Christ, I have no quarrel with any one; the big problem for all of us is to be ready. We read of the glory and splendor in which he shall come to those who are watching for him. As I study the teachings of Christ, I find that to be watching for him is not to read the signs of the times, nor to put on a white robe, nor is it any other formal preparation. Watching is a means of the saving of men, in helping them on toward the highest possible goal of Christian living. Christ said, "Henceforth ye shall see me coming upon the clouds of heaven," or, "From now on you shall see me coming upon the clouds of heaven." Beautiful symbolic language! My interpretation would be, From now on, just as the leaves leavened the whole lump, the principles that I have taught you shall transform human society, until the desert place be made to blossom as the rose.

In regard to the resurrection, I have nothing of my own, but shall bring you the words of the Master: "Jesus said unto her (Martha), I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whoever believeth in me shall never die. Believeth thou this?" I would rather spend my time persuading men to come to God through Christ and to seek to follow him in all that is pure and holy, than to debate the questions of a resurrection. I believe the ultimate human destiny is to be with God, and we can best serve God and our fellow men by using all our powers in making the environment of men such that it would be easier to do good than to do evil; yet man may pursue the ways of evil, and alienate or annihilate himself from God.

I believe that Christian baptism is immersion in water that we should be buried with Christ in baptism in the likeness of his death, burial and resurrection. We are not made Christians through the act of baptism, but we want to follow Christ in this ordinance because we are Christians; it is an outward demonstration that we have the inner consecration of the heart, that we have allied ourselves with the church of the living God and desire to walk with him.

I believe that communion, or the Lord's Supper, is one of the sacraments of the church instituted by Christ himself; that it should be perpetuated; that the bread and wine are not literally the body and blood of Christ, that neither is communion simply a memorial, but that as we partake of this ordinance, we should be reminded of the sacrificial life of the Master, and should be more determined to walk in the way of our Lord. Communion should be to us a means of the knowing that we know we are following the Master.

I believe the Seventh Day is the Sabbath of Jehovah; that it is not Jewish, but given to all men; that it is the duty of all men to observe it, in so far as they come to know its value. Not that they would be Christians because they keep it, but we should keep it because we are Christians. As you know, I am a convert to the Sabbath; I will tell you why I keep it: not alone because it is in the Ten Commandments, but because Christ kept it, and because the Sabbath is the day on which Christ taught men its real value. I believe that in the keeping of the Sabbath I am a better man; it brings me into closer fellowship with God. Christ said the Sabbath was made for man. I believe man is the biggest thing in God's created universe, made in God's own image and likeness. God's will is, that man should be like him; he has given us the law of which the Sabbath is a part, that, in the keeping of it, we might become more and more like him. Christ came that we might better know and believe in him, and we can best serve God and our fellow men by using all our powers in making the environment of men such that it would be easier to do good than to do evil; yet man may pursue the ways of evil, and alienate or annihilate himself from God.

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in the salvation of men. He sent his son that we might have the more abundant life. The keeping of the Sabbath of Jehovah and Christ helps me to the more abundant life.

A Christian is, I think, one who seeks to be like Christ in all his doings. Christian means to be Christlike; to be Christlike is to lend one’s self to God. Christian means to give our lives for others; we can not be selfish or self-centered and be Christian.

A minister should be one recognized, ordained, set apart by the church to the special work where Jehovah and Christ helps me to the more abundant life.

The church must be sincere in all activities of its work. The Woman’s Society, too, fills a need. The work of the Sabbath school, primarily is to give religious instruction, to acquaint both young and old with the Bible. The church should be concerned about the brotherhood of all mankind. There are certain national and international relations that should be made right, such as war and assassination and peace. The church should so educate its members that in some way these questions may be settled right through a world brotherhood.

These activities must be carried out through a denomination. In this church must do its part. There are some churches that do not have a calling to a spiritual service will come from the church. The church should be concerned about the membership of the church but also to all other denominations, that the new is the unit of power, and that when it delegates to any other body the right to govern its own membership it has ceased to be Baptist. The power of religion in this doctrine is because it is biblical. The church should not make appointments if it would. People would indicate that the committee could make appointments if it would. One good man said, “If I belonged to the Methodist people, I would receive an appointment to a church.” We have many good things in the polity of other denominations, we as a people are not looking to such sources for a pattern, for spiritual light and methods as much as we are looking to the example and teachings of Christ, the greatest teacher and religious leader the world has ever known. He planted the early church, and made no mistake in the way in which he did it, in choosing men, methods, and providing for its government. If we all find to the committee, will do a specific thing, it sets others to do it as well. Seventeen hundred walled cities of China are new, for the first time, open to the gospel. Fifteen of these cities in Shantung province are to be occupied by graduates of Shantung University, some of whom have given up well-paid government positions to undertake this Christian work.

The church should be interested in all the activities of its own denomination. While the church has its own problems that immediately surround it, there are larger activities in which it must engage.
mended by the committee, and adopted by Conference, are not radical, although we do think that an advancement has been made. The old committee was re-appointed with Mr. Ira B. C(randall, of Westerly, as chairman, Mr. Frank Hill, of Ashaway, recording secretary, and E. B. Saunders, of Ashaway, corresponding secretory. Then, in addition, the chairman of the missionary committees of the several associations were asked to co-operate. By this means the Pulpit Supply Committee has a local member in four of the associations. This distributes the source of intelligence on this question over the entire denomination. There may be changes made in the chairman of the Missionary committees, at the time of the associations, as the committees are appointed by those bodies. The present chairmen stand as follows: Rev. Henry N. Jordan, of Milton Junction, Wis., of the Western, Rev. G. R. Davis, of Syracuse, N. Y., of the Central, Mr. J. G. Burdick, of Dunellen, N. J., of the Eastern, and Rev. M. G. Stillman, of Lost Creek, W. Va., of the Southeastern. Immediately after the associations, we will print and distribute to all members of the Pulpit Supply Committee letterheads, on which all names of the committee will appear, so that when letters are written by members, they will carry the names of all this committee, including the one of their association who might best understand local conditions. You will also find the names of the members of the committee in the Recorder among the boards.

Corresponding Secretary of Committee.

Monthly Statement
September 1, 1915, to October 1, 1915

S. H. Davis, Treasurer.

The Seventh Day Baptist Missionary Society

Balance on hand September 1, 1915 .... $2,024 00

The Special Board

Mrs. A. J. Potter .... 10 05

The Sunday School Board

Mr. G. W. Lanphere .... 5 50

The Sabbath Recorder Board

Mrs. Anna L. Potter .... 2 00

Young People's Board, Dr. Palmor's

Young People's Board, Dr. Palmor's

Wm. A. Potter .... 100 00

A. B. Potter .... 2 00

R. W. Potter .... 10 00

E. B. Potter .... 10 00

Mrs. A. J. Potter .... 2 00

Lucius Sanders .... 5 00

R. W. Potter .... 10 00

S. H. Davis, Secretary.

American Sabbath Tract Society—Treasurer's

Receipts for July, 1915

Contributions:

"A Friend of New York .... 10 00

Mrs. Maude B. Osgood, Lubbock, Texas .... 2 00

S. C. Maxson, M. D. Utica, N. Y. .... 5 00

Churches:

Plainfield, N. J. .... 9 97

Riverside, Cal. .... 6 00

Riverside, Cal. .... 4 16

Battie Creek, Mich. .... 5 00

Independence, N. Y. .... 12 50

Middle Island, W. Va., S. S. Nortonville, Kan. .... 8 63

First Aid, New York .... 25 00

Albion, Wis. .... 6 50

Albion, Cal. .... 8 05

Milton Junction, W. Va. .... 20 23

Walworth, W. Va. .... 16 11

Faribault, Minn. .... 7 34

Chicago, Ill. .... 150 50

First Hopkinson, R. I. .... 2 25

Salen, W. Va. .... 45 25

Cumberlind (Manchester, N. Y. .... 2 00

Parrington, N. H. .... 1 12

Special Funds:

Arthur B. Greene, Executor, of the Estate of Theodore T. Greene, Executor .... 1,000 00

Income from Invested Funds: American Sabbath Tract Society Fund, Inc. .... 55 22

D. B. Memorial Fund .... 29 13

D. C. Burdick Farm, Int. S. .... 326 62

D. C. Burdick Farm, Int. S. .... 14 98

Price of Subscription to the American Sabbath Recorder:

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$1.00 semi-annual

$0.50 quarterly

S. H. Davis, Treasurer.
A Pleasant Vacation

SUSIE M. BURDICK AND GRACE I. CRANDALL

Tsing-tau is situated upon Kiao-chow Bay, in the southeastern part of Shantung Province. This bay is a large body of water extending some miles in from its outlet which is guarded on either side by high mountainous shores. The town itself is built upon a triangular promontory extending far out from the shore line and partly dividing the bay into two unequal parts. At its point and extending in a mile or so the promontory is fairly low and level, but at a point where the land is about one and one-half to two miles wide the ranges of mountains begin. It is along the sides and at the foot of these mountains as they slope toward the point, that Tsing-tau is built. As one sails past the city presents a very beautiful appearance nesting at the foot of the rocky ledges.

The houses are built either of light-colored stone, cement or adobe, with red roofs. There are many trees and many architecturally beautiful buildings, the governor's palatial home far up on a steep hillside being one of the finest. The government building was also a noble one. It was one day being photographed just when we were passing. Then the Japanese occupants of the building were coming out. On the summit of the hill back of the governor's residence is the most powerful wireless station in China with the signal station. The highest peak near the town is Bismark Berg, a mass of solid rock with strong fortifications hidden among the small pines. On the right as one looks toward the city from Tsing-tau is the Strand Hotel with its fine bathhouse and swimming pool.

Behind that is the race course and some soldiers' barracks, then towering above all the others the two peaks of the great Itis Berg, also bristling with hidden guns.

Farther back are other mountains, range upon range.

When landed it seemed strange and hardly right to us all that beautifully planned and equipped foreign city occupied and ruled by the Japanese. They were everywhere, men and women. Of course all Germans of the official or military classes either escaped or were taken prisoners. Of the business class some stayed through, but others went away. The German consulate is closed and return and have confiscated their property. It seemed a little heartbreaking when we thought of the thrifty, careful German housewives and how they must feel to have the Japanese in their houses, using their precious household utensils, furniture and linen.

Business places are nearly all taken over, the German signs written over with Japanese writing. At street corners we saw blooded horses ridden by Japanese and automobiles driven by them. Chinese coolies everywhere doing work under Japanese soldiers. The hotels have been taken over by the government and have Japanese managers, but we were glad to find that the old Chinese boys were kept. But I suppose the Germans of Tsing-tau are only eating such bitterness as they have seen elsewhere.

We did not know where our friends were, but we soon found them at the Hotel Prinz Heinrich, which they had found to be the only available place. Rates were much higher than had been represented and there was such uncertainty about mails we soon decided to shorten our stay and to get the very most possible out of our five or six days there. It was certainly a most comfortable hotel, quiet and refreshing.

One day we went on the city tour and made many attractive expeditions from which to choose. We delighted in the woods paths with their pine odors. Everywhere were delicate corn lilies, also sweet aliums, overflew the yellow and eggplant, and other flowers. The air was a wonderful change to what we have in Shanghai at this time of year. It was clear, cool and invigorating.

We had one auto ride. Automobiles are to be had only through the Japanese. After some talking we secured one for two hours. We were glad to find the chauffeur was a Chinaman who understood the Shanghai dialect somewhat but could not feel very comfortable with the Chinese. We were taken two or three miles into the country, past barracks, through a well-laid-out Chinese village, to the line of defense where the Germans tried to check the Japanese. Near the Shanghai border, two miles back of Tsing-tau, where the peninsula is about five miles wide, there is a high stone and cement wall extending from sea to sea. We were told that this was built some years ago at what was then the boundary of German territory. But whenever it was built it was intended for defense, for it had cement pockets for small casements. We saw that on most of the prominent points were hidden places for cannon.

Back of this breastwork was a barbed wire entanglement perhaps forty feet deep. We were told that this was charged with electricity during the fighting. We saw many other interesting things. One was the ammunition storehouses which were hidden away in a deep ravine among overhanging trees. It was evident they planned to deceive the siren.

Two of our party remembered Dr. Faber, a highly esteemed German missionary who was in Shanghai for many years and who was buried in Tsing-tau. The desire to tile his grave possessed us and one afternoon, directed by some Germans on the street, we found our way to the foreign cemetery, a place beautiful for situation, a succession of terraces on a quiet hillside, with the sea beyond, a white lilac at the head and a beautiful wisteria tree at the side. Dr. Faber was a great lover of flowers and during his many journeys into various parts of China he had made a remarkable herbarium of the flora of the country. His stone, like all others in the cemetery, had had the bronze plate wrenched from it. Whose the vandal hand we do not know. Many a stone was shot and shell, bayonet marked.

Upon one long terrace were the recently made graves, each one with a number. Passing down through the long line between the graves we came to two long mounds, graves shared in common by we knew not how many of those who fell in the defence of Tsing-tau not many months ago.

One morning before breakfast two of us took a most delightful walk. Our objective was the Tsing-tau mountain side, probably two miles from our hotel. It was a beautiful morning, cool and refreshing, and walking we had a good chance to study the wonderful German roads. The most careful engineering had been done, every road we came to had a line on the map and the road was followed along the mountain sides and following the ridges so that the grade is gradual from our hotel,
which is near the sea level, nearly to the top of Ilits Berg. We noticed the perfectly built culverts of stone laid in cement, the even roadbed, and in places the stone gutters.

When we reached Dreispitz, a mountain next to Ilits Berg, we left the road and clambered over the rocks to the summit. These hills are almost covered with solid rock and great boulders crop out everywhere. Where there is any soil, there are scrub pines and trees of many kinds. On the hillside above the road we were again impressed with German thrift. Everywhere were shallow gutters, bordered on the lower side with a ridge of small stones, leading down the hillside by circuitous routes, built to guide the water and to prevent the dislodgment of the massy boulders or the washing of the roads. As the soil is sandy, this precaution is very wise.

From the top of Dreispitz the view was certainly one of the last of the valley which is largely taken up with nurseries. Beyond was the race course, the Strand Hotel, and the bathing beach. At the right of this one had a glimpse of the city with some smaller mountains in the background. Old Bismark Berg cut off our view directly in front, but far to the right we could see the curve of the breakwater which encloses the Grosser Hafen, and the Moltke Platz with the barracks and the Chinese village. Beyond lay the great bay with the distant island peaks. A very grand panorama!

This time we did not have time to go farther and we probably would have been turned back had we not attempted to approach the Ilits forts. We returned through the nurseries in the valley below. It was very interesting and showed the German skill in husbandry. We were especially pleased to see a young orchard of pear trees which had been pruned and trained as severally as grape vines. Each pear tree had but two long branches trained horizontally on a wire, all smaller branches being cut away. Each apple tree had but four branches formed to a flat, perpendicular framework. Although the trees were still very small they were bearing fruit. This too had fallen into the hands of the Japanese.

One of the luxuries we enjoyed at Tsing-tau was the delicious fruit. The Germans have introduced good fruit and taught the Chinese how to grow it until they not only supply the local markets, but many other places also enjoy the results of their labors. Rich juicy Bartlett pears, excellent peaches, grapes and apples are among the kinds raised.

The day before we were coming away we learned that, armed with a permit obtained through the American Consul, we could visit some of the forts. The permit was not difficult to get, but through the ignorance of our drivers, we missed the Ilits forts but had a fine view of the Bismark forts, on a verdure-covered mountain. There was nothing at a distance to suggest a fort. We did not understand all that we saw. There were cement strongholds, cell-like passages where we thought ammunition must have been stored. Some of them must have been sleeping places for the men. Right over the top of the upper row of bunk, there had evidently been an explosion of a shell outside which had sent the cement falling and had bent the iron framework of the ceiling downward.

At one point on the top were two large cannon and a smaller one, and in another place were four enormous cannon. All were broken, the former four a mass of bent and twisted iron and steel. It is said that the Germans destroyed these cannon before surrendering to the enemy. Right on the top was a much-whipped-to-pieces Japanese flag, also the grave of a Japanese, not a man who fell there, it is said, but a body brought up and buried there. All about were the furrows and holes in the ground made by the Japanese shells. They must have been fired with great precision. We were told that there are other forts where the guns were not destroyed, which people are not allowed to visit.

Our return trip was uneventful for the most part. We had a comfortable ship and fairly smooth sea. The day was warmer than in the morning, but we were more swell than when we went up. We saw no more whales but we did pass through a school of big black fish which were sporting about and jumping out of the water in an interesting manner. We thought perhaps they were porpoises, but do not know. We reached Shanghai Monday morning, the day before Conference was beginning at Milton, grateful for our short but delightful outing, and also that we had escaped the typhoon which was on its way north.

Treasurer's Annual Report

To Friends, June 1, 1913, to July 1, 1914

In account: The Woman's Executive Board

Balance on hand July 1, 1914 $429.60

Southeastern Association

Berea, W. Va., Rev. Lovita Jones $25

Cowan, W. Va., Ozona and Mag. Society $50

Lost Creek, W. Va., Church $40

Butler, W. Va., Mrs. J. E. Trainer $69

Middle Islands, Ohio, Church $20

New Milton, W. Va., Mrs. Wil. Roane $50

Roane County, W. Va., Mrs. S. B. Salem $200

Salem, W. Va., Ladies Aid Society $125

Western Association

Ashaway, R. I., Ladies Sewing Society $61.10

Berlin, R. I., Ladies Aid Society $37.00

Bradford, Mass., Ladies Aid Society $127.50

Brentwood, Mass., Mrs. Maude B. Osgood $3.00

Daytona, N. Y., Mrs. W. F. Lane $15.00

Marbleton, Iowa, Ladies Aid Society $25.00

New Hampshire, N. Y., N. Y. Ladies Aid Society $46.05

New Rochelle, N. Y., N. Y. Ladies Aid Society $62.08

Woman's Auxiliary Society $84.35

First and Second Ward $30.00

Philadelphia, Pa., Mrs. G. R. C. Society, $5.00

Plainfield, N. J., Woman's Society for Christian Work $203.00

Providence, R. I., $15.00

Shiloa, Conn., Mrs. A. Lane $69.00

Springfield, Conn., Mrs. E. H. Stimson $10.00

Sisters, Conn., $100.00

Westerly, R. I., Women's Aid Society $321.65

Westerly, R. I., Church $16.00

Women of First Westerly Church and Society $15.00

Totals $1,648.00

Central Association

Adams Center, N. Y., Ladies Aid Society $77.00

Brookvill, N. Y., Annette Clark $10.00

Mineral, N. Y., $15.00

Delaware, N. Y., Ladies Aid Society $20.00

Earlville, N. Y., Mrs. J. D. Wash. $50.00

Guilderland, N. Y., Mrs. Benjamin and daughter, $67.00

Hornell, N. Y., Mrs. Wm. Leonard $5.00

Leonardville, N. Y., Emma W. $156.00

Lowville, N. Y., "A Friend" $10.00

Vorchester, N. Y., Ladies Benevolent Aid Society $40.00

Westerly, R. I., Ladies Aid Society $31.00

Mrs. A. G. Crofoot $25.00

Western Association

Akron, N. Y., Mrs. R. N. Gittings $30.00

Alfred, N. Y., Woman's Evangelical Society $214.75

Alfred Station, N. Y., Mrs. A. H. Chandler $115.00

Ladies' Industrial Society $34.00

Andover, N. Y., Hartville, N. Y., Ladies Aid Society $5.00

Independence, N. Y., Mrs. W. R. Crandall $3.00

Ladies Aid Society $62.00

Middle Island, N. Y., Women's Board Auxiliary $43.00

Nile, N. Y., $42.00

Ladies of Nile $16.00

Wellsville, N. Y., Woman's Evan- $28.50

ing Society $10.00

Northwestern Association

Albion, W. Va., Church and Society $51.75

Bellefonte, Pa., Woman's Missionary Society $20.00

Burlington, Iowa, Mrs. C. C. Wilkins $8.00

Alexater, S. D., Mrs. C. Swedin $10.00

Bloomfield, Mich., Battle Creek Michigan $10.00

Ladies Aid Society $62.00

Suffolk, Conn., Church $15.00

Johnson, Iowa, Mrs. E. Kellogg $16.00

Buchanan, Pa., F. E. Babcock $60.00

Buhl, Ohio, Woman's Missionary Society $10.00

Chicago, Ill., Woman's Missionary Society $10.00

Burlington, Iowa, Mrs. E. D. Bowman $5.00

Carroll, Iowa, Mrs. E. C. Hamel $10.00

Birmingham, Al., Mrs. E. E. Witter $17.76

Buckingham, Va., Mrs. A. B. Stewart $2.00

La Porte, Ind., Mrs. O. S. Martin $25.00

Ladles of New Bedford $10.00

Milton, W. Va., Woman's Benevolent Society $75.00

Circle No. 3, Church and Society $85.00

Milton, W. Va., $1.00

Church and Society $197.25

Young Women's Missionary $25.00

Baraga Class $10.00

Mrs. J. H. Babcock, expense money $15.00

Adelaide Bartholf $2.00

Mrs. A. O. Oliphant $15.00

George Green $75.00

Milton Junction, W. Va., Church and Society $112.00

Church and Society $150.00

Ladies Aid Society $80.00

Mrs. Madonna $5.00

Mrs. Dolly B. Maxson $5.00

New Ashbury, N. Y., Ladies Aid Society $4.00

Women's Missionary $374.75

North Longr Nob., Young Women's Missionary Society $20.00

Women's Benevolent Society $20.00

Nortonville, Kan., Woman's Missionary Society $104.85

"Friends" $11.00

Three Friends $2.00

Mrs. C. B. Crandall $2.00

Stout City, Todd, Mrs. Mary C. White $5.00
The Conference of 1915

REV. SAMUEL R. WHEELER

Praise God for that encouraging con­
voction.

The first Sabbath after his homecoming, 
Pastor Davis made known to us the work, 
the social enjoyment, the animus, and 
spiritual uplift of those six days at Milton.

Some fifty years ago, after an interest­
ing session of the Eastern Association at 
New Market, an elderly brother said some­
thing like this: “I have thought for some 
time that after the death of the present 
prominent ministers the denomination 
would decline and probably die. But this 
association has cheered me to believe that 
others will come forward and carry on the 
work.”

Such doleful feelings, if held by any one 
journeying to Conference, must have been 
thrown to the winds long before that six­
days’ assemblage came to an end.

Thirty-nine to the front in response to 
initation some of them ready to commit 
themselves to the ministry or to the missionary 
work, the others pledge themselves to heed the call of God to the 
same work—this gives great hope for the 
upcoming years.

Also the baptism of eighteen is another 
cheerful record in this Conference. Such 
glad tidings stir the heart of an old man 
to express joyful praise to God. Our 
prayer is that all the thirty-nine may be 
continually inspired and strengthened of 
God to carry out those present determina­ 
tions; also that the eighteen who con­ 
fessed Christ by baptism may be greatly 
blessed, holding out faithfully to the end. 
Praise the Lord for this evangelical 
Conference. Evangelism, evangelism—preaching 
the blessed gospel of Christ intelli­
gently, earnestly, effectively, persuasively, here 
there and everywhere, “instant in season 
and out of season,” as Paul did and in­
structed Timothy to do—this will increase 
us as a denomination; this is the God­
ordained way to bring the world to Christ 
and to the Sabbath truth of the fourth 
commandment.

Let us be so evangelistic in all our de­
nominal gatherings that there will be 
such results as at the recent Conference.

632 University Ave., 
Boulder, Colo.

The Western Association

REV. WILLIAM L. BURDICK

The Western Association convened for its 
eighteenth annual session with its 
church at Little Genesee, N. Y., Thursday 
morning, September 30. It was a delight­
ful autumn morning in Western New 
York. Little Genesee is in a beautiful 
valley dotted with fertile farms stretching 
out across the flats and up the sloping 
hillside; three miles above is Boli­
vary and two miles farther up the valley 
is Rich­
burg, where we have another church; five 
miles below is Main Settlement, where our 
people are located near the junction 
of the Oswayo and the Allegany; and 
fourteen miles farther down is Olean, 
with which Little Genesee is connected by a 
trolley and the Pittsburg, Shawmut and 
Northern Railroad. Little Genesee is on 
the edge of the Richburg Oil Field, where 
there are hundreds of oil and gas wells.

The church was organized in 1827. The 
first settlers, for the most part, came from 
Rome Island, and three years after their 
arrival established a church, which 
was first called Cuana, then Genesee, and later by 
its present name. First Seventh Day 
Baptist Church of Little Genesee, the last 
change being necessitated by the organiza­ 
tion of two other churches in the town­ 
ship. It has through these years been one 
of the leading churches in this section and 
the only one in the community; its mem­ 
bers are among the leading citizens in 
town and county in business and reform; 
they are public-spirited and loyal to the 
church and denomination. At present they 
are without a pastor, but Rev. J. L. Hull 
acted as pastor during the association.

OPENING SESSION

The attendance at the opening session 
was light, as it was, comparatively speak­ 
ing, throughout; twenty-four were present 
to listen to the report of the secretary. Rev. 
William M. Simpson was moderator and 
provided over the sessions with dignity 
and faithfulness. As neither of the re­ 
cord ing secretaries could act, Rev. B. E. 
Fisk, pastor of the Hebron churches, was 
selected secretary and served with ef­
iciency. The introductory sermon was 
preached by Rev. William L. Burdick; the 
subject of the sermon was “Zeal in the 
Cause of Christ,” and the text was, “For 
the love of Christ constraineth us; be­
cause we thus judge that one died for all, 
therefore are we all dead to sin, how­
ever that they live should no longer live unto 
themselves, but unto him who for their 
sakes died and rose again” (2 Cor. 5: 
14-15).

The session Thursday afternoon 
as made an interesting one by three items 
in particular—the report of the correspond­
ing secretary, the addresses of the dele­
gates from sister associations, and the ex­
amination of two candidates for the office 
of deacon in the Little Genesee Church. 
Twelve churches reported through the 
corresponding secretary, W. L. Greene, 
and while there did not appear to be any 
et gain in numbers during the year, yet 
the letters gave encouragement in that they 
indicated healthy growth in Christian char­
acter and much faithful service for Christ. 

The delegates from sister associations— 
Rev. L. D. Seager from the Northwestern, 
Rev. M. G. Stier, and the Southwestern, and 
Rev. H. C. Van Horn from the Eastern, 
upon being introduced spoke of their 
respective associations, and brought words 
of encouragement. Rev. L. A. Wing from 
the Central Association, not being present 
Thursday, brought the message from 
his association the following day. These 
delegates, together with Rev. E. B. Saum­ 
ders, corresponding secretary of the Mis­ 
sionary Board, were of much service dur­ 
ing the sessions of the association.

ORDINATION OF DEACONS

The Little Genesee Church had de­ 
lected the Ordination Committee of the 
association to arrange for the ordination 
of two deacons. This was conducted by 
Dean A. E. Main and took place Thursday 
night, the examination of the candidates 
having been held Thursday afternoon. The 
candidates were A. J. Crandall and F. S. 
Whitford. The fathers of both these 
meministers have been prominent in this 
society, the father of Mr. Crandall having 
for many years past been deacon in this same 
church. Both young men paid high trib­
tute to the influence of the Christian homes 
in which they grew up, and both had 
through temptation and struggle, been led 
by God to a consecration of life. The 
consecrating prayer was offered by Rev. 
L. D. Seager, eleven ministers and one 
deacon participating in this consecration.
through the laying on of hands; Rev. W. L. Greene gave an address on "The Work of the Deacon"; Rev. M. G. Stillman gave the charge to the candidates; Rev. H. C. Van Horn gave the charge to the church, and Rev. J. L. Hull, who is deacon as well as elder, welcomed the candidates to their new office and work. After the benediction, which was pronounced by Rev. I. S. Goff, the newly consecrated officers together with the representatives of the denominational boards, stood in front of the pulpit while the choir sang, and the congregation came forward and shook hands, thus giving them all Godspeed in their work.

It is truly beautiful to see young men consecrating their lives to the service of the church, and this consecration service together with the examination was one of the most impressive and inspiring services of the association.

THE SABBATH SCHOOL WORK

Friday morning brought a rain storm which lasted for two days. This cut into the attendance Sabbath Day, as it prevented many from coming who had expected to come from sister churches in automobiles; but it was said to have increased the attendance Friday, in that it gave the men, almost every one of whom had felt compelled to attend to his harvesting and threshing, an opportunity to enjoy the meetings.

The forenoon, with the exception of the time taken for a short praise service, was given to the work of the Sabbath schools, the program being under the direction of Rev. Walter L. Greene. The first address was by Prof. W. C. Whitford on "The Work of the International Lesson Committee," of which he is member for this denomination. He said there are three kinds of lessons provided, namely, the International, the Graded and the Departmental. The International Lessons are those commonly used in our schools in which all departments of the school study the same text; the Graded Lessons are those graded, as the name indicates, to meet the needs of the various ages and stages of advancement of all members of the school, no two grades studying the same text; and the Departmental Lessons are those so arranged that the various groups have different lessons; this last kind of lessons is a compromise between the first two. Rev. Ira S. Goff gave an address on "The Boy Scout Movement as a Factor in Religious Education," in which he showed how this popular movement might be used to the help of the boys. Rev. H. C. Van Horn brought a message from the Sabbath School Board, whose meeting he had lately attended. The board would, he said, send a Sabbath school worker to all schools that requested it; the board proposes to ask that each school make a survey during the year, and that it raise 12½ cents per member for the work of the board. "The Efficient School" was the topic of an address by the leader, Rev. W. L. Greene. He said that the efficient school is the one that accomplishes the largest possible results with the least possible expenditure of time, energy and money; efficiency in the Sabbath school means (1) a larger vision of the work, (2) more energy, (3) better plans, and (4) the doing of our best. The climax of the hour came when Mr. Charles H. Palmer, of Alfred, gave an address on "The Organized Bible Class." It is hoped that this paper will appear in another issue.

THE WORK OF THE WOMAN'S BOARD

The program of the association gave Friday afternoon to the work of our women, as it did the forenoon to the Sabbath school work, Sabbath afternoon to young people's work, and the evening after the Sabbath to the work of the Education Society.

The leader of this meeting was the associational secretary, Mrs. Lucy D. Wells, of Nile. After Scripture reading by Miss Mary E. Bowler, of Little Genesee, a paper by Mrs. E. P. Saunders, of Alfred, giving an account of the work of our women as brought out at Conference, was read by Mrs. Jessie B. Schoonmaker, of Bradford, Pa., and Mrs. O. U. Whitford, of Westerly, R. I., gave an address on "The Work of the Woman's Board in the Past." She stated that the board was organized at Lost Creek, W. Va., in 1884; it was uphill work, people were saying, "We are doing all we can," but we worked right along and the work grew; women are giving more than then, perhaps they have more than formerly; this board was the first to apportion the money needed among the churches; last year at the Con-
were laid which it is hoped will result in good.

The sermon Sunday morning was preached by Rev. M. G. Stillman, from the text, "If any man love God he shall be known of him," and was a clear-cut and helpful discourse.

THE WORK OF THE TRACT SOCIETY

Sixty minutes Sunday afternoon was given to the discussion of the matters committed to the Tract Society—publication and Sabbath and other reforms.

The hour was opened by Rev. William L. Burdick, who briefly described the work the society is attempting to carry on and called on Rev. L. D. Seager to speak on "The Sabbath Idea," Rev. L. A. Wing on "The Day of the Sabbath," and Rev. M. G. Stillman on "How the Sabbath Should Be Observed." These three addresses were strong, pointed and helpful, and the outlines of them are furnished for publication.

The Tract Society's Hour was followed by a sermon by Rev. L. A. Wing, from the text, "To him that knoweth to do good, and doeth it not, it is unto him" (James 4: 17). This was a searching discourse and a fitting climax of the afternoon's work.

The closing session was held Sunday night and was well attended by the people of Little Genesse. Rev. Ira S. Goff preached the sermon of the evening, from Genesis 3: 9. "And the Lord God called unto Adam and said unto him, Where art thou?" and Rev. L. D. Seager led the conference meeting.

TIME OF HOLDING THE ASSOCIATIONS

A request came from the Northwestern Association that the associations be held in the reverse order and that the first one be held the first week in May. This was referred to a committee which held three long meetings and gave one public hearing. The committee brought in the following recommendations, which were adopted:

We recommend—

1. That this association reply to the communication from the Northwestern Association that the best time to hold the annual session of this association is the third or fourth week in June, preferably the fourth, and the association recommends the other associations concerning that the associations, excepting the Northwestern, be held successive weeks, commencing the Fifth Day before the first Sabbath in June in the following order—Southeastern, Eastern, Central, Western, and Northwestern, it being understood that the Southwestern be held at such time as may be most convenient for the churches of that association.

2. That the Executive Committee of the association be hereby instructed to co-operate with the Executive Committee of other associations in this matter for the year 1906.

III. That when we adjourn it be to meet at the call of the Executive Committee.

Program of Seventh Day Baptist Eastern Association

The seventy-ninth session of the Eastern Association will be held at the First Baptist Seventh Day Baptist Church, Ashaway, R. I., October 14-17.

Thursday Evening
7.30 Praise Service, conducted by Rev. Jesse E. Hutchins.
7.45 President's Address—L. R. Crandall.
8.15 Sermon—Rev. Ira Lee Costrell
8.45 Adjournment

Friday Morning
10.15 Devotions
10.30 Business
Appointment of Committees
Committee on Petitions
Finance Committee
Music
Report of Executive Committee
Report of Treasurer
Report of Delegates
Reports of Our Delegates
Adjournment
11.30 Lecture—Rev. E. D. Van Horn
12.45 Adjournment

Friday Afternoon
2.15 Devotions
2.30 Report of Nominating Committee
3.00 Minutes
3.05 Message from Woman's Board
3.20 Finances
Offering for Sabbath School; Woman's, and Young People's Boards
3.28 Sermon—Rev. L. D. Seager
4.00 Adjournment

Sabbath Morning
7.45 Devotions—Dr. Edwin Whitford
11.45 Sermon—Rev. E. D. Van Horn
12.45 Adjournment

Sabbath Afternoon
10.30 Worship Service—Rev. M. G. Stillman
Offering for Tract, Missionary, and Educational Societies
11.45 Adjournment
Bible Readings
12.30 Dinner in Parish House

Sabbath Evening
7.30 Hymn and Prayer
8.00 Message from Missionary Society
8.25 Devotions
9.00 Lecture—Rev. E. D. Van Horn
10.00 Adjournment
### Conference Decisions

**REV. EDWIN SHAW**

Those who attended the last session of our General Conference at Milton will remember the impressive ending of the service as led by Rev. H. E. Davis. He had cards distributed among the people like the following:

**Stewardship**

1. Consecrate one-tenth of my income to Christian work.

2. Make it the rule of my life to set apart at least fifteen minutes of each day, if possible in the early morning, for communion, and quiet meditation with God.

3. Live my life under God for others rather than myself, for the achievement of the kingdom of God rather than my personal success.

Then, in a few earnest words he asked all who had previously taken the first pledge to arise, and while they were standing he asked for others to make the decision then and there and stand also. This he did with the second and the third pledge, and in each case had an encouraging response. Those who asked all who would sign the cards. These cards by chance fell into my hands when they had been gathered up, and I am sure that many will be interested in the following data I have gathered. If any pastor would like to have the cards that were signed by members of his congregation, I am sure there will be no objection if I send them to him on request.

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<th>Number signing all three pledges</th>
<th>Number signing first pledge only</th>
<th>Number signing second pledge only</th>
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**SABBATH RECORDER**

**THE SABBATH RECORDER**

**YOUNG PEOPLE'S WORK**

**REV. ROYAL R. THORNGATE, VERONA, N. Y.**

**Contributing Editor**

**Capturing Politics for God**

**FANNY E. WHITFORD**

Christian Endeavor Topic for Sabbath Day, October 23, 1915

**Daily Readings**

Sunday—Pride of citizenship (Acts 22: 24-28)
Monday—A misused city (Isa. 26: 14-18)
Tuesday—The grafters (Acts 8: 18-25)
Wednesday—God in the city (1sa. 33: 13-22)
Thursday—Revealing admonitions (Ezek. 8: 7-18)
Friday—A clean man (Dan. 2: 46-49)

As citizens of the largest and most prosperous republic in the world, we are justly proud, and we feel a thrill of joy that we are privileged to belong to such a commonwealth. The United States has always played an important role in world affairs, and at the present crisis of the great war she is striving to uphold the principles of justice and humanity, although her position as a neutral is a most difficult one to maintain.

It is interesting to trace the progress that our country has made along educational, social and political lines; but we find that no system has reached a stage of perfection, and we blush for shame when we realize that gross evils exist today. We have many prominent men and women who are devoting their lives to reforming the social conditions of our country, but we find a comparatively small number who are giving their attention to political reforms.

Many of our states have a bad political reputation, and many, we must confess, deserve it. In nearly every phase of government we find instances of graft, bribery, lobbying, boss rule, etc. If these conditions are to be changed, we must have more Christian men—men who have the Christian fortitude to do the right thing even though it cost them their so-called popularity. Those who are willing to uphold the cause of right when they know that it is an unwelcome and unpopular movement are among the minority. We have had, however, at all times, presidents, governors, and politicians, who have stood for the right, and have ultimately triumphed.

That political reform is necessary, nearly every one will acknowledge; but, instead of trying to legislate men into morality, we must seek to improve the morals of the men who do the legislating. The "almighty dollar" seems to be the chief arbiter of too many men's acts. Our newspaper and magazine articles, backed by public opinion, are a great medium of reform, for they open the eyes of the public to the necessity of changed conditions along various lines.

Some one has said that the ballot is the battering ram that will knock down the walls of corruption, if rightly used. The ballot is only a means to an end, and the person who uses the ballot, and the way in which he uses it, is what will count. By the direct primary method of election the individual voter has a greater opportunity than ever before to make his influence count.

So many voters are utterly indifferent to their opportunities; but if every voter would conscientiously take part in politics and realize his responsibility, we might soon be victors in the task of capturing politics for God, the Lord of all nations.

Let us, as a band of Christian workers, study more thoroughly the conditions and needs of our government, so that we may have a part in this great victory.

"There's a warfare, where both the morally brave Stand nobly and firmly, their country to save. 'Tis the war of opinion, where few can be found. On the mountain of principle, guarding the ground, With vigilant eyes ever watching the foes Who are prowling around them, and aiming their bows.

Politics is defined as the science of government; the science dealing with the organization, regulation and administration of a state in both its internal and external affairs.

**TO THINK ABOUT**

1. Why should every Christian take part in politics?
2. How may Christians combine politically to accomplish desirable results?
3. What conditions in the administration of the laws in your town, county, city, or state need reforming?

4. Would it be beneficial, today, to have a religious qualification for suffrage?

Let different members of the society tell of some prominent politician who has stood for clean politics, and what he has accomplished. (Wilson, Hughes, Utter, Elihu Root, etc.)

Ask different members to report on articles from the leading magazines; such as, "The Injustice of Justice," etc., from the World's Work.

Seventh Day Baptists Win

At the Southern District Convention of the Wisconsin Christian Endeavor Union, held in Janesville, September 24-26, the Seventh Day Baptist Christian Endeavor societies took a large share of the awards. The Milton society won the banners, one for giving largest amount of money to missions, one for giving largest amount of money to state work, and one for the largest delegation. The Milton Junction society won two banners, one for highest efficiency, and one for largest per cent of members to the Tenth Legion. The Walworth society won the banner for largest per cent of members of Quiet Hour. Only one award was won by any other denomination and that by a small Baptist society for having largest delegation considering membership and miles traveled. The Milton Intermediate society, second on largest delegation, the Milton society second on efficiency, the Milton Junction society second on Quiet Hour, nearly all the seconds thus going to our denomination also.

Rev. H. E. Davis was on the program of the convention, besides several of our young people from Milton and Milton Junction. The Milton College quartet and chorus, the Milton and Milton Junction Juniors, and other of our people furnished music. Professor Schmidt sang many solos during the convention and in the Janesville churches, and led the congregational singing.

Seven of the new officers are Seventh Day Baptists.

News Notes From Milton Junction, Wis.

At our last consecration meeting, September 4, a very effective plan was tried. A bit of cardboard with a letter of the alphabet on it was given to each member on arrival. After the lesson and remarks by the leader, the secretary, instead of calling the roll by names, called the alphabet. The one having A responded with prayer or testimony, B the same, and so on through the alphabet. There was also music. This made a delightful meeting with no long pauses.

By invitation, our Christian Endeavor society met with the Epworth League of the M. E. church, in their regular service Sunday evening, September 12.

Wednesday evening, September 22, the Epworth League and Christian Endeavor societies united in giving a reception to the high school and grade teachers. The program of stunts and games was prepared by the Social Committees of the two societies. A very pleasant time was had by all, something like 125 being present.

Rev. G. W. Burdick preached to us Sabbath morning, September 25, Pastor Jordan being away to serve at a funeral. As a preparation for the evangelistic services, to be held here this fall, or early winter, four simultaneous cottage prayer meetings are being held each week with union services at the M. E. church, on their prayer meeting night, and at our church Friday night.

The Southern District Christian Endeavor Convention was held at Janesville, September 23-25. Rev. H. E. Davis was elected president, Minnie Godfrey, of Walworth, secretary, and Carrie Nelson, of Milton, superintendent of Quiet Hour.

Our society received the banners for the Tenth Legion and highest efficiency. This district is composed of Green, Rock and Walworth counties, and the only Seventh Day Christian Endeavor societies in the convention are Walworth, Milton and Milton Junction.

The Ladies' Aid Society had a delightful meeting on Wednesday afternoon, September 22. Special greeting was received from Mrs. Frank Maxwell. The ladies went by carriages and autos. A ten-cent supper was served by Mrs. Maxwell and Mrs. G. E. Coon.

SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS. Contributing Editor

At 12:15 today "Dad," "Missouri" and "the Kid" are to meet at the Y. W. C. A. porch and spend the rest of the day on the Panama-Pacific Exposition grounds together. They call me the Kid because I am the oldest of the three. It is the same principle that leads grey-haired men to address each other as "old boy" and boys to slap each other on the back with the affectionate salutation, "old man." We met for the first time on the Southern Pacific train which wound its way north along the California coast yesterday.

What has that to do with Sabbath School work? Well, if there were more outings and special treats and good fellowship in connection with Sabbath school classes, more men and boys would gravitate in that direction and stay stuck when they once came in contact. These two men were easy to get acquainted with. They were fast well met. One of them fired a remark my way, and the thing was done. Mutual introductions came several hours later when we had become cronies. We undertook to let a dignified, dark-bearded citizen into the circle, but he had swallowed a ramrod and couldn't bend. He looked like a son of Israel, so we called him Abraham (behind his back), with apologies to the Father of the Faithful.

We pass this way only once. Don't put a frigid zone around you. It chills the other fellow a bit; but it puts icicles on your own heart. Thaw out. Be comradely. I agree with the Hoosier poet, "Walk right up and say, 'Hello!' Say, 'Hello!' and 'How do you do?""

I forget the rest of it, but that's the idea. Harness that fellowship force to the turbine machinery of the church and Bible school, and see things hum.

And—then—who do you suppose "Dad" turned out to be? Why, I wouldn't have missed meeting him for a crate of Riverside oranges. But that's a story all by itself. It will keep till next week.

Minutes of the Sabbath School Board

The regular meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held in Whittford Memorial Hall, Milton, Wis., Sunday afternoon, September 19, 1915, at 2:30 o'clock, Prof. A. E. Whittford presiding.


Prayer was offered by Rev. H. C. Van Horn. The minutes of the preceding meeting were read, also the minutes of the annual meeting of the Corporation of the Sabbath School Board. The Secretary reported that notices of this meeting had been regularly sent to all Trustees.

The Treasurer's Report was read. Publications was presented and accepted. The Treasurer's report for the last quarter was presented and adopted as follows.

Treasurer's Report

From July 1, 1915, to September 15, 1915

General Fund

Dr.

1915

July 1 Balance on hand $3213.68

11 Curtis Randolph, Alfred, N. Y. Church $ 2.00

11 P. B. Simpson, Jackson Center, Members $ 4.50

18 Wm. Aldman, Plainfield, N. J. Church $ 21.21

18 N. C. Clarke, Parma, Ill., S. S. $ 2.71

18 P. B. Hunt, Lake Creek, Mich. Church $ 10.00

22 Mrs. Maud Bagdoo, Brentwood. N. C. Church $ 1.00

26 C. H. Baldwin, Albion, Wis. $ 8.88

Aug. 2 Mrs. H. C. Higginbotham, Al­

14 barn Station, N. Y. Church $ 3.00

14 Mrs. Helen Houghton, Mendon, N. Y. Church $ 2.26

20 P. R. Simms, Jackson Center. Ohio, S. S. $ 16.92

20 A. R. West, Pemb. Neb. Church $ 1.57

Sept. 10 Vera C. Adams, Wis. $ 8.19

3 A. P. Rutledge, Milton, Wis. Church $ 4.41

Total received $4086.61

Cr.

July 9 Prof. D. N. Inglis, Milton, Wis.; Postage on Peace Day and Teacher Training Leaflets $ 8.02

M.E.G.


Oct. 21—Ps. 36: Jehovah's Loving Kindness.

Oct. 22—Ps. 34: 1—10: Jehovah the Deliverer.

Oct. 23—Ps. 34: 11—22: Jehovah the Helper.

(For Lesson Notes, see Helping Hand.)

Pastor Resigns

North Loup, Nebraska.

September 17, 1915.

To the Seventh Day Baptist Church.

DEAR BROTHERS AND SISTERS:—The pastor here represents his resignation to take effect on August 1, 1916.

In connection with this resignation there are several things that should be definitely stated and clearly understood.

1. The resignation is not offered for the purpose of securing a vote of confidence, but is positive and final.

2. The pastor has absolutely no plan for his life beyond August 1, 1916.

3. The resignation is made on general principles, and is brought about by a fixed conviction that it will be best for the general good. It is not induced by local and personal considerations.

4. The time has been set at August 1, 1916, in order that the church may secure another pastor without undue haste, and that he may be on the field when the present pastor leaves. The change can also be made in the summer with less inconvenience to the families concerned. I am also giving the resignation a little earlier than I might otherwise have done, in order that it might not come in connection with or immediately following our proposed special meetings.

5. I wish also to state that for the pastor and his family to deliberately cut their anchor cables and drift out to sea to leave the parsonage, in North Loup, and say goodbye to the dear people will cost a heart struggle that few, if any, of you can ever know or understand.

Praying upon each of you the choicest blessings of our loving heavenly Father, in all the years to come,

Affectionately yours,

GEORGE B. SHAW, Pastor.

—North Loup Loysalist.

Department.
PLAINFIELD, N. J.—The annual "home-coming social" of the Woman's Society for Christian Work in the Plainfield church took the form of a reception to Pastor Edwin Shaw and wife, who have not only completed their seventh year of service with this church, but have, during the summer vacation, passed the twentieth anniversary of their marriage.

This reception was a pleasant affair. The program included stories of vacation life told by several who had enjoyed annual resting seasons, either this summer in the North or last winter in the South, after which refreshments were served and everybody entered into the social joys of the hour. In view of the fact that this was a sort of "china wedding," the pastor and his wife were handed a china sugar bowl containing $70 in gold.

NORTH LOUP, NEB.—The promotion exercises of the primary department of the Sabbath school, though out of the ordinary, were enjoyed by those present. Twenty little folks were graduated from the cradle roll into the department. Mrs. Hemphill, superintendent of the cradle roll, reported that she had over one hundred members in her department.

The congregation was taken by surprise Sabbath morning when, at the close of his sermon, the pastor read his resignation. There was great feeling between the pastor and the people, but he thought he had been with us long enough, hence the resignation. At the church meeting, by vote, the matter of accepting the resignation was deferred until the annual meeting in January. While it means much to the pastor to go from us, it means much to us to have him go. His heart has been in the work with us, and all at times and under all circumstances he has been true to his call.

The church meeting Sunday afternoon was not very largely attended, yet as many there as are usually present at our quarterly gatherings. The report of the treasurer was not very encouraging in that it showed the running expenses of the organization were not kept up, and the church is badly in debt. It was voted to turn the management of the cemetery over to a separate organization. The details of the plan have not yet been perfected. Quite a lot of business was transacted and plans laid for the revival meetings to be held early in the new year.

MARRIAGES

MAXSON-AIKIN.—In Gentry, Ark., August 8, 1915, by Rev. J. H. Biggs, at his home, Mr. Charles Maxson and Miss Cora Arnold, both of Springtark, Ark.

BURDICK-BEES.—At the home of the bride's parents, Mr. and Mrs. William Beebe, in Alfred, N. Y., September 19, 1915, by Pastor William L. Burdick, Mr. Glenn A. Burdick, of Webster, N. Y., and Miss Mary Beebe, of Alfred, N. Y.

STEWART-ROSSMAN.—At the parsonage in Alfred, N. Y., September 9, 1915, by Pastor William L. Burdick, Mr. Charles Stewart, of West Almond, N. Y., and Miss Polly Rossman, of Alfred, N. Y.

COLEGROVE-CASE.—At the home of the bride's parents, Mr. and Mrs. Daniel M. Cass, near Friendship, N. Y., by Rev. William M. Simpson, of Nile, N. Y., Mr. Ralph L. Colegrove, of Alfred Station, N. Y., and Miss Ethel L. Cass, Mr. and Mrs. Colegrove will reside at the home of Mr. Cass.

BARKER-EMERSON.—At the Seventh Day Baptist Church in North Loup, Valley Co., Neb., on September 11, 1915, by Pastor George B. Shaw, Duff F. Barber and Hazel M. Ingersoll, all of North Loup, Neb.

HULBACH-HURLEY.—At the home of the bride's father, W. H. Hurley, at Talent, Ore., June 27, 1915, by Rev. W. T. Van Scoy, Mr. Frederick Crabb, of Talent, Ore., and Miss Cecelia Ethelyn Hurley.

CLEMENS-HURLEY.—At the home of the bride's parents, Mr. and Mrs. Charles Hurley, of Heber City, Utah, August 18, 1915, by Judge F. E. Clegg, Miss Fern May Hurley, of Heber, Utah, and Mr. Claud D. Clement, of Farina, Ill.

BARCOCK-IRISH.—At the home of Mr. and Mrs. N. O. Moore, Riverside, Calif., August 24, 1915, by Pastor William L. Burdick, Mr. Wm. Elverton Babcock, of Riverside, and Miss Edith Rowena Irish, of Farina, Ill.

DEATHS

WEST.—Mrs. Ruth Clarke Dare West, youngest daughter of Thomas and Ruth Dare, was born at Lewiston, Maine, on April 22, 1832, and died September 5, 1895, aged 83 years, in the town of Deerfield, N. J., at the home of her daughter Mrs. Edith Rowena Irish, where she had been living since last Thanksgiving.

She was married on May 27, 1856, to Richard West, of Shiplingville, which town he had entered and where she resided until last fall. Mrs. West is survived by one sister, Mrs. Mary, of Glassboro, N. J., and three children, Mrs. F. J. Crumb and Mrs. Elizabeth Whitford, of Alfred, and Sanamore, N. J. She was a member of the Shiloh (N. J.) Seventh Day Baptist Church. The funeral service was held at the home of her son, conducted by Rev. Jesse Hutchins, of Marlboro, and the body was laid to rest in the Shiloh Cemetery.


Mr. Burack was the daughter of James, and Martha Miner Allen, and the granddaughter of John Allen, who came to Alfred, N. Y., in 1817. John Allen was also the grandfather of the late President Jonathan Allen, of Alfred University. Soon after the coming of the Allen family to Alfred, his father settled two miles west of Alfred, and here Mrs. Burack was born. At the time of her marriage she and her husband commenced farming and lived on the farm joining on the east the one where she was born and had grown to womanhood, and these two homesteads, now joined into one, had been her home the fourscore and ten years of her life.

She improved the opportunities offered by the school at Alfred, two miles away, graduating therefrom in 1879. After graduation she taught school for a number of years, and in 1887 was married to Alexander B. Burack, who died nineteen years ago next December. To them were born a son, George A., May 26, 1889, and Phoebe Content, who have ministered to their mother in her declining years; Mrs. F. S. Placke, Mrs. T. Elbert Allen, of Alfred, and one son who died in infancy.

When about nineteen years of age, she made a public profession of faith in August, 1890, at a baptism conducted by Elder James R. Irish, and joined the First Seventh Day Baptist Church of Alfred; of which she was a faithful member, a period of seventy years. She was faithful in helping to bear the burdens of the church and in attending its services, conducted by Pastor William L. Burdick, who had served the church September 19th, and whose place was taken in Alfred Rural Cemetery.

WARRINGTON.—Delos Clarke Whitford, son of Clarke and Harriet (Clarke) Whitford, was born in the town of Plainfield, near Leonardsville, N. Y., June 9, 1841, and died September 6, 1915.

He was the third of a family of seven children, their parents being Oren, Clarinda, George, Albert, sisters: Anna L., Martha and Ada. His brothers, Oscar U., Cyrus B., and George L., have preceded him. His sister, Mrs. H. Ada Line Hall, resides at Biggs.

When sixteen years old he was baptized by Elder Charles M. Lewis, and united with the First Brookfield Seventh Day Baptist Church, and of this church he has ever remained a faithful member. In early life he learned the tailor's trade under the instruction of Ira J. Ordway, then of West Edmeston, N. Y. He spent some years in Mexico, N. Y., and in the fall of 1874 removed to Wolcott, N. Y., where he resided till the time of his death.

On July 6, 1871, he was married to Miss Frances Campbell, a daughter of Elder Alexander Campbell. For forty years he was engaged in the clothing business at Wolcott, N. Y., and maintained his integrity as a conscientious Sabbath keeper, respected by the community.

He was a man of sound faith in God, and had his faith rewarded fourteen years ago by restoration to health through prayer from a disease which seemed incurable. He sometimes spoke of being granted additional years of life.

He is survived by his wife, and his son, Harold C., of Wolcott, N. Y., and the one sister above mentioned.

The funeral service was conducted by Rev. William C. Whitford, of Alfred, N. Y., assisted by the members of the church of Wolcott.

The text of the sermon was John 6:27, "Work not for the food which perisheth, but for the food which shall endure unto eternal life."

CORLIS.—After a severe illness which extended over several weeks Gertrude Corliss passed away at the home of her parents, Mr. and Mrs. J. Elder Clarke, September 11, 1915. She was born October 31, 1893, at Strasburg, Wis., daughter of S. J. and Aurilla Bliven Corliss.

When she was twenty-two years of age Ger­ trude was married to Henry Corliss. To them were born one daughter, who died in infancy, and two sons, Quincy and Samuel. She is sur­ vived by her parents, and two sons and her brother, Stanley.

On August 27th, during the pastorate of Rev. George W. Hill, she became a baptized believer in Christ, and united with the Milton Junction Baptist Church.

Her pastor, Rev. Henry N. Jordan, conducted the funeral services, which were held at the home of Mr. and Mrs. J. Elder Clarke, on Saturday afternoon, September 13. Her body was laid to rest in the Milton Junction Cemetery.
BURDICK.—Niles S. Burdick, of Edelstein, Ill., was born in Linclnae, N. Y., August 26, 1841, and died after a brief illness September 20, 1915, aged 74 days. A large portion of his early life was passed at DeRuyter, N. Y., where he received his education. He removed with his parents to West Hallock, Ill. Here he learned the blacksmith's trade, which he followed during the rest of his life. He was a man of enterprise and untiring in a tribute of appreciation of the skill, integrity and uprightness of Brother Burdick as a mechanic and man.

In 1869 he was married to Marvel C. Davis. Eight children were born to them: Frank, of Peoria, Ill.; William (deceased); Welcome, of Center Point, Iowa; John, of Aurora, Ill.; Lynn and George, of Edith Otto, of Edelstein; and Clara (deceased).

Brother Burdick was a staunch Christian man, who lived by his Christian belief, in his home and in his business relations. Early in his life he made a public profession of faith in Christ and became a strong worker in the Seventh Day Baptist Church at West Hallock. For nearly fifty years he served the church as one of its deacons, and that little group will miss greatly the counsel and services of the brother who was so deeply interested in the work of the present S. R. H. and the progress of God's truth. The large gathering of friends and acquaintances at the funeral services was a fitting tribute to the faithful and respected in which they held Brother Burdick.

Because there was no pastor at West Hallock, the funeral services were conducted by Rev. Henry N. Jordan, of Milton Junction, Wis. Burdick was in the beautiful cemetery at Edelstein.

BURDICK.—Mary Jane Mosier Burdick was born June 6, 1835, and died at Angeline, N. Y., September 23, 1895, aged 80 years, 3 months, and 24 days. She was married to Hasley M. Burdick, who passed away 18 years ago. To this union there were born three sons and one daughter. These preceded her to the grave many years ago. Mrs. Burdick was the lifelong resident of Alfred Station. She confessed Christ, was baptized, and joined the Second Seventh Day Baptist Church of Alfred. She has lived a consistent Christian; she was a kind woman, a friend to all, and especially to the children. She will be missed for her kindness. Well may it be said, she has done what she could.

Funeral services were conducted by Rev. S. G. Goff, Sabbath, September 25, at 2 p.m. Interment was made in the Alfred Rural Cemetery.

An Inconvenient God

Said a little Japanese girl to her heathen grandmother as she came home from a Christian Sunday school, "I have to go to the temple to pray to my god, but this God of the Christians can be prayed to when you are warm in bed, or 'most any time. But there's one thing I don't like: he can see you all the time everywhere; and sometimes I should think that would be inconvenient." There are some in Christian lands that agree with that Japanese girl.—The Christian Herald.
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Crisis, The ........ Winston Churchill
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Daughter of the Snows ..... Jack London
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Deer Family ..... T. Roosevelt, and Others
Dorothy Vernon of Haddon Hall, Major
D'ri and I ............ Irving Bacheller
Eben Holden .......... Irving Bacheller
Emmy Lou ........... George Madden Martin
Fair God, The ......... Lew Wallace
Farming It .......... Henry A. Shute
Fashionable Adventures of Joshua
Craig ........... David Graham Phillips
Firing Line, The .... Robert W. Chambers
Forseigner, The ...... Ralph Connor
Forsaken Inn, The A. Katharine Green
Fortune Hunter ..... Louis Joseph Vance
Fortunes of Oliver Horn ..... F. H. Smith
Freckles ............ Gene Stratton-Porter
Friel Tuck ..... Rolf, Alexander Wason
Game, The .......... Jack London
Gambler, The ....... Klein and Hornblow
Gold Trail, The ...... Harold Bindloss
Gentleman of Leisure, A (Introverted Jimmie) P. T. Wodehouse
Giant's Strength, The .... Basil King
Goose Girl, The ......... Harold MacGrath
Girl of the Limberlost, A, Gene Stratton-Porter
Glenegary School Days, Ralph Connor
Gordon Keith ..... Thomas Nelson Page
Grain of Dust, The .... David G. Phillips
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