A Conference of Three Churches Accepts Our Name

Readers of the Sabbath Recorder will be glad to learn that the people of the Church of God, nearly two hundred strong, voted at their annual state conference, held in White Cloud, Mich., September 27-30, to become Seventh Day Baptists. Read the article on another page by Rev. D. Burdett Coon, telling you all about the matter, and also the minutes of the last conference held by that people, to which Brother Coon refers. It is well indeed for two such denominational bodies holding views so nearly alike to come together in the bonds of unity as one people; and it seems especially fitting for small Sabbath-keeping bodies to be able to unite as one in the effort to live and to uphold Jehovah's Sabbath.

We hope that both our older Seventh Day Baptists and these new ones may be greatly benefited and strengthened by the step that has been taken. We wish the matter could have come to our attention before our own General Conference and that these good people of Michigan could have there been given a welcome. Trusting that as we become better acquainted the bonds of Christian union and brotherly love may become strong, and that together we may go on in the Master's work with renewed zeal, the Sabbath Recorder extends a warm hand of welcome to these new brethren. We hope to hear from them occasionally through the Recorder, and if some brother will furnish the names and addresses, we will send to all their families not already taking it sample copies of this paper.

Church Pension System Justice and not Charity

It is significant in favor of just and adequate provision, by the churches, for the support of faithful ministers in their declining years.

The Review tells how Bishop William Lawrence, Phillips Brooks' successor, of the Protestant Episcopal Church, succeeded in raising within fifteen months the magnificent fund of $7,500,000 for pensions of ministers and their families. Bishop Lawrence, before the assembly of his entire denomination, pleaded for steps to be taken to conserve the "health, morale, and peace of mind of the superannuated clergy." He felt that the way the churches neglected this moral duty was "scandalous and wasteful." His heart revolted at seeing ministers who had served the church on small salaries left in their old age to depend on charity. This seemed all the more inconsistent and inconsiderate in view of the fact that church people everywhere were urging men of the business world to make provision for the old age of their worthy workmen.

Investigation showed that 74 per cent of the ministers of the denomination were facing financial distress as they neared the period of superannuation; and this led to further investigation, in which 99 per cent of the clergy were closely questioned and a system sought that could be so applied as to meet the necessities of the case.

The plan finally adopted was to send out Bishop Lawrence to raise in the churches a fund of $5,000,000. So heartily did the people approve and so well did they respond, that, when his campaign closed, the bishop had raised instead of $5,000,000 the magnificent sum of $7,500,000.

Arrangements are now made to place the item of funds for pensions in the annual church budget. Seven and a half per cent of the amount paid the pastor for salary is to be paid in each year by the church, not by the pastor, to add to the fund and so insure future disbursements as ministers and their widows arrive at the age at which annuities are to begin.
What Will Be the Effect Of Such a Pension Plan? This is a natural question and we answer by asking, What is the moral and spiritual effect when one pauses to think carefully of the way aged ministers have been treated in the past where no provision for support has been made and left in poverty after the churches were gone with them? Can any honest man think of some such cases he may have known, without a sense of shame and loss of self-respect both for himself and for the church? The first expression in the thinking of such cases is sure to be, "It is too bad, it is shameful," and one can avoid the feeling that it is not right.

If this is true, then there must come the opposite feeling whenever the church awakes to a sense of its obligation and makes careful provision for its aged and infirm ministers. There is all the difference in the world between this consciousness of something in our conduct toward them to be ashamed of and the assurance that we have done what we could to secure justice to those who have given the best years of their lives to serve and help their fellows. The knowledge that our treatment of aged ministers puts matters on the plane of justice and fair play, rather than of charity, should do its part in such a spiritual uplift, such an ethical and moral strengthening of church life as to be of untold value to the life of the community.

Again, the effect upon the ministers would be intensified by the removal of anxiety and worry; by the fact that the profession is held in higher esteem by the world; by the added self-respect to come when one can rise above the depressing effects of penury; and by the removal of all temptations to take up worldly business in order to secure a better living. When ministers as a class can be assured of a fair pension for their loved ones after they are gone, they will be more ready to give themselves in self-sacrificing work for others, even where dangers await them.

Aftermath of Conference Two Excellent Sermons With all the special numbers of the Recorder since the General Conference we have found it difficult sometimes to decide what to leave out and what to put in, and so it happens that some things belonging to Conference proper have waited longer than they otherwise would. We have tried to work in the important business transactions which should be known to the churches early in the year; but owing to the failure to have a stenographer for Conference these reports have had to be all too meager, and only in cases where the speakers could furnish us sermons and addresses, either in full or in abstract, have we been able to give them at all.

Some of the very best things of the Conference were not written but delivered without manuscript. Among these were two most excellent sermons: one on Sabbath morning by Rev. Lester C. Randolph, of Milton, Wis., and the other on Sunday morning by Rev. George E. Fifield, of Chicago, Ill., acting pastor of our church in that city. Brother Fifield was invited to our readers in the Recorder of August 27, p. 252, as one of the new men in attendance at Conference to whom we were glad to extend a cordial welcome.

The Law of Spiritual Transformation of Brother Fifield's sermon at Conference, as printed in the program, but his first statement made it a little more specific, namely, "Transformation through Crucifixion and Resurrection."

We hesitate every time we try to write up such a sermon because we know we can never do it justice. The strong personality of an earnest preacher can not be put down by pen or in type, even though all his words might be.

A few verses beginning with Matthew 12: 23, gave the Scriptural starting point for a sermon impressing the truth that the law of spiritual transformation calls for the absolute giving up of self and that the higher life comes through death and resurrection.

The kernel of corn put into the ground to die contains the promise of fruit. It is only a promise accepted in faith; later comes the stalk; then the ear, which is the fulfillment of the promise. When the corn begins to die it begins to live. This is a symbol of Christ's life and death. He appeared to men to die in disgrace, but the hour is coming when the Son of Man shall be glorified.

Whosoever shall save his life shall lose it. The crucifixion began long before Jesus reached the cross. This sheds light on Paul's meaning when he spoke of being crucified with Christ. If Paul was thus crucified long before his martyrdom, may not Christ have been crucified long before Pilate killed him? When Paul was dying daily, just letting his life go, in trials, in heart-earnings, being persecuted for Christ's sake, he was at the same time being transformed into the likeness of his Lord.

Saul was at first a narrow, bigoted Pharisee; but as he let his own life go and served the world saw him growing bigger and broader and truer. Saul became Paul by giving up self and coming into a new life through sacrifice. When Job abhorred self he saw God and entered a truer life. Isaiah passed to the higher life through the same way of humiliation.

This crucifixion law applies to us. We must crucify the flesh, die to sin, and be made alive in Christ. When we are baptized it is into his death to rise again to a new life. In other words, we are obliged in baptism not to keep our life for self but to let it flow out for Christ and our fellowmen. The life thus given takes up the cross daily. If we are planted together in the likeness of Christ's death, so shall we be glorified in the likeness of his resurrection.

This principle of letting self go applies to one in the kitchen or shop as well as to the missionary who gives up home for Christ. If one does just what he rather do, there is no end of it. But if one toils cheerfully for the family where God has placed him, if he goes about his work uncomplainingly, letting his own life go out for others, God sends the sanctifying power into that heart no matter where his lot is cast.

Over against every sowing of life God gives a harvest. Every character over yonder is but the ripening up of what has been sown here, or the realization of possibilities unfolded within the heart. One kernel of wheat planted on ten acres seems like one kernel thrown away; but when its harvest is thrown thus away again and again, and by and by the great field is full of grain, all of which has come by this law of life, through death and resurrection. So the good seed of Christ, sown over and over again, will by and by fill the world with fruit.

The Lord Is at Hand" This was Rev. Lester C. Randolph's text on Sabbath morning at Conference. We feel helpless when we think of trying to give Recorder readers an adequate conception of his message, delivered extempore and in his own inimitable style. We can give only the gist of it—just enough to show the speaker's idea concerning the present Christ as the world's supreme helper.

Brother Randolph referred to the Conference meetings in which delegates from many States had been reviewing the past and planning for the future until they had come to the Sabbath. "This," said he, "is the hour of God on the day of God," and expressed his desire to bring a helpful message to the people. This message was suggested by Philippians 4: 5, "The Lord is at hand."

There can be no true progress without a proper recognition of this truth. Progress comes from the divine dynamic, and when the current is broken all progress stops. We have been counting our civilization by automobiles and telephones, by wireless telegraphy and aeroplanes. But what is the use of these if we are no better for having them? Wireless gives no good will toward men. Automobiles do not bring progress toward peace on earth. We have been counting progress by the wrong things. William has been led by the devil into a high mountain of the kingdoms of the world; and he fell for it, and the nations all joined. Why is Germany unpopular today under the teachings of the Kaiser? Simply because the world sees that the Golden Rule has been forgotten, the divine method of human progress has been ignored—the dynamic current has been broken and men have lost their way.

The keynote of the Bible is God incarnate to live with men. In Old Testament times they said, "Christ will come"; in the New Testament the watchword is, "Christ has come"; and now again it is, "He will come." The world forgets that the Lord is at hand, nigh in judgment, nigh in life and in death,
nearer than friends, nearer than hands or feet. The second coming is not a misty theory of the future. There are forty texts in the Bible that command us to obey in view of Christ's coming. Till he come is the thought often appearing in the closing chapters of the Bible.

It would be a mistake to set the time as to the year or the era of his coming; a mistake to see only the prophecy; but the general truth that the Lord is nigh with the judgment and the need of the world is preached in all the world. The Master is known.

The great soldier camps, and to all the world. We must not come short in such a time as this. Rum is fighting to invade the army as well as our homes. We must fight the saloon and banish the liquor traffic. The nations are drifting, we know not whither; the peoples of earth are forgetting religion. The church must keep rank and make Jesus king.

Talk by Dr. Sinclair Our readers will be interested in the "Talk by Dr. Ressie Sinclair," published under Woman's Work. The facts she gives from her personal religious experience will make her seem nearer and better known to our people, while the glimpses of life in England and of the things going on there in these war times, together with her references to the conditions of our missionaries in that land and in this, not confined to these times, must touch our hearts and set us to thinking.

A Good Write-up We know no better test as to the excellence of any description of meetings or conventions than to have readers who were not in attendance say of it, "We felt when we read it almost as though we had been there ourselves. If you read Brother John F. Randolph's account of the Western Association in this Recorder you will have some such feeling. To those who are familiar with the place of meeting, who have known the people of the association, and who have attachments for them through the memories of other years, the reading of such an article will be something like a visit home.

Words That Bring Cheer Encouraging words are always helpful when uttered in the interest of any good cause for which men are bearing burdens. This is especially true in strenuous times when the cause is seen and work begins. No one can estimate the worth to our boards of such messages as these that follow, coming in letters from widely separated sections and from loyal hearts who long to see the cause forward.

Enclosed find $5.00 for the Tract Society, to be used where needed, or on debt.

Wish I could do more. Have previously paid my last to the debt fund. There are so many demands for needed help in these days of trial, one scarcely knows where duty lies. My heart goes out in sympathy toward the Tract Board, and my prayer is that our heavenly Father will give wisdom and courage to its members.

It is certainly a great source of strength to any of our denominational boards when the assurance comes that loyal Christian hearts are in sympathy with their efforts and praying for God's blessing to rest upon them. The more this spirit prevails among our churches the better will be the outlook for the cause we all love.

Another friend sends $5.00 for the debt, and a long letter. We keep twenty miles from any church of his faith says the Recorder:

I would like my Recorder sent here, as I must be here some time. I can not spend the Sabbath here as I would wish, and the Recorder to read will seem next to having church.

"This Is Important" Don't fail to read the message from the Tract Board under this heading. It means much to us as a people, and should be so regarded. Whatever is done should be done in the interest of the entire denomination, and it would be a great mistake to overlook this fact. Let us have a representative meeting at Plainfield on November 11. Read the editorials in the Recorder of October 22.

To be kind when none responds, to be good when none appreciates, and to be ready to forgive, is religion.—The Christian Herald.
part of Wisconsin. Whatever may be developed, these three organizations ask the hearty sympathy and earnest cooperation of all of our people, that this effort may be of real and lasting power to our churches, our schools, all our activities, and to the saving of souls to the gospel of Jesus Christ and his Sabbath.

The secretary had a delightful privilege of being present at the Sabbath eve prayer meeting at the Westery church. The evidence of interest and enthusiasm in matters of religion appeared in songs, prayers, and testimonies. On Sabbath morning he had the pleasure of being with his brother George at Ashaway, and of speaking to the people of that church and community. (In parenthesis it may be added that on Thursday George, Clayton, and the secretary spent about four hours in a boat on the pond, the name is forgotten, at Rockville fishing. Oh, yes, a few little fellows, and it was a rest to weary minds and hearts.)

The evening after the Sabbath found us at New London to take the night boat for New York, for a committee meeting of the Tract Board was set for the next day. So talking with the people of Waterford, the secretary walked a mile or so out to see the Gardner "boys" and their families, planning to walk back after a brief call. But he found the people just starting out to a surprise party for the thirty-sixth wedding anniversary of Mr. and Mrs. Herbert M. Maxson, of the Waterford church. This was the happiest sort of good fortune, for he had the opportunity of seeing all the people of the church and a few others. The meeting was at the hospitable home of Mrs. Rogers. After being at the place a few minutes the secretary inquired about the young people. He soon learned, or heard, for a good old-fashioned serenade began with horns, and pumpkin-stem whistles, and auto sirens, and old tin pans, etc. It was a jolly and happy company. What added to the pleasure of the occasion was the presence of Albert Brooks, home for the first, and perhaps the last time, from the soldiers' camp, his coming being a complete surprise also that afternoon.

The boat was due to leave at eleven o'clock, so the secretary could not stay to hear and to see the last part of the surprise, the giving of remembrances to the "bride and groom", and to the soldier boy. Deacon Charles Gardner insisted on taking the secretary by automobile all the way back to the boat. Then when the start was not made till exactly midnight, how he wished he could have stayed and enjoyed the closing moments of the party. The people of Waterford are well worth getting acquainted with.

As this is being written the time is almost at hand to take the train for the Western Association, to meet with the Missionary Committee of that association, and to attend an ordination service for a deacon at Hebron Center on Sabbath afternoon. In the meantime the invitations to the churches and individuals to attend the special meeting of the Tract Board, on November 11, have been prepared, printed, signed, and posted, and several letters studied and answered, a sermon fixed up for the Sabbath Recorder, and other matters attended to, while a whole host of things have to be done for the time being put off till a later opportunity.

THE SECOND LIBERTY LOAN

The Second Liberty Loan gives all the people the opportunity to show their loyalty and devotion to our beloved America. It will also give large numbers of Americans with small incomes a chance to save something for themselves and their families. Workingmen and all others on small incomes a chance to save anything for their families. Workingmen and all others on small incomes a chance to save anything for their families. Workingmen and all others on small incomes a chance to save anything for their families.

This is a time for every American to put himself on the side of civilization against barbarism, of liberty against tyranny, and of Christianity against semi-paganism. If we do not now fight Germany on European soil with the aid of heroic allies, we shall have to fight Germany on American soil without the aid of such allies. This is really a defensive war. It is also a holy war. It would be difficult to name any war in any century or country more truly a holy war than is this present conflict.

R. S. MacARTHUR, D. D.

"Zeal carries weight for God when its motive power is love."

THE CHURCH OF GOD, of Michigan, in their state conference held in White Cloud, September 27-30, voted to be known as Seventh Day Baptists as soon as their church property can be legally transferred. This action means that the Seventh Day Baptist cause is to be made stronger by the affiliation of about two hundred additional good people in Michigan with us. There is every reason why we should all praise God for his wonderful leading in this matter.

Because of my acquaintance with these people now for more than five years, and the humble part I have had in bringing about this union, I have been asked to write a few of the facts and conditions leading to this important change.

I think it was five years ago last spring while I was pastor of our church in Battle Creek that Elder L. J. Branch, then pastor of the Church of God in Bangor, Mich.—now living in Battle Creek—wrote me of these people. And Michigan Baptist is a very long way from Bangor is about sixty miles due west of Battle Creek. Elder Branch had met a few of our people in Iowa some years before, but I had never happened to know any of these people in Michigan. As a result of the correspondence we entered into, I visited him in Bangor and he visited me in Battle Creek. Later on, through him, our Battle Creek Church received an invitation to send a delegation to the state conference of the Church of God to be held in Bangor in October, 1912. I think that six of our people, including their pastor, attended that conference. We had a most delightful time worshiping together. We felt that we had fallen among our own people. The feeling was so mutual on the part of both bodies that before that conference was over the Church of God folks there asked for a special session in which they might consider in what way they might cooperate with the Michigan and neighboring places together for more aggressive Sabbath-reform work. The meetings of this association once or twice a month at White Cloud and Battle Creek, while not attaining all desired results, have furnished good officers and men for our Battle Creek people and a few others.
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good opportunities for meeting together and becoming further acquainted. We have been mutually benefited and encouraged in the Lord's work by this acquaintance.

Last spring I went to White Cloud and talked freely and frankly with the Church of God folks there of the plans tentatively laid by our people for doing some tent evangelistic work in Michigan during the summer. They, who were so well acquainted with the field, told me of four or five places ranging from fifteen to nearly a hundred miles west and north of White Cloud, and becoming further acquainted. We have laid the spring they would suggest we move our tent up in White Cloud. And so it happened in the providence of God that

where they felt we could get a good hearing and might do a good work. They declared that if we put up the tent within twenty-five miles of White Cloud their people would be there by automobiles to help in every way possible in support of the meetings.

So, after the quartet and I had put in two weeks last summer of hard evangelistic work with the tent in Augusta, ten miles west at Battle Creek, without getting the people to hear the message we had to give, we conducted a campaign there for nearly five weeks. The quartet and I agree that we could never ask or expect better support by any church in our denomination than we received during all these weeks by the Church of God in White Cloud. The meetings were well attended and we had the best of attention all the way through.

In the beginning of the campaign we told the people we did not expect to organize a church there. The singing by the quartet was greatly enjoyed by all. After the meetings had been going for some time a number of people expressed the desire to hear us speak on the sabbath question. We finally announced that on a certain night we would. We gave due notice. We had taken care not to give undue advantage of any one. That night we had the largest attendance we had had up to that time. I spoke for an hour trying to show as best I could some of the things the Lord has to say in his Word about the Sabbath. Then Elder Willard D. Burdick spoke for twenty minutes. We held their closest attention. The people eagerly took a large number of Sabbath tracts. The following meeting was the most largely attended of any of the series. A splendid spirit prevailed. The testimonies to the good of the meetings were most warm and hearty, coming from practically all churches and denominational faiths in the town. Results are never as great as we desire. But there were some twenty people who professed faith in Christ. Four were baptized. At least five settled the Sabbath question by determining to keep it. We expect to soon hear of others who have made the same decision concerning baptism and the Sabbaths. The people entertained the quartet in a most cordial and generous manner many times in their homes and otherwise. They contributed more than $60.00 toward the expenses of the campaign.

Representatives from the White Cloud and Bangor churches were in attendance at our Northwestern Association held in Battle Creek, beginning but a few days after the close of the campaign in White Cloud. This associational meeting was a source of great blessing to all. After having been absent from Bangor for five years I spent from September 20 to September 24 last, with that people again, preaching twice for them, and visiting in all of the homes of the Church of God people there. I found two themes uppermost in their conversation: (1) How could we ever have kept the Sabbath, always in the mind. I unexpectedly found them discussing these questions. Nearly all their people here thought they saw a mutual advantage in our becoming one people.

Then followed their regular annual state conference at White Cloud, September 27-30, 1917. I must not take time or space to tell of this organized body work. I can only say that it is a regularly incorporated religious organization of the State of Michigan with many years of Sabbath-keeping history behind it. Three of the Branch brothers are preachers who have done much evangelistic and Sabbath-reform work in Michigan and other places in years gone by. Because of their age, and on account of lack of sufficient organized and financial assistance, this special work on their part has largely lapsed during recent years. As a result some of the churches they organized, being without regular preaching or frequent visits from missionaries or evangelists, have gone off of existence, leaving scattered bodies of faithful Sabbath-keepers here and there throughout the State without church organization. At present there are three church organizations in the State: one at White Cloud with about one hundred members; one at Bangor with probably less than twenty members; and one in Kalkaska County a little smaller than the one in Bangor. The churches at White Cloud and Bangor have church buildings. Elder J. C. Branch, M. D., is the pastor of the church at White Cloud, assisted by Elder M. A. Branch. Elder M. C. Pennel is the pastor of the church at Bangor. Other people affiliated with these three churches, though not really members with them but keeping the Sabbath and once members of other churches, bring their total number up to two hundred or more. These interests furnish a large opportunity and a grave responsibility to the people of God who love him and his law, and who have a passion for souls.

Some forty-five or fifty delegates from outside of White Cloud attended the conference. Five of these were from our church in Battle Creek, including Pastor Kelly and Evangelist Coon. Nine preachers and church members were from Lakes County, and thirty-three from the rest of the State. It would take another chapter to tell of these preachers and the interests they represent. The three churches of the State were represented. It is not my purpose to report the proceedings of the conference except as they refer to the change of denominational name.
Dr. J. C. Branch was the president of the conference, and made an able presiding officer. On the second day of the conference, a meeting was held to consider the proposed change to the Seventh Day Baptist name and fold. He appointed the regular conference committees. These committees made their reports at the regular business meeting on the last morning of the conference. This meeting was attended by practically every member of the Church of God folks who were in attendance at any meeting of the conference. The Committee on Resolutions, together with other matters, the following:

WHEREAS, It is increasingly apparent that the ministry of our religious body is growing old, and the consequent danger of drifting away from the truth on the part of our younger generation is correspondingly increased, and

WHEREAS, We wish to conserve that which God has committed to our care and preserve from loss, and

WHEREAS, The exigencies of the momentous time in which we live appeal to us for a united front on the part of the soldiers of the Cross, and

WHEREAS, After a careful investigation of the doctrines held by Seventh Day Baptists, and several years association with them in their religious meetings, we find that their body and ours are essentially one in doctrine and aim, and

WHEREAS, We believe that the complete union and fellowship with the above stated body of believers will result in no loss to ourselves, but with other professions of the faith of which mutual gain, and redound to the glory of God and the advancement of his cause, therefore be it

Resolved, That the Michigan Conference of the Church of God empower their President, Dr. J. C. Branch, to act for them in any legal procedure necessary for the transference of church property, and that when such legal transference of church property shall have been made, we thereafter be known as Seventh Day Baptists.

Motion was duly made and seconded that the resolution be adopted. Then opportunity was given for full and free discussion. Pastor Kelly was asked to read our "Rules of Faith and Practice," as given in the Hand Book. Everybody was invited to speak upon every separate article. There was but one opposing voice in the meeting to the adoption of the report. He said that church organization was of the devil, and that the Church of God was committing spiritual suicide if they carried this motion. It would have done your hearts good to see that people stand on their feet for the adoption of the resolution. Doctor Branch then asked Pastor Kelly and myself to stand in front of that large audience and extend the hand of welcome to these people as they marched forward into the Seventh Day Baptist fold. It was a touching scene accompanied with many tears of both sorrow and great joy: sorrow to many because of parting with a name that had become very dear to them, but great joy to all because of the new relationship thus formed. That evening when Dr. Branch was inviting people who wished to unite with the church to come forward, and four readily responded, this man who had opposed this change of the church name came to me with tears in his eyes and begged me to go to his daughter, a bright young woman then in the audience, and plead with her to come forward and unite with this soon-to-be Seventh Day Baptist church.

Of course the real formal part, aside from what this state conference could do, will soon follow in the regular organization of the local churches into Seventh Day Baptist churches. There will not be two hundred added to our membership at once through this action. But there will probably be more than that additional number affiliated with us. This makes our cup of joy running over full. But with this increase of joy and opportunity there is increased responsibility. Let us stay in deep humility at the foot of the Cross, trusting in God for the leading of his spirit in all our doings.

Evendale, Ohio,

William Lloyd Garrison.

The history of mankind is crowded with evidences proving that physical coerction is not adapted to moral regeneration; that the sinful dispositions of man can be subdued only by love; that evil can be exterminated from the earth only by goodness; that it is not safe to rely upon an arm of flesh to preserve us from harm; that there is great security in being gentle, harmless, long suffering, and abundant in mercy; that it is only the meek who shall inherit the earth.

Back of the loaf is the snowy flour.
And back of the flour is the mill.
And back of the mill are the wheat and the shower.
And the sun, and the Father's will.
-Maltbie D. Babcock.

MISSIONS

MISSIONARY BOARD MEETING

The Board of Managers of the Seventh Day Baptist Missionary Society held a regular meeting in Westerly, R. I., on Wednesday, October 17, 1917, at 9:30 a.m., President Clarke in the chair.


Visitors: Rev. J. W. Crofoot, Mrs. George Trainer, Mrs. Lewis F. Randolph.

Prayer was offered by Rev. George B. Shaw.

Minutes of the last meeting were approved.

The reports of the Corresponding Secretary and the Treasurer were approved and recorded.

The Evangelistic Committee reports that Evangelist D. B. Coon, after conducting meetings at White Cloud, Mich., is now working on the Wisconsin field, with his headquarters at Exeland, Wis.

The Committee on Denominational Exhibits at Conference reports that in connection with the Woman's Board our Society made a very attractive and creditable exhibit with no expense to report.

Ira B. Crandall, Edwin Shaw, Frank Hill, William L. Clarke and Clayton A. Burdick were appointed Evangelistic Committee for the year ending, and Ira B. Crandall, Edwin Shaw, John H. Austin, Robert L. Coon and A. S. Babcock were elected members of the Joint Committee.

Frank Hill and John H. Austin were elected auditors.


It was voted that the recommendations of the General Conference regarding the so-called Forward Movement be referred to the Corresponding Secretary with power to co-operate with other Boards for the furtherance of the work.

It was voted that, during the fluctuating condition of foreign exchange, our missionaries in China be authorized to draw at the rate of $1.75 in silver for one dollar appropriated in gold toward salaries and expenses on the field, if they find it advantageous so to do.

The afternoon session opened with prayer by Rev. J. W. Crofoot.

The following appropriations for 1918 were voted:

China - American Mission ary Society...............
- 2,000.00
- 1,000.00
- 1,000.00
- 500.00
- 200.00
- 100.00

South America - Rev. T. M. Spencer............. 300.00
Rev. No. E. and S. Marys, work among 600.00
- 500.00

Mississippi - Miss Marie Janas, to assist in her 200.00
Rev. Antonio Sabanes, work among 150.00
Rev. J. J. Kovan, and others in garrisons 240.00
Total foreign work.................... 2,790.00

New Mexico - Ev. E. S. Church.................. 200.00
- 100.00
- 100.00
- 100.00
- 100.00
- 100.00
- 100.00
Total foreign work........... 1,000.00

Correspondence was received from more than thirty people, including letters from Rev. T. L. Spencer, South America, Rev. H. Eugene Davis and Miss Susie M. Burdick, China, Miss Marie Janss, Java, and D. B. Crandall, and Aram Mango, Nyasaland, Africa.

Several applications for aid were referred for further information.

A lengthy conference was had considering prospects, work means, etc., and the meeting adjourned.

William L. Clarke, President.
A. S. Babcock, Recording Secretary.
Treasurer’s Quarterly Report
July 1, 1917, to October 1, 1917

S. H. Davis, Treasurer, In account with The Seventh Day Baptist Missionary Society

By months

Dr.
Cash in treasury July 1, 1917...........$1,044 45
Cash received in July..................$2,362 63
Cash received in August.................86 48
Cash received in September............1,479 00
$5,099 52

Cr.
Expenses paid in July..................$2,266 38
Expenses paid in August.................87 48
Expenses paid in September............707 56
$3,665 37
Balance in bank October 1, 1917........998 93

$4,664 30

By Classification
Cash Received
General Fund, including balance brought forward..............$1,835 85
China field..................315 60
Java field..................50 60
Italians..........................30 68
Life Members..................85 00
Income from Memorial Trust..................296 55
Income from Permanent Funds..................675 00
Interest on the account..................157 70
Washington Trust Company Loan..................1,000 00
Debt Fund..................320 14
$4,664 30

Disbursements
Corresponding Secretary..................804 14
Churches and missions..................829 39
China field..................453 65
Holland field..................150 20
Java field..................37 50
Italian field..................30 68
Specials..................205 62
Treasurers’ account..................78 80
Interest..................18 78
Washington Loan..................1,000 00
Exchange..................34 00
$3,665 37
Balance in bank October 1, 1917........998 93

$4,664 30

PATRIOTIC ADDRESS
JUDGE JAMES W. ROBINSON

Delivered at the closing exercises of the Hundred Twenty-Ninth Anniversary of the Seventh Day Baptist Church, Salem, Ore., Ye.

I want to assure you that it gives me great pleasure to attend the closing meeting of the home-coming week of the Seventh Day Baptists of Salem, and in a small way take a part in your program.

It is eminently fitting for the Seventh Day Baptists of Salem to observe home-coming week, and yield a tribute to the memory of the consecrated and patriotic families who braved the dangers and hardships of the wilderness, almost a century and a quarter ago, to establish for themselves homes and a settlement which became the enduring foundation upon which this splendid city is built.

I feel justified in saying that the Seventh Day Baptists of this community should have full license and are amply justified in sounding their own praises, and having them sung by strangers to their faith, in view of the great things that have been accomplished through their works and faith in this city.

While the property and the affairs of this community were, for many years, largely owned and controlled by the Seventh Day Baptist folks, they were not selfish or hostile to the spread of other religious faiths, but opened the doors of their community wide to all who knocked for admission, and made possible the expansion of the little country village into this present splendid industrial city of Salem.

The Seventh Day Baptists have made innumerable achievements during their sojourn of a century and a quarter in this community. Their greatest achievement, as a denomination, is this beautiful and splendid college, an institution that could have been erected to the memory of the brave and consecrated pioneers who settled this community, than this magnificent institution of learning. It is an institution whose doors have been open to students of all religious denominations, and which provides high religious and moral training equal to that of any college in the land. The great good that it has done during its existence can not be computed, and its future usefulness promises to eclipse that of the past.

I have always had a high regard for those of the Seventh Day Baptist faith. Their reverence for their Sabbath Day and obedience to the rules of their church made them reverence and obey the laws of the land, which rendered them useful in the highest degree as citizens to the state.

One of the most lamentable characteristics of many of the people of the present day and time is the breaking away from the institutions and customs which are the only sure safeguards of moral and religious ideals. Many people, and even many communities, no longer look upon their Sabbath, that day that was holy unto the Lord, and the day set apart for rest, meditation and religious worship, but on the other hand look upon it as a day not different from the other six, or as a day to be spent in quest of pleasure or revelry.

It is a notable fact that when a community loses its reverence for the Sabbath Day, when that day is lost, that first or seventh day of the week, it is not long until the institutions of vice have gained ascendency over moral and religious ideals, and but little regard is paid to law, education or religion.

The man who is true to his religion is true to his home, his neighbors and his country.

That is the sort of man I most desire to talk about tonight. That is the type of man who is free—free from the bundle of the type of men who have preserved this great republic during the past century and a half—preserved not only from hostile armies both within and without its borders, but preserved it by the destruction of the evils and vices which from time to time grew up and flourished to the detriment of our civil life.

That is the type of man who must be in the majority in the administration of the affairs of the state and nation, if this republic continues to occupy its present exalted position.

Religious liberty was the main incentive that induced a vast majority of the early colonists to seek homes in the New World. They sought a place where they could worship God according to the dictates of their own consciences, and rear up their families free from the persecutions of a state religion, and free from the heavy burden of a church tax levied to support a religion which was obnoxious to them.

The little church community gradually expanded into colonies, the laws of which were shaped in the light of the religious beliefs of those who were able to win sufficient numbers to establish a government, and which provided for religious freedom and the protection of religious beliefs.

And thus the American nation, if this republic continues to occupy its present exalted position, is not over when the roar of the cannon is stilled and the smoke of battle is cleared away.

The ability of a people to establish and maintain a stable government, giving to the people the largest liberties consistent with public welfare, is the colossal test of their fitness to govern themselves.

It should be born in mind that “peace hath her victories no less renowned than war,” and that the welfare of the government and state requires the same loyalty, the same patriotic devotion, and oftentimes as great sacrifice of time and substance as is required in times of war.

The man who is unwilling to yield a part of his time and substance, in times of peace, when called upon so to do by his state or government, is a slacker, and should be looked upon in just as reprehensible a light as the man who is a deserter. The man who is timid or afraid to assist in the enforcement of the laws of his state, against those who would set aside the customs and traditions of his time and substance in times of peace.

These may appear to be old and come...
monplace propositions, but they deserve an occasional mention and consideration, in view of the fact that they are so often disregarded by many of our citizens.

It is well never to lose sight of the fact that it is a patriotic citizen to be an American citizen and share its unbounded advantages. No people on the face of the earth enjoys the broad protection, liberties and advantages that are enjoyed by the American people. It therefore necessarily follows that it is a patriotic duty to do certain duties to the state and government which can not be omitted without working an injury to our governmental fabric. I fear that occasionally some of our citizens are willing to avail themselves of all the blessings and advantages which this government affords, but are slackers when it comes to giving the government something in return.

The man who puts individual ease, convenience or financial profits above the interests of the country would never have established this country would never have been established for the benefit of all the nations of the earth. If that great principle had not been firmly established this country would never have been the great producing and shipping nation it is today, holding the balance of trade against all the nations of the earth. If that great war had not been fought and won no American tourist could leave his native land for a journey to a foreign country with the assurance that the protection of the American flag would follow him to the ends of the earth.

During the past year our country has been called upon to face conditions parallel in many respects to those of 1812. Again our country was given the alternative of withdrawing its ships from the high seas and discontinuing its international business and social relations with the Old World, or of fighting to retain that virile right which had been precipitated by the challenger, the stranger to the land, and contributed their treasures, and lives to establish a new sovereign state. It is the banner that inspired our forefathers of '76 to shed their blood and establish human liberty, and the American people, a century and a quarter ago, as a whole, to establish the best nation in the world.

It was the banner that inspired our forefathers of '76. Conditions have arisen which threaten the future greatness of the government and flag, and in every crisis patriotic devotion and sacrifice successfully overcame them. It was the banner of a free and independent people, and the people whom it represents have never, and will never, permit it to be insulted by acts of tyranny, arrogance and oppression. It is the emblem of American liberty, and ever since it has been raised to the heavens, the flag of American freedom. The American people have never, and will never, permit it to be insulted by acts of tyranny, arrogance and oppression.

It is our flag, and we are a free people, and the world is our free highway, and the flag of liberty is the guiding star of our nation. It is the banner of a free and independent people, and the people whom it represents have never, and will never, permit it to be insulted by acts of tyranny, arrogance and oppression.

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They are eating war bread over there, and are asked to confine their allowance to two slices a meal. It appeared to me that England was most hard up before the United States came into the war. England was then having meatless days and potatoless days. A nurse informed me that if the nurses had swedes or any other vegetable for lunch they were given no bread. It was hard on those who rushed about on their feet nine or ten hours a day.

The thing that impresses me most about England is the universal sacrifice. Women forget their pride and wear the same clothes the year around and give the money saved to the War Loan. They are doing all kinds of work they never expected to have to do, on the farm, on the street cars, in the munition factories and in the canteens.

All the men from eighteen to forty or forty-five are conscripted in the army. Munition workers in 1916 worked seventeen hours a day. I saw just as bad sights there.

The wounded soldiers are patient under suffering. An officer told me if he was up to his waist in ice water in the trenches he would write home to his mother that he was in a comfortable billet. I heard a soldier say, 'You people don't know how conditions are over there and we don't want you to know.'

If the people in the world are so willing to sacrifice so much for their country in this war, what should not we be willing to sacrifice in the great spiritual Armageddon, which is going to go into effect when Christ comes? We may have our lights play upon it and it looks like a bright silver curl far up in the sky. Suddenly the searchlights go out, the guns cease to resound, a small spark darts towards the Zeppelin which bursts out in flames. There is cheering in the streets below as the vast population of London realizes that the horrible monster of war which was threatening them and their loved ones, is a burning mass.

Thus I witnessed the bringing down of the first Zeppelin on English soil. Lieutenant Robinson, who was responsible for this victory was awarded the Victoria Cross. He has since been taken prisoner by the Germans. The German air raids on England are always accompanied by more damage in England than is admitted in the States. Student nurses, medical students acting as nurses, and families of doctors for other departments.

We expect to manage nicely with three
doctors. In time we hope to have the hospital well equipped. All of us shall put forth every effort to make it one of the best in China, that it may be used for the healing of bodies and the enlightenment of mind, elevation of morals and the salvation of souls, a small regiment in the army of King of Kings. For there is a mighty work to be done, a great nation to be won. We need your prayers.

REPORT OF THE STATE CONFERENCE OF THE CHURCH OF GOD IN MICHIGAN

The fifty-seventh annual conference of the Church of God was held at White Cloud, September 27-30, 1917.

The meeting was a spiritual success and many were here to enjoy it. Delegates began to arrive Thursday morning. The first session was held Thursday evening. Elder W. F. Morse delivered a very profitable sermon from the text, "What think ye of Christ?" During the sermon a number of delegates arrived from the evening train.

There was an eighty present at this meeting. Friday afternoon a short business session was held. The meeting was called to order by the president, Dr. J. C. Branch. After singing, prayer was offered by J. Branch. After another song, the report of the last Conference was read and approved.

It was moved by L. J. Branch that Elders Coon and Kelly, of Battle Creek, be allowed the privilege of participating in the deliberations of this and all other sessions of this conference. Motion was seconded and carried.

A. Branch moved that all visiting brethren be allowed the privilege of participating in the deliberations of these meetings. Motion was seconded and carried.

The president gave a short address. He told of the condition of the church, and its development in past years. He spoke of the number of our ministers who, after years of labor, had had to give up their work to take their rest, of the ones left who are growing old, and of the very few young ones to take their places. In the face of so much work to be done and so few to do it, why, he asked, should we not put ourselves in a position to work with some other people, that by such a union greater strength might be put into the service.

After this the ministers gave the following reports:

Elder A. Branch 

Elder A. Branch preached about 40 sermons, baptized 6; his heart is warm in the service and hopes soon to have more time to give to ministry.

Elder W. F. Morse preached 60 sermons, worked in a Detroit mission. The call is still coming, and he wants to do the work.

Elder D. J. Brand held 50 religious services, and has done much private work among the sick and discouraged at the Battle Creek Sanitarium.

Elder M. C. Pennell preached about 60 sermons, visited 9 surrounding town schools, baptized one, and came into correspondence with many isolated brethren.

Elder D. P. Zeigler preached about 150 sermons, and has done much writing. The year has held his greatest trials and grandest victories.

Elder J. F. Ryan has been in ministerial work about 18 months; has worked in 75 or 80 meetings, preached 55 or 60 times.

Elder John Nugent of Colorado, did missionary work wherever possible; held several meetings. He is released from care that hindered him, and now intends to spend the remainder of his life in the Master's work.

Elder M. B. Kelly, pastor of the Seventh Day Baptist Church of Battle Creek, a daily chapel at the Sanitarium, making with other pastoral work over 180 meetings in all. After singing, prayer was offered by Elder W. F. Morse; seconded by Elder Kelly; approved.

Elder J. B. Coon, evangelist of the Seventh Day Baptist Church, preached 250 sermons, in Kentucky, Indiana, New York, and Michigan, and feels that his efforts have been richly blessed.

The following committees were appointed:

Committee on Resolutions, A. Branch, Dr. D. P. Zeigler, L. J. Branch, M. B. Kelly and D. B. Coon.

Committee on Nominations, E. G. Branch, W. F. Morse, William Funk; Committee on Credentials, M. C. Pennell, N. E. Branch, M. A. Branch.

Meeting closed with prayer.

Friday evening Elder D. P. Zeigler addressed an audience of a hundred and twenty-five from Luke 21: 28, "For your redemption draweth near," and gave a strong sermon, showing the hope of Israel.

Sabbath morning Elder M. B. Kelly preached with an audience of a hundred and fifty. His text was John 17: 21. It was a powerful sermon, showing a oneness of purpose in religious work.

Elder M. C. Pennell spoke Sabbath afternoon from the text, "Be ye also ready," showing the practical side of our salvation. About ninety were present.

About a hundred and fifty were present Sabbath evening, and enjoyed a sermon by Elder D. B. Coon, whose text was, "Ye are the salt of the earth." It was a stirring appeal to fill the positions for which we are intended.

Sunday morning Elder L. J. Branch preached from the text, "This is my beloved Son, hear ye him." It was an instructive sermon, treating of baptism and its significance. About one hundred were in the audience.

At 2:30 Sunday the final business session was held. After singing, Elder J. B. Ryan offered prayer. After singing again, the report of Friday's business session was read and approved.

The Committee on Nominations reported as follows: president, Dr. J. C. Branch; vice-president, Elder W. F. Morse; secretary, William Funk; treasurer, A. Branch. Moved and seconded that the report be received and adopted. Motion carried.

The report of the Committee on Resolutions is as follows:

WHEREAS, In these days of world peril our brethren, we pray, may have a united front on the battle-field, that the work of the church, and its interests may not be endangered.

FIRST RESOLUTION. Resolved, That we publicly express our gratitude to him for his preserving care and for permitting so many of us to attend this annual meeting.

SECOND RESOLUTION. Resolved, That in view of the great need of the world, and the fact that our Lord has given us the privilege of participating in the advance of his kingdom, that we adopt the following:

1. Resolved, That we recognize our religious periodicals as very important in the promulgation of Bible truths and therefore urge our brethren to encourage their publications by subscribing to those papers and also by writing spiritual articles for publication.

2. Resolved, That a copy of these resolutions be sent to the SABBATH RECORDER, the Evangel of Hope, and the Bible Advocate for publication.

The resolutions were acted upon separately, numbers 1, 2 and 3 being unanimously adopted. Motion was made and seconded to adopt Resolution 4. A discussion followed in which Brothers Van Der Schuur, Kelly, Zeigler, Ryan, A. Branch, J. C. Branch and others participated. Elder Kelly read the Seventh Day Baptist Covenant and Articles of Faith. After a third reading of the resolution vote was taken, and carried with but one dissenting vote. Resolutions 5 and 6 were adopted unanimously. Motion was made by Harry Branch and seconded, that a notice of this action of our conference be published in local papers where our members reside. Motion carried.

The Committee on Credentials reported as follows:


Moved and seconded that report be accepted and adopted. Motion carried. Session adjoined at 7 o'clock, p. m.

Following the business session Elder John Nugent addressed a good audience on the subject of the greatest commandment, Love. It was a sermon that impressed every listener with the force of its message. Following this session at 7 o'clock p. m., and received reports from the following delegates: Chauncey Dean, of Mancelona; John Goodin, of West Olive; William Funk, of Bangor; John De Wind, of Jeni-
son. Each gave encouraging reports, all being full of love for the work and a desire to do greater service. This closed the business sessions of the conference.

Elder James B. Ryan, of Robbins, Tenn., then gave an address, which though short was strong and teachable. Elder Ryan was followed by Elder M. B. Kelly, who delivered a powerful sermon, showing it is time to lay aside personal feelings, petty jealousies, and prejudices, and lay all on the altar and work for the glory of God. Following the sermon, four were united with the church. Elder D. B. Coon presented the following resolution:

Resolved, That we, the visiting delegates to this conference, hereby extend our hearty thanks to those who have so graciously entertained us and cordially welcomed us to their homes and the deliberation of this conference.

Meeting closed with a song and benediction:

Nettie Towler, Secretary.

A MOTHER'S PRAYER FOR HER SOLDIER SON

O God of infinite mercy, hear the mothers of this land as we plead before thy throne for the loved ones who are sending forth to battle for the right. Though our hearts are bowed with sorrow, we pray not for ourselves; all our prayers, O God of love, are for them, the priceless treasures of our lives. We are willing to suffer, and, if need be, to die, for our country.

We would gladly give our lives to save these loved ones, dearer to us than life itself, who are going out to fight foes, seen and unseen, to face all the horrors of the battlefield, and some perchance to die, that others may live, but by no word or look will we hold them back when duty calls them to save others.

Give them the manhood to meet this supreme test of life, give them strength of body, of mind and soul to do battle for the right, and to succor the women and children. Arm them with divine power to smite evil; fold them in thy loving arms; yes, though they walk through the valley of the shadow of death may thy presence banish every fear and thy rod and thy staff comfort them.

For three long years the men of our allies have battled for us as for their own homes, and their loved ones have endured the sorrows which now we must face. Our men go forth to help save us from ruin and the world from barbarism. We suffer, but we glory in their manhood. We dedicate our lives to this Great Cause that we may serve behind the lines while they carry forward the flag of civilization.

The prayers of a world in agony, for whom these loved ones are fighting, are lifted up to thee for these men. They are offering all that earth holds dear, because they have heard thy voice calling them to the noblest work to which lives were ever consecrated. Thy love, O God, our Father, excels all human love, so we leave them with thee. To thee have we committed them.

They are thine, created in thy image. Into them thou hast breathed the breath of life in its largest and divinest sense. In their sacrifice, offering their lives that others may live, they are following in the footsteps of the Son of God himself who died to make men free from the power of evil. We trust them, O God, to thy infinite love, and to thy ever watchful eye. Hold them as in the hollow of thy hand, for they are doing thy work and fulfilling the teachings of him who spake as never man spake, when he taught that greater love hath no man than that he is willing to lay down his life for others—Manufacter's Record. September 22, 1917.

AUTUMN

What gorgeous apparel, in crimson and gold! Quite gay is mother Earth, for a matron so old. And yet, all the more I love her now.

For your beauty and grace, in the dress you wear now,

No one can say "gaudy"; just a rich evening gown.

To charm all your children of country and town,

Before you attire in nightslip so white,
And betake you to rest for the long winter night,

Though rich are your colors, no critic can hold That the blending's imperfect, in green, red, and gold.

Not one of your children would ever consent To more somber colors; 'twould cause discontent.

How perfectly charming, mother Earth you appear,
In your bright autumn dress,—the best of the year.

And now, with your veil of soft hazy blue O'er your dear sunny face,—Oh, how I love you.

SUBSCRIBER.
The semi-annual meeting of the Western Association was held with the Second Alfred Church at Alfred Station, October 5-7, 1917.

FRIDAY EVENING

The first session opened with a song service led by the president, Rev. Eli F. Looehore, of Little Genesee. After singing “He Leadeth Me” and “Will there be Any Stars”, the president announced that the program of the meetings had not been printed, so he stated briefly the plan for this session and those to follow. He also announced that, in the absence of the secretary, John F. Randolph, of Nile, would act as secretary pro tem.

After the reading of the lesson, Matthew 16: 13-28, by Paul Burdick, of Little Genesee, prayer was offered by Rev. I. S. Goff, and the congregation sang “Nearer, My God, to Thee.”

The sermon of the evening was preached by Paul Burdick. Text: Matthew 16: 24.—“If any man would come after me, let him deny himself, and take up his cross, and follow me.”

The first thought of the text is self denial, the denial of self for the good of all. To follow Christ one must give up sin, and many apparent pleasures that hinder his Christian life. But there is pleasure in denying self for the good of others. This principle holds good in the case of individuals, churches, or nations. The second thought is that one must take up his cross. The first cross is that of obedience, following Christ in all our conduct, to suffering even to death on the cross. This obedience brings one many duties, which must be faithfully done, as Christ faithfully performed his mission. We need bear half the cross, for Christ is with us and will help us. The third lesson is in the words, “Follow me.” We must follow in the footsteps of Jesus in all our conduct, even to death if need be. It is not a life of ease, but the victory is worth many times the trouble. It is worth everything that we have.

After singing “Where He Leads Me, I will Follow,” a number testified to the joy they found in following Jesus.


SABBATH MORNING

The regular Sabbath morning service was conducted by Rev. Ira S. Goff, pastor of the entertaining church.

The service opened with the usual organ voluntary, song and invocation. Psalm 46 was read responsively. The congregation sang “Lord, from Thine Altars.” The lesson, Colossians 2: 12-13, was read by President B. C. Davis, of Alfred. Prayer was offered by Rev. W. L. Greene, of Independence.

After a song by the congregation, “Lord, in the Morning Thou Shalt Hear,” an offering was taken for the Missionary Board. While the offering was being taken Miss Ruth Philips sang a solo, “Unless Ye Become as Little Children.”

After the offering and notices the Second Alfred choir sang the anthem, “I Will Arise.”

President Davis preached from the text: “When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.” (Col. 3: 4.)

President Davis impressed us strongly with the thought that the glorification of the Christian is not to be looked for in the future alone, but there is present and abundant glorification for us. The martyrs of old, in their distress in this life, naturally looked to the future life for glorification. The monasteries of the Middle Ages did the same, but modern Christianity sees a deeper meaning of glory here. We would not forget heaven and glory hereafter, prepared for us; but we should also see the present glory and enter into it.

The conditions for obtaining this present glorified life with Jesus Christ are that we manifest him, confess him before men, and let our lives speak out for him. There are passive Christians, and there are active Christians. Passive Christians are not glorified Christians. Active Christians, those who manifest Christ, are glorified Christians.

One method of obtaining this glorified life is to be with Jesus. Any occupation, business, or pleasure that you can not take Jesus into will not lead to a glorified life. Another method of obtaining glorification is through self sacrifice and giving, and giving up. We must give and give up to support the churches and colleges, established by our fathers. We are glorified by supporting and not by merely enjoying these blessings left us by our fathers. We have learned something of sacrifice in late years through gigantic charities to help the suffering in Europe, but the sacrifice is just beginning. The devil is in giving glory in giving up our boys to go out and stand for truth. When Christ is manifested by us, then shall we also be manifested in the Lord.

After singing, “Holy Spirit from Above,” we were dismissed by President Davis.

SABBATH AFTERNOON

The Sabbath school was conducted by Mr. Ora Woodruff, superintendent of the Second Alfred Sabbath school. Subject: Psalms of Deliverance.—Psalms 85 and 126.

After singing “Onward, Christian Soldiers” and “God is Wisdom, God is Love”, prayer was offered by President Davis.

Lessons from Psalm 85 were presented by John F. Randolph. The first three verses may well express the joy and enthusiasm of the Children of Israel as they return from Babylon to their native land. Here the tone changes to sorrow and depression, as would naturally be the case upon finding their homes destroyed and their temple demolished, and they feel that God is angry with them. But finally comes complete trust, in their deliverance, to say, “I will hear what God Jehovah will speak.”

In the same way, one who is freed from the bondage of sin is filled with great joy and enthusiasm. Yet he may not find his new life as easy and pleasant as he had expected, and a feeling of being deserted by God follows. But if he is true, his mingled joys and sorrows will result in entire faith and confidence in God.

Lessons from Psalm 126 were presented by Professor J. N. Norwood, of Alfred. This chapter shows the Chinese have more need of the Bible, does it need the Bible in spiritual progress. Churches have grown from small groups, which were organized as Bible schools.

Today the Bible calls our attention to moral needs of life. The Bible school is our chief hope of religious instruction. The home is leaving religious instruction more and more to the church. Though but little time is spent in the Bible school, yet a trend of thought may in this short time be directed to spiritual things. Nearly all additions to the church come through the Bible school.

This address was followed by singing “Beside Still Waters.”

We were fortunate in having with us at this session our missionaries to China, Dr. Grace I. Crandall and Dr. Bessie Sinclair, both of whom gave us a few words of interest.

Dr. Crandall told us of the Chinese religions and their superstitions. These superstitions do not have the same hold on the people that they had a few years ago, though they are still so deeply rooted that they influence Christian Chinese in some ways. Since the revolution, many idol temples have been used for schools. In moving the idols to other temples, they were carried about suspended from poles, like pigs, instead of being carried in sedam chairs, with the respect that was formerly accorded them. Among some laborers working at a bridge in China, one suddenly dropped dead. It was supposed that in picking or shoveling the earth he had disturbed the evil spirits in the ground and they had beat him to death. Twenty-five years ago such an incident would have stopped all work on the bridge. Dr. Crandall further stated that the Chinese have more confidence in American methods of helping the poor than in any other method that we have treated them by, and that we are their friends. This opens to us a great opportunity and responsibility.

Dr. Sinclair explained that the churches...
in the Federation have agreed that no church will establish a mission within twenty miles of any mission already founded. This means that Lieu-oo will be left out there. That leaves the responsibility of that city on our hands, also the opportunity of making it a Seventh Day Baptist city. Both Dr. Crandall and Dr. Sinclair asked for prayers for the work.

Dr. Sinclair also described the first Zep­ pelin raid on London and the shooting down of the Zeppelin, all of which she witnessed.

The service was dismissed by Pastor Goff.

During the afternoon service the primary Sabbath school met upstairs in the church. An inspiring song service was led by Miss Ruth Philips, of Alfred. Miss Clara Burdick, of Alfred, then gave a chalk talk on Bible stories and Bible characters.

SABBATH EVENING

The Young People's Hour was conducted by Miss Mabel E. Jordan, of Nile. The topic of the evening was "Christ's Yoke: What It Is and How to Wear It."

The opening song service was led by Rev. Mr. Loofboro. Different ones were called upon to sing a verse of "He Lifted Me," the congregation uniting in the chorus.

A few minutes were taken for the necessary business of electing officers for the following year. It was voted that the chair appoint. The following officers were appointed: president, Charlie Palmer, of First Alfred; vice president, John Fitz Randolph, of Nile; secretary-treasurer, Miss Ruth Philips, of First Alfred.

After the congregation sang "God Will Take Care of You," Paul Burdick read the Scripture lesson from Matthew 25:30. Prayer was offered by Rev. Mr. Loofboro and Rev. W. L. Burdick. A male quartet (Lyn Langworthy, Ira Pierce, Paul Bur­ dick and Milo Palmer) sang "Walking with Thee, My God."

The leader explained that a yoke makes work easier, it conserves energy, just as a yoke on oxen helps them in pulling a load. The yoke helps us more because it unites Christ with us and makes him our companion.

Ruby Clarke presented a paper on "Weat it. Mekkly." Christ bore his yoke with meekness. His yoke was a heavy one, for it was the sin of others. Yet he said, "Father, forgive them".

The quartet sang "Onward and Upward." Bertha Livermore, of Independence, read a paper on wearing the yoke joyfully. Why wear it any other way? A song will make a yoke much lighter. Then we are in partner­ ship with Christ. We have to carry only one half of the load. Mrs. Bertha Canfield showed by a brief review of Christ's life that he is truly our master, and "we can not serve two masters."

John F. Randolph pointed out the con­ trast between the Pharisees, as described by Jesus (Matt. 23), and Jesus himself. We have but one teacher, one Father, one master, even the Christ; and we are brethren. Brethren with the unity and humility which Christ taught will make the yoke lighter for one another.

After singing "Jesus Calls Us," the meet­ ing was dismissed by the Christian Endeavor benediction.

SUNDAY MORNING

Rev. Mr. Loofboro opened the service with song, "Revive Us Again." Rev. W. L. Burdick read the lesson from the fourth chapter of Nehemiah and offered prayer.

The address of the morning was deliv­ ered by Director Wright, of the New York State School of Agriculture, Alfred Uni­ versity. His subject was, "The Church and Community Life." Text: "Thou shalt love thy neighbor as thyself."

The church does not hold the important place in the minds of the people that it formerly did. This is because so many other community institutions have taken its place. There is not the organized opposi­ tion to the church that there has been, but it seems to have lost the reverence of the people. This may be because the price is too much for the church to pay. The aim must be service to God and man. There is little use for those who join a church for selfish reasons. Little good will come from using shows and billiards to draw church members. The price the church must pay is to do more than have the word preached from the pulpit. We remember our Lord more than praying for the people. Every word, act, and deed must show a desire to help without material help in return, without thinking of the pastor's salary.

Among the common tests of a church are membership, attendance, salary paid, but the greatest test is the nature or quality of its products.

Country folks are not much different from city folks, but church conditions dif­ fer. They are more scattered and it is difficult to attend; so attendance falls off faster than that of the city. Maybe the church does not meet the needs. The fall­ ing off is from social and economic reasons, and not religious. There are fewer people on the farms. The grange and fraternal organizations are becoming more of social centers than the church. Roads are better and automobiles are more numerous, so people will go farther to attend larger churches. Afternoon services are not popular.

What can the church do? It can be more of a social center. It can show less concern about paying members. A pastor should be able to talk in farmers' terms. Some churches send their pastors to farmers' meetings. The church can work with the grange and school. It can hold up the idea of a loving heavenly Father. The great work is to save souls, but that is not complete without an interest in social and economic problems.

Dr. Walter Burdick, of Little Genesee, and his son Paul sang a duet, "Jesus, Lover of My Soul." The meeting was dismissed by President Davis.

SUNDAY AFTERNOON

The afternoon service was given over to the ordination of Paul S. Burdick to the Christian ministry. This service will be reported further by the secretary of the council.

SUNDAY EVENING

A very beautiful patriotic program was given on the last evening, by C. L. Lewis, of First Alfred. The opening voluntary was played by the First Alfred orchestra. After Coronation and the Lord's Prayer, the congregation sang America, accompanied by the orchestra. The lesson (Deut. 28) was read by Rev. Mr. Loofboro. Prayer was offered by Rev. Mr. Goff.

After another selection by the orchestra, Mr. O. M. Burdick, of Little Genesee, gave an interesting description and history of our flag and the flags of England, France, and Italy.

The First Alfred quartet (Messrs. Peters, Pool, Randolph, and Truman) sang "We'll Never Let Our Old Flag Fall." Professor P. E. Tittsworth, of Alfred University, delivered an address on "What is Patriotism?" Patriotism is commonly defined as love of one's country. But what is that? It is sometimes the tickling of one's pride, or a love of space and the love of one's country should be as a man's love for his family, an opportunity for service and sacrifice.

Patriotism applies to all countries. Why should one love America? It is our home land. It is rich, great, and powerful beyond other nations. America stands for an appreciation of manhood and womanhood. There is no other place where one can rise from low estate to highest positions.

The duty of a patriot is to unite the different morals, ideals, and beliefs. Patriotism has advanced from the family, through the tribe and nation. Is our patriotism big enough to include the world?

The next item was a reading by Miss Irma Clarke, of Independence, "What is Patriotism?"

The orchestra played a medley of patriotic airs.

The following poem, "The Cry Heard," composed by Mrs. Dora Maxson, of Little Genesee, was read by C. L. Lewis.

A cry has come to us from afar,—
A cry from over the sea;
Tis the voice of our republic—
She is calling to you and me.

"Give us food for our starving babies,—
Send us your corn and wheat,
That those who are poor and sick and old
May have a crust to eat."

"The Germans have come with fire and sword
And made of our land a waste;
Come over and help us drive them back,
We entreat you come in haste."

"Our cities are ruined, our churches spoiled,
And broken by shot and shell;
Of the ruin and wreck in the German path
No tongue can fitly tell."

"Our women and children are but slaves;
They are poisoned and tortured and maimed.
Come and save them from worse than death,
We ask in the Father's name."

We have heard thy cry for help, O France,
And made ready to help thy need.
We know that but for thy timely aid
Our country would not be free.

We have sent for thy starving babes,
We have sent for thy poor,
That the poor and sick in thy stricken land
May have enough to eat.

We send thee airships and munitions of war,
That is what as yet we have made;
Our wise men are seeking a day and by night
How best we may come to thy aid."

THE SABBATH RECORDER

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And now we are sending our best beloved, Our brothers, our husbands, our sons, And pray as we work in our lonely homes, Thy will, O Lord, be done.

We send not the weak, nor maimed, nor blind, Nor the dull with the world’s throbbed hand; We send to thee with the nation’s love The choicest of our dear land.

So take courage, O France, be strong; We are with you in this war against sin; We will fight for the right together, Until with God’s help we win.

After singing “The Star Spangled Banner,” the program closed with the Benediction by Rev. J. L. Hull.

The attendance throughout the meetings was good, ranging from one hundred to two hundred and fifty people. Two or three times it was necessary to take down the movable partition between the balcony and the main audience room. Sabbath was a rainy day, but people came in their automobiles, some of them from a distance, and the church was full.

Delegates expressed their appreciation of the hospitality they enjoyed while at Alfred Station. They were royally entertained both in the people’s homes, and in the church parlors where bountiful dinners and suppers were served.

John Fitz Randolph, Secretary pro tem.

**THIS IS IMPORTANT**

**DEAR FRIEND OR FRIENDS:**

The Seventh Day Baptist General Conference at its annual meeting in 1916, at Salem, W. Va., considered the plan of a denominational building, and asked the Tract Society to investigate and to report. The recent session of the Conference endorsed the general plan as reported (see Sabbath Recorder, Sept. 3, 1917, pp. 301-306, and editorials), and referred the execution of it to the Tract Society.

Now the Board of Directors wishes to secure, from a large and representative group of leaders among us, wise counsel and helpful suggestions as to the whole project, and wishes to learn the thought of our people on the policy that should be pursued.

For this purpose it has arranged to make the next meeting of the Board, Sunday, November 11, 1917, 10 a.m., a special occasion to consider the matter of a “denominational building,” and issues this invitation to all the churches, asking that officially appointed representatives be sent to attend this meeting and to take part in the deliberations. It is hoped that at least one representative business layman will be included in the number. The invitation is also being sent to several individuals, as a personal appeal to them to express their loyal interest in the work of the denomination by attending this meeting.

Let us repeat, This is an important matter. It concerns the entire denomination. It is larger in its scope and significance than any one society or board or school. It is a denominational matter, and thus includes the interests of all our organizations, missionary, evangelistic, educational, publishing, historical, and every activity of the church.

If this thing is worth while, if this plan is to be of real value, it should have the largest possible co-operation of all our people. With this thought in mind, in trying to carry out the directions of the Conference, this meeting is to be held, and this is a cordial and urgent invitation to you to attend, either in person, or by sending representatives.

May we not hear from you in a few days that you are putting aside other duties, and that you will be present in the interest of the cause so dear to us all? Entertainment will be provided by the Plainfield Church for all who come.

On behalf of the Board,

**EDWIN SHAW,**
**Corresponding Secretary.**

**F. J. HUBBARD,**
**Chairman of the Committee.**

**October 21, 1917.**

**SEMI-ANNUAL MEETING**

The semi-annual meeting of the Minnesota and northern Wisconsin Seventh Day Baptist churches will convene with the Grand Marsh (Wis.) Seventh Day Baptist Church, November 9-11.

**MRS. WALTER BOND,**
**Corresponding Secretary.**

Three kings riding forth of old, Myrrh and frankincense and gold.

Three kings, waiting fearful dawn, Where the battle lines are drawn!

Kings of bloody stripe, how far You were swayed from the star! —William Henry Hayne, in December Century.

**CHILDREN’S PAGE**

**LUTHER’S CRADLE HYMN**

Away in a manger, no crib for a bed, The little Lord Jesus laid down his sweet head. The stars in the bright sky looked down where he lay, The little Lord Jesus, asleep on the hay.

The cattle are lowing, the Baby awakes. But little Lord Jesus, no crying he makes. I love thee, Lord Jesus; look down from the sky And stay by my cradle till morning is nigh.

**HOW BOOKS MAKE MEN**

Once upon a time a farmer’s boy, living near a small village about thirty miles from Philadelphia, got hold of a guidebook written by a man who described with great care the principal cities of Europe. That boy longed to travel, and he studied the book so eagerly that before long he owned it in the way every book should be owned, by knowing it from cover to cover.

He made up his mind that he would travel some day. He was too poor, so others thought, to crave any such folly, and he studied the book, and put it away for a long time. One day he was walking on a road, and thought of the book with a great desire to own it, but he had long over, and to carry you along until you think their thoughts, see their visions and imitate their characters. That is why the kind of books that you take into the intimacy of your own mind should be chosen with care. You are not now quite the same boy that you were before you read the latest book that came into your experience. It has made channels in your mind through which the same kind of thoughts will flow again. Tell me what you read, and I will tell you the kind of boy you are, and pretty nearly where you will come out, if you keep on in the present course.

Books can do a lot to make or break you. And how you deal with them makes a difference, too. If you just skim through them and bolt them, as you do the oatmeal, when you think you may be late for school, then you are likely to get your mind into the habit of skimming over other things, and you will lack thoroughness. If you read books that are worth knowing—books of travel, biography, strong poems, good stories, and books that make or break you. Then you can build up channels in your mind through which the same kind of thoughts will flow again. Tell me what you read, and I will tell you the kind of boy you are, and pretty nearly where you will come out, if you keep on in the present course.

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Watch the person who can see no good in others.

**WANTED**—A boy to make himself useful about a printing office. Fine opening for a Sabbath-keeping boy to learn the printing trade under the best of conditions. Must start at once. The Sabbath Recorder, Plainfield, N. J.
SABBATH SCHOOL

THAT VERONA SABBATH SCHOOL

That Verona school is a live one. It has a live superintendent, a live pastor, and a live corps of workers. (To the compiler: Be careful not to slip an "e" on the end of the word corps. That might describe some schools, but not this one.)

Practically the whole congregation—and it is a good one—is in the Bible school.

They all act as though they were glad they were there. The atmosphere is cordial and friendly.

The workers attend conventions. They find their pleasure and social life in connection with the Bible study. There is something doing all the time.

N. B.—Then, when something happens that would be of interest to other schools, some one writes to the editor about it. Everybody go and do likewise.

The worker of the account following modestly insists that her name shall not be given, but I will tell you this much. The initials of her first and last name are S. S.—the same as Sabbath School.

The church building is located at Church­ville. The people get their mail from Verona, Rome, Durhamville and perhaps other places. You might at the Greenway station on the New York Central, or from the inter­urban at Oneida if you are a guest at the hospitable home of W. E. Witter and have a seat in his automobile. But the church is the First Verona Church. I call it Verona, for short. The pastor is Rev. William Simpson. The superintendent is T. S. Smith. You may have heard that name Smith before.

TEEN AGE BANQUET AND RALLY

The teen age banquet and rally of the Twelfth District, Verona, held in the Seventh Day Baptist church, Churchville, Tuesday evening, October 9, was a great success. There were about two hundred in attendance. After the banquet was served, the following program was given.

Mr. George J. Cook, secondary superintendent of the district, to whom much of the success of the rally was due, made a few preliminary remarks in which he introduced John G. Pendorf as toastmaster. Mr. Pendorf in his happy way introduced the speakers of the evening.

Town S. S. Superintendent T. Stuart Smith suggested that the audience greet each speaker with the Bible in the hand salute, which they did in an enthusiastic manner.

Song, America.

In introducing the first speaker, Mr. Pendorf told of two little boys who were made to go to Bible school every week, no matter how much they protested or what the weather conditions. "These boys," he said, "grew up, and both are now prosperous business men. One is a Bible-school superintendent. The other, a successful teacher of a class of boys in Bible school, will now speak to you."

Mr. H. C. Pendorf, of Rome, in telling "Why I teach a class of boys," said it was a real pleasure to teach them. It kept him young. He thought it a serious thing that so many of our young men are exempted because they are physically unfit for war, and believed it was due to their not having had proper training. He was trying to do his bit by teaching the boys to live pure, clean lives and make the most of life.

"What I got out of Bible school," was told by a boy of fourteen. Among other things he said he had the society of Christian young people studying God's Word. Through the Bible school he was led to discover that life is worth living. He closed with the quotation, "Train up a child in the way he should go, and when he is old he will not depart from it."

Song, quartet, "The Sailors' Glee"—Mr. Eades, Miss Eades, Miss Thayer, and Pastor Simpson. Mrs. Wilhelm, accompanist.

Mrs. George Plato said: "Why I teach a class of girls' is because I love them. I want to teach them to live higher, purer lives." She said: "Girls, do not go out with a young man who uses vile language or thinks more of tobacco or liquor than he does of you. You do not want to marry a polygamist. These defile the temple of the living God."

On "Why I go to Bible school," Miss Sara Merry, a young lady of teen age, said that when asking for a toast they did not say whether they wanted milk toast, French toast or buttered toast, but she would endeavor not to give them dry toast. She said: "I go to Bible school because I consider it my duty as a Christian. We mingle with other Christian people." She told of a little boy who coming home from church was asked by his mother what the text was. After thinking a moment he said: "Be good and I will send you a bed­quilt." Later on, the mother met the minister and asked what the text was that day. "Be of good cheer, and I will send you the comforter."

She closed by giving a toast to the pas­tors, superintendents and teen-age teachers.

VIOLIN CELLO SOLO, "Happy Thought"— Rev. W. M. Simpson.

This was finely rendered, listened to with marked attention and heartily encored.

Address—Rev. Royal N. Jessup, of Rome.

When Mr. Jessup arose and looked at the audience he said he thought it a wonderful combination of prayer and pep. He spoke in a very interesting manner to the young people. He told of some of the temptations they would have to meet and of how to meet them. He gave illustrations of the great help the training in the Bible school had been in molding the lives of young people.

Rev. G. B. Bradley offered a fervent prayer and Rev. Mr. Jessup pronounced the benediction.

The decorations of flags, autumn leaves, ferns and flowers in church and dining hall added to the beauty of the scene. All seemed to spend a very enjoyable evening.

LITTLE GENESSEE, N. Y.

The members of the Bethel class of the Little Genesee (N. Y.) Bible School spent a very pleasant evening at the home of Dr. and Mrs. Hullett on September 25, the occasion being the meeting of a contest which the class had been having for about eight weeks, in which those on the losing side were to entertain the winners.

Some of the points of the contest were attendance at Sabbath school and Friday­night prayer meeting, attending one of the lesson for twenty minutes each week, getting new members, calling on and sending flowers to the sick, and taking Bibles to class. It was a very interesting contest in which all the class had a part.

The Bethel class was the first organized class in our Bible school. It is composed of young people over the age of twenty years. Much more interest seemed to be taken in the class after it was organized and much more work has been done. Several new members have been added to our list.

We also have another organized class in our school now, called the Berea class, composed of middle-aged people.

The two classes have planned for a joint social Wednesday evening, October 17.

L. E. B.

Lesson VI—November 19, 1917


Golden Text—Whatever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight. I John 5: 22.

DAILY READINGS


(For Lesson Notes, see Helping Hand)

Riches I have not sought, and never found,

And fame has passed me with averted eye;

In creeds and bays my quiet voyage is bound.

While the great world without goes surging by.

No withering envy of another's lot,

Nor nightmare of contention, plagues my rest;

For me alike what is and what is not,

Both what I have, and what I lack, are best.

—J. T. Troubridge.

MARY T. GREENE

447 West Fifth Street 
Plainfield, N. J.


Renewals or new subscriptions.

Club rates on other magazines.
OUR WEEKLY SERMON

SANCTIFICATION

REV. WARDNER C. TITSWORTH

Note.—The following from the pen of the late Rev. W. G. Titusworth and consid-
ered one of the best of his writings appeared in tract form several years ago and has re-
cently been reprinted by the Tract Society. There are ten tracts in this series by the same
author, ready for use by any who would like to have the blessed truths in it, and they are
our cheapest, most vigorous writers, practical in his statement of truth, and we trust our
readers will enjoy this concise presentation of a question that has troubled many be-
lievers.—Editor.

Perhaps no words of the Scriptures better express Sanctification than the closing
words of Peter’s second letter, in which he says: “But grow in grace and in the knowl-
edge of our Lord and Savior Jesus Christ, and the word in this passage which best

describes it is the word grow. Growing in grace and in knowledge of Jesus Christ is

sanctification.

Although we all know what growing is, let us recall one thing—it is only a living
thing that grows. Dead things may be heaped together by some power outside themselves, and thus a thing without life may increase. But a living thing does not increase in size by any power outside of it, but by the life that is within itself. When a house increases in size you see people at work carrying together the things that his grace and excellence was that of

increase. But a living thing does not back, the old temptations are overcome and

and fruitful tree-top.

When any one gives the confidence of his heart to Jesus, the old life is cut off and

and when faith in God finds its

a new life is introduced into his heart. In

its start and he begins to get well, healthy, holy, and this getting well, healthy, holy is his sanctification. Selfishness is a bad man, and he begins to get well. The Bible teaches us that the Spirit of God helps us get well of them; that the Spirit of God sanctifies us. We do

not get well at once, but we grow well, become better and better until we become in

full health as children of God. There is an

a number of hens with feed for many a day,

in the direction of your life and you can

that good care of

holiness is health. Just think you have had time enough. It is a good
time enough. Everyone is always growing into something good or bad, beautiful or
ugly. Give everybody time enough and he will grow into something he delights in
and rejoices to be, or into something he fears and abhors and dreads to be. There is
always growth in some direction. I hope in your case it will be in the direction of
the grace and knowledge of Jesus Christ.

HOME NEWS

MARLBORO, N. J.—The Marlboro Seventh
Day Baptist Church is still on the map. The interest in the services of the church
and Bible school is good. The Junior Christian Endeavor Society, which we will reproduce herein our own
language. A good man and a bad man
died. An attendant angel met each, as he
crossed the river of death, to conduct him
through his way in the spiritual world. As
the bad man began his journey, he was
frightened by an awful specter which rose
up before him and seemed to stand in his
path, and he said to the attendant angel,
Let us flee and escape from the spirit that is in our path, that is holy.

But as the good man began his journey in
the spiritual world he saw in his path a
beautiful spirit, which invited him on, and

toward which he urged his attendant to
make haste. To him his attendant replied,
Do you indeed delight in the vision before you? You may well rejoice because the
vision is but yourself reproduced in the future, and is what you will become when
you have had time enough. It is a good
thing for any man to think of what the direction of his life means when it has had
time enough. Everyone is always growing into something good or bad, beautiful or
ugly. Give everybody time enough and he
will grow into something he delights in
and rejoices to be, or into something he fears and abhors and dreads to be. There is
always growth in some direction. I hope
in your case it will be in the direction of
the grace and knowledge of Jesus Christ.

But the good angel urged his attendant to move forward. They passed the
source of your life and you can

cannot escape it.

Bridgeport, Oct. 18, 1917.

A. G. Crofoot.
The church had been receiving from the Missionary Board $100.00 annually for support for the pastor until two years ago, when I told the church we ought to be helping to send the gospel to the world, instead of the Missionary Board helping us; so we started, knowing we had some repairing to do soon. First we built a new lawn fence in front of the church. Next, we put down a broad cement walk in front of the church; and as the South-eastern Association was to convene here, we, assisted by the Woman's Aid, ordered paper and papered the church. Next the old chandeliers were giving poor service, so the Woman's Aid ordered new lights which made quite an improvement. Then the furniture in the church did not shine with the rest, so the next was to put Brother A. W. Walter to work with the paint brush and the comb, and paint the furniture and put some work on the building, so everything looked inviting for the association.

There were about twenty-eight of a delegation from the West Virginia churches; E. A. Witter was delegate from the Eastern Association, R. R. Thorngate from the Central, and Pastor Loofbourrow from the Northwestern. This church had paid its apportionment of one dollar a member to the Missionary Board, and during the association when Brother Shaw explained the needs of the board a collection of $39.00 was taken up.

Two weeks from that was the last Sabbath in the quarter or review day. The Sabbath-school superintendent announced the collection was to go to the Java Mission, and when the secretary read the minutes the collection was a fraction over nine dollars; so our primary teacher raised her hand and said, "Wait a little." After a little whispering with those near her, she said, "Make it $10.00." Verna is not so large in stature, but good goods are mostly put up in small packages.

Our quarterly business meeting convened in the evening after the Sabbath, and when the minutes were read, there was but 9 cents in the treasury. The bills that were presented amounted to $34.00. After most of the members had paid in, the treasurer said there was not half the amount raised yet, so the Woman's Aid agreed to pay $8.00 and the teacher of the organized Sabbath-school Class No. 3 arose and said they would pay $5.00, and as there was a nice sum of surplus money in the Sabbath-school treasury some one moved they draw from that enough to balance the books. So we all felt like throwing up our hats.

The pastor had not asked any support for this year, knowing the amount of improvements the church needed. He reached his sixty-first birthday on October 2, and as there was a nice sum of surplus money in the Sabbath-school treasury some one moved they draw from that enough to balance the books. So we all felt like throwing up our hats.

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Your Magazine Subscription
Should Be Placed Now

THE RECORDER Subscription Agency has made arrangements to take care of your magazine subscriptions at special prices if the same is placed before November 10th. Everything points to a war tax on magazines, which will force the prices higher than ever this winter. Subscribe for the magazines you are going to take now and thus benefit by the special prices the publishers are offering for a few weeks. The RECORDER Agency is in a position to meet or beat any quotation you may have, and if you will tell us what you want we will be glad to quote you the best prices possible.

NOVEMBER 10th, 1917

is the time set by the publishers at which the special prices now quoted will be withdrawn. After that many magazines will advance. Scribner’s Magazine is now $3.00 per year. After November 10th it is to be $4.00 a year. The following will be sent to the same address two years:

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<td>American Magazine</td>
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