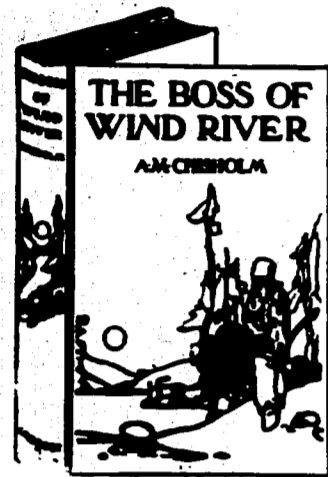
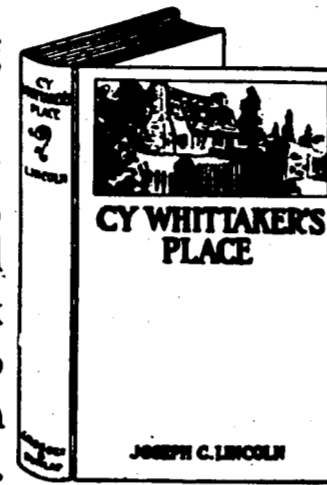


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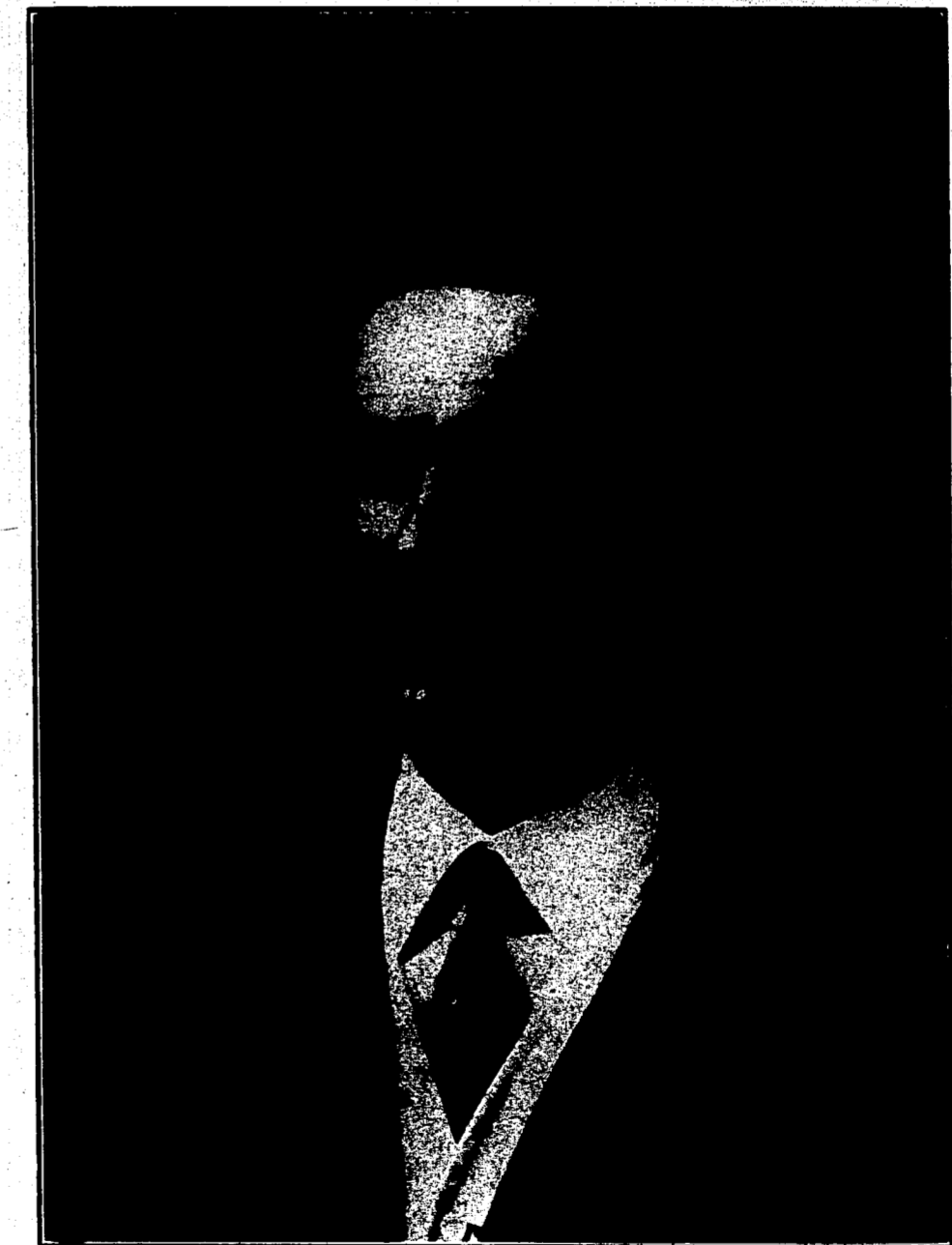
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VOL. 79, NO. 15

PLAINFIELD, N. J., OCTOBER 11, 1915

WHOLE NO. 3,684

The Tercentennial Movement

In the General Conference of 1913, at Brookfield, Rev. Thomas W. Richardson, of London, in a letter to Seventh Day Baptists, reminded them that 1917 would bring the three hundredth anniversary of the denomination, and said, "I wonder if Conference could come to London that year."

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

More than three months have gone by since the Tract Board began sending *The Pulpit* free to nearly two thousand homes, in the hope that enough of our people would see the need of such a magazine for scattered ones and for pastorless churches, to subscribe for it and make it self-supporting. At this writing only about four hundred and fifty subscriptions have been received. It must be that many of our readers have forgotten to send on their subscriptions; for we are loath to think that any of them can fail to see the real desirability of keeping *The Pulpit* alive.

Have You Forgotten "The Pulpit"

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Dr. Daland at Home Health Much Improved

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

Ordination of Ira S. Goff

In the SABBATH RECORDER of September 6, 1915, we published the

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

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

Writers for the Recorder. Have Patience

Again we must leave out of the RECORDER much excellent matter.

There is no alternative at present. Thirty-seven articles, long and short, are now waiting their opportunity to get in. Some of these have been mentioned by associate editors, and a desire expressed to have

them appear early. We are sorry to disappoint; but when our compositor sends for the editor and says to him, "We have *five galleys* too much," there is nothing to do but to sift matters down and decide as to which articles must wait. This week two editorials and a sermon had to stand aside; last week three editorials and several articles. Now don't stop writing; only have patience. We will catch up as soon as possible.

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

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

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

The church can do much to encourage the schools, but schools can not exploit

religion. The school and church can, however, work together for enlightenment. This country with its thousands of foreign children needs to do all in its power to enlighten them and prepare them for loyal citizenship. This week a great many foreign parents who can speak no English have been knocking at our school doors in New York City, trying to get their children in. One mother who appealed to him said she had tried for two days to get a hearing. The progress made by these children is something wonderful. They are studious and apt. In a year and a half they so far master our language as to become very proficient in its use, and in the end make bright and efficient graduates. The contrast is most marked between them and their parents when on graduation days we see them together. The school is doing a wonderful work in assimilating the foreign element. These children love our flag drill, and our patriotic songs. They salute the flag and come to love it, and so to forget the red flag.

Professor Maxson began by speaking of the children in a kindergarten who are given a lump of clay and told to make a bird. Some fail utterly because they have no conception of a bird. After repeated experiments a clearer vision of a bird is obtained and correspondingly better results.

Here is a new-born babe. In it God has given a bit of human clay, and said, "Make me a man." There is a lifetime in which to do it. In early years the child works at the problem unconsciously, with nature working to aid him. When the child comes to years, the school comes in, not to teach the child, but to help the child teach himself. When I have prepared the soil in my garden and carefully selected and planted the seed, my power ceases and I can do nothing more. It is ours to prepare the environment and to furnish the schools and equipments for the child's development. Then we are to guide it in their use, and it is up to the child. If, after all the conditions are supplied, the child fails, nothing can be done. The school can offer only these.

What, then, does a child get from the school? After years of patient supplying of proper conditions, it enables him to have conception of a more perfect man, and by thorough discipline develops better man-

hood, gives power and character. The most important gain is character. If the school can not give character, it does not want to give power. Power to see, reason, and do, without character to guide, is a bad thing. Character-building is the real work of the school.

The Inevitable Harvest One of New York "Down With Religion" City's great religious weeklies says: "In Greater New York there is a section where one of the favorite sports of the children after school is to parade up and down the streets shouting, "Down with religion! There is no God!" This is only a straw in the current, showing how the tide of life, especially in our great cities, flows toward infidelity.

The people have been sowing regardless of what the harvest shall be; and when, now and then, some unmistakable sign of an undesirable crop makes its appearance, they begin to realize that things are going wrong. Even at such times they are all too slow in recognizing the causes.

What else could be expected of children brought up in ungodly homes which the church has made little or no effort to Christianize, and educated in schools from which the Bible and all religious teachings have been banished! Take such cities as New York, with its 800,000 children enrolled in public schools, of whom at least 600,000 have no church connections, attend no Sabbath schools, receive no religious instruction whatever, and who have learned in their homes, on the streets, and at school, that it is against the law to read the Bible or teach matters of religion in the public school,—and what else could be expected than such scenes as that mentioned above? It is a serious matter when large companies of school children raise the infidel's cry in their everyday sports. The undercurrents of feeling that bespeak the real character of the rising generation are likely to show themselves on the playground. And when the children of large sections, between school hours, love to play the game of the infidel and the anarchist, it is time Christian people opened their eyes.

Think of it! In one great city of Christian America, at least 600,000 children are living like heathen! It is stated that only 200,000 children are enrolled in Bible

schools, and that the churches have never carried the gospel message to the remaining 600,000 churchless children! The utter lack of moral restraint in the homes, the craze even among Christians for wealth at any cost, the mad rush after questionable pleasures, the open banishment of all religious instruction from the schools, and the apparent indifference of churches to the welfare of the unsaved, must bring serious trouble when the harvest is ripe.

**Already Seeking
A Remedy**

An effort to remedy the conditions mentioned in the last editorial is now being made in some of the New York City schools. Care has to be taken to conform to the spirit and letter of the law of the land regarding separation of church and state. Civil government must remain neutral to something like 190 religious sects. It has to deal with them impartially, and at the same time its attitude should not be hostile toward religion itself. After careful planning by church and educational leaders, a system has been proposed by which concerted action by churches and schools shall result in religious training for all pupils.

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

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

church alone, however, taught 1,600 children, in groups of 200, three times a week, one hour and twenty minutes a day. Things are looking favorable for this new movement, and the work will be watched with much interest. One thing is certain, the church and school must devise plans by which both can work hand in hand for the religious instruction of children in America, or we must be prepared to see, in the near future, the sad condition now only suggested by hundreds of school children who find it a favorite sport to parade the streets shouting, "Down with religion! There is no God!"

Catholics First to Move Since the last editorial was written, another great religious paper of New York City brings the information that twelve schools, having 35,000 pupils, are now committed to the Gary plan. The question is asked, "What will the churches do?" and then comes the remark, "The Catholics have been the first to move." Of course, for they have been in the *habit* of moving. While Protestant churches have been closed six days in the week, and no *special* effort has been made for religious instruction for children outside of Sunday services, the Catholics have been busy looking after their own children day after day, week in and week out. They have the buildings and a great body of teachers all ready to take up the work.

No such opportunity has been offered to the churches before. The great city is awakening to the need of religious education for the thousands of children, native and foreign, who are soon to assume the responsibility of citizenship, and it turns to the churches, saying: "Here are your children. They need religious instruction. Please They need religious instruction. Please take those naturally belonging to your denomination and teach them as seems best to you. We will send them to you in groups at certain hours of schooltime, and all we will ask is that you provide the necessary rooms and the teachers."

But this remarkable invitation has found most of the churches unready to respond, while the Catholics, being ready, have promptly accepted the offer and taken up the work. Here is an object lesson that other churches may well study. Would it not be better all around if some of our

Protestant friends would give the Catholics a rest, cease from dogmatic discussions among themselves, and take up some practical work to save their own children?

The Nation's Fight For a Stainless Flag Mention has been made of the great prohibition rally on Thursday evening at Conference. It was somewhat after the order of the wonderful temperance meetings held at Northfield and in the national prohibition conventions, and was one of the very best meetings of the kind we ever knew. Something like twenty States were represented by banners located in various sections of the auditorium, and people from each State assembled under their own banner. The house was packed. Grand Army men and Sons of Veterans were given places at the front, and veteran Hosea W. Rood, of Madison, Wis., opened the speech-making by a strong plea for the flag, which he thinks should have a place in every Conference.

When the Grand Army boys entered they were greeted with the Chautauqua salute. The audience sang "The Star Spangled Banner," and prayer was offered by Rev. Henry N. Jordan, of the Sons of Veterans. Rev. Clayton A. Burdick spoke for New England, Professor S. Whitford Maxson for Kansas, Rev. G. H. F. Randolph for Arkansas, Thomas Zinn for Illinois, Rev. Alva L. Davis for Colorado, and Rev. Ahva J. C. Bond for West Virginia. Between these speakers came impromptu exercises from the state delegations on the floor. As soon as an address from the platform ended, some one of the state delegations would arise and present some unique exercise of its own. For the time being such delegation had right of way, and some of the most eloquent things of the evening were given in this way. Illinois, Wisconsin, Nebraska, Kansas, and West Virginia were especially happy in their selections.

The people will not soon forget the state songs, "Illinois," "Wisconsin," and "The West Virginia Hills"; but the State of Kansas took the palm. When Rev. G. M. Cottrell and his delegation once got the floor they held it until they were all through. One might as well try to stop a Kansas cyclone, and the way they sang "O Kansas Land," created the greatest

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

Rev. Charles M. Sheldon's Message

Read by Rev. G. M. Cottrell, Prohibition Evening at Conference

MY DEAR MR. COTTRELL:

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

It has been my good fortune during the last eight months to see the people in every State of the Union, in every capital city of every State, and in every town of 20,000 people and upwards. All over this country thousands of people of all the political parties are ready for national prohibition. I have seen over 500,000 people stand up in all parts of this Union and declare themselves ready for a national measure putting an end to the manufacture and sale of intoxicating drink. And I am firmly convinced that if the people of this country could vote on the question they would vote this nation dry within the next five years. The time has come when the people of the United States should demand of their Congressmen and Senators that they go on record on the prohibitory question before each election. And no Congressman or Senator should be returned to Washington who is not in favor of voting the saloon, the brewery and the distillery out of national existence. It is time Uncle Sam went out of the liquor business. Let us help to put him out forever. I have made up my mind I will not die until every saloon is rubbed off the map of the United States of America. God save the people.

Very cordially yours,
CHARLES M. SHELDON.

Message From Governor Arthur Capper of Kansas

I am very glad to send this message of greeting and good will to the Seventh Day Baptist Denominational Conference, through the agency of the Kansas delegation. And it gives me pleasure to participate, even by proxy, in the program of

this session, which I understand is given over to the subject of "The Stainless Flag." There are, of course, many things which contribute to the existence of such a banner. But I think the two outstanding influences are religion and prohibition. It is useless for me to tell you that Kansas is the foremost prohibition State of all the world. You know that; and the continual attacks of the liquor interests upon our State emphasize that fact.

So my remarks at this time will be devoted more especially to prohibition. Religion and prohibition are almost synonymous terms in Kansas. They go hand in hand, fighting the same battle,—the battle of righteousness and clean citizenship. And so when you find a man or woman who loves the one, you can usually put that man or that woman down as a lover and champion of the other. No other spot in the world has men or women more devoted to these causes. As a matter of fact, I think that one of the greatest blessings ever bestowed upon this State, and the law which is doing more than any other to make good men and women and to bring prosperity and happiness to the people of Kansas, is the amendment to the constitution prohibiting the traffic in intoxicating liquor. It may fairly be said that prohibition has been on trial in Kansas for a sufficient time to give adequate evidence of its merits and demerits. And at the end of nearly a generation under prohibition in this State, it may truthfully be said that the prohibitory law was never so well enforced as now and never so generally approved by the people of the State. Approval, indeed, is too mild a word to express the attitude of Kansas people toward this provision of the state constitution. Most of them are enthusiastically in favor of it. It is the portion of the fundamental law of the State that is nearest to their hearts.

Just a word to illustrate more specifically the attitude of our people on the question of prohibition:

Every governor of Kansas for 20 years has said that prohibition is a great success.

More than 700 editors and newspaper men of Kansas, in state convention, unanimately endorsed prohibition.

Every political party in Kansas favors the prohibitory law.

No minister of the gospel in Kansas ever

opens his mouth in favor of returning to the saloon, nor does any teacher.

The mothers of Kansas say they are satisfied to have their boys and girls grow up without seeing the open saloon.

The president of the Kansas Retailers' Association, voicing the sentiment of the retail interests, says that prohibition pays.

During its last session the legislature by unanimous vote in both houses went upon record in a series of strong resolutions telling what prohibition has done for Kansas and emphatically endorsing it.

And in conclusion: I believe it is generally recognized that the cohorts of prohibition everywhere are looking to Kansas to take the lead in the great campaign to rid the nation of the saloon. They will not be disappointed. Kansas is ready and anxious to take the lead and stay in the lead until the fight is won. I have no doubt whatever of the successful termination of the campaign for national prohibition within the next few years. It may not come as soon as some of us wish it might. But it is coming fast and Kansas will not be found wanting in the part she is expected to do.

My Religious Experience and Belief

IRA S. GOFF

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

the Sabbath that convinced me that the Seventh Day was the Sabbath of Jehovah and of Christ; that it was the duty of all men to keep it.

In June of the year 1898, my religious life and experience were greatly changed. There was nothing mystical about it; I just got near God. While alone at work in the field, I was thinking about the goodness of God. I realized how vague my religious life was. That song, "I'll go where you want me to go," came to my mind; I made that song a prayer. The thought came to my mind, Will you keep the Sabbath? I then and there said I would. The second thought that came to my mind was, Would you preach the gospel if you felt it your duty? I said I would. My experience was mountain top; for many days my heart was full of joy and gladness. For weeks there was not a ripple in my way. I have had other experiences since, that perhaps brought greater joy to my life. In regard to keeping the Sabbath, I went home and told my parents. I found I had a real battle to face. My parents were honest, yet my father, brother and neighbors thought it an outrage that I should keep Saturday. I found the Bible sufficient to defend me. In October of the same year I went over to the Ritchie church, made my offering, and was baptized by Rev. Mr. Seager in the river that runs through the parsonage lot. So to my Christian home, the inspiring work of Mr. Seager, the Bible school, and to the encouragement of friends I owe a debt. My religious experience has continued to grow.

THE CALL

In regard to my call to the ministry, from my childhood I have loved the thought of the ministry. There was always a thought in my mind that I would some day preach the gospel. My day dreams were of that nature. From the time of my experience when I embraced the Sabbath the conviction continued to grow. My call was, I believe, in God's own natural way. We are told that the surrounding nations had brought Israel to poverty. Gideon was down in the pit threshing grain. I think Gideon, while at work, was meditating on the goodness of God and the needs of his people Israel. Indeed Gideon was much concerned about

existing conditions. I believe he was quite willing to sacrifice his life for the people of God, and God clothed Gideon with himself, sent him out to save his people.

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

THE WORK INTERRUPTED

Some years after I had accepted the Sabbath and identified myself with the Ritchie Church, I entered Salem college. After some time I had a general breakdown, and was advised to go west. My friends were grieved over my misfortune. I told them I should not give up; I believed God would in some way overrule all difficulties.

We found ourselves in the beautiful little city of Boulder, there in the mountain air to regain my health. After one year we went to Cosmos, Okla., and remained there for a number of years. With the failure of crops and the hardships that came, although God had blessed my work at Cosmos, and the Missionary Board had shown some appreciation in a material way, I became discouraged and decided to give up. We went over the mountains and purchased a home in the orange belt of California, thinking that I was free from the responsibility, believing I was justified in so doing. The people of Riverside were good to us. Pastor Loofboro was kind to me, yet I never had an hour's peace while there. I could not get away from the thought of the ministry. I felt condemned; believed I should have been about my Father's business; I was a Jonah as well as a Gideon. We made our plans to come to Alfred or near by, so that I could get the benefit of some seminary training. There then came an urgent call to return to Cosmos. We decided to go there for a

while. We spent more than a year with the church at Cosmos, then came to Alfred. I have spent three years in the seminary; have taken more than three-fourths of the work to complete the English course. I have been happy in my work at Hebron and Hartsville.

THE BIBLE

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

DOCTRINE OF GOD

I believe God is the Creator and Ruler of all things; that he is the great personality, and that we, too, are personalities. Thus his Spirit can come in touch with ours. I believe that in a creative and controlling way God is over all and in all; that he is the ruler of the universe both visible and invisible; that in a creative way he is the Father of all men; that in a spiritual way he is the Father of men when they come to him through Jesus Christ or come to truly know him.

I believe in Jesus Christ as the Son of God. He is the greatest revelation of God yet given to men. God has been revealed in creation; he has been revealed in his law as given to men; through prophet, priest and sage; in his church; in experience, in nature and in the Bible. But in Christ he has revealed himself as our Father, with all his love, sympathy and kindness. Christ the revelation has come to us as the bread, the drink, the light, the truth, the way and the life. Christ has not only revealed God to us, but he has come as the pattern for all men. There is no need for any other pattern, for he is

the ideal man. Christ is truly the Son of God and Savior of men.

I believe in the Holy Spirit as a revelation of God. Christ revealed God as he walked with men; the Holy Spirit reveals God as he lives in men. Ye are the temples of the Holy Spirit. Christ said that if he went away the other Comforter would come; and when he, the Spirit, had come, he would lead us into all truth, teach us to observe all things. The Holy Spirit is our comforter, our helper, our guide.

THE DOCTRINE OF MAN

The Bible tells us that man is made in the image and likeness of God. I believe that man is made in God's image in an intellectual way, in a spiritual way, inasmuch as he has free moral agency, the right of choice, a will to exercise, the possibility of aspiring to all that is good, pure and holy, that he may grow more like God. Nothing else of God's created universe has this high privilege. I believe that we have physical, intellectual and moral attributes, but so closely connected that the physical, intellectual and moral should be used as evangels, as helps to the development of a greater soul life; and when Christ said he came that we might have life more abundant, he meant the whole of life now and a life to come.

DOCTRINE OF SIN

Sin is the transgression of law, whether written or unwritten, natural, moral or spiritual. Sin denotes an offence against God; sin includes all moral evil; sin has a social as well as an individual significance. One may inherit evil tendencies, but the man himself and his environment are largely responsible for his actions. One writer says fifteen per cent of these belong to heredity and eighty-five per cent to environment.

Guilt is a legal term which, in the course of its history, has acquired a moral meaning. The word originally meant debt; later it came to mean crime, and so the state of a man who has committed crime. A guilty man is one who has broken law.

Sin originates with the misuse of freedom; it first makes itself known in an act of the will, in which man being tempted chooses evil rather than good.

Since man is a child of the Father God, sin is not merely transgression of law, but

failure to realize man's true nature, through lack of conformity with the Fatherly will, which seeks the highest good of all his children.

The consequences of sin, looked at from a moral point of view, is guilt; from a religious point of view, is estrangement from God; from the point of view of man's character and habits, it is depravity; from the point of view of government, it is penalty. Yet we can not confine our thought of the consequence of sin to individuals but must include its social significance as well; sin affects society as well as the individual.

SALVATION

Salvation means primarily deliverance, and takes for granted in every case some danger or evil, in rescue from which salvation consists. Where the evil is internal, salvation will be outward, a change of surroundings or conditions; where it is external, such as sin, salvation must be inward, and must involve a transformation of character. The Christian's idea of salvation is of this latter kind. It is a process through which man as an individual and as a race is delivered from the corruption, guilt and estrangement caused by sin, through the removal of the cause that has produced them. On the religious side it involves the relation between God and man. We too often think of salvation as a condition after death, or a preparation that will usher us into heaven. Salvation means more than that; salvation must begin now and here. It is more than freedom from the consequences of sin; it means a continued transformation that must take us onward and upward more and more in the likeness and image of God. On the religious side, salvation involves the right relations between man and his God; on the ethical side, it involves the transformation of human character. In both these aspects it has its source in God's free grace which Christ has revealed to us. The fruit of salvation is transformed character, both individually and socially, which must bring joy and peace in this life, but its fulness we will best know in the life to come.

THE KINGDOM OF GOD

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

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

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

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

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

ways of evil, and alienate or annihilate himself from God.

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

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

I believe the Seventh Day is the Sabbath of Jehovah; that it is not Jewish, but given to all men; that it is the duty of all men to observe it, in so far as they come to know of its value. Not that they will be Christians because they keep it, but we should keep it because we are Christians. As you know, I am a convert to the Sabbath; I will tell you why I keep it: not alone because it is in the Ten Commandment Law, but because Christ kept it, tore the rubbish of Judaism away from it, and taught men its real value. I believe that in the keeping of the Sabbath I am a better man; it brings me into closer fellowship with God. Christ said the Sabbath was made for man. I believe man is the biggest thing in God's created universe, made in God's own image and likeness. God's will is, that man should be like him; he has given us the law of which the Sabbath is a part, that, in the keeping of it, we might become more and more like him. Christ came that we might better know God, and better understand his will, not alone that God would be glorified. It is the will of God that we keep his commandments, and his commandments are not grievous. God is glorified

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

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

A minister should be one recognized, ordained, set apart by the church to the special work to which he feels God has called him. He should be one of the church he would faithfully serve; he should be one of the community, interested in all that is good, everything that would make for social betterment; he must be sincere in all he undertakes.

The work of the Sabbath school, primarily, is to give religious instruction, to acquaint both young and old with the Bible. We might suggest that the duty of the Sabbath school, as well as that of the church, is to help all people to the richest and fullest life.

The Young People's Society was instituted to fill a need. Previous to its organization, there was no place in the church where the young felt free to work. We believe there is no normal Christian growth without religious activities, and the Young People's Society gives room for these activities in a systematic way.

The Woman's Society, too, fills a need. Women were active during Christ's life and mission. The Woman's Society has proved a real asset to the church, both financially and spiritually.

Christ's command to the church, to go into all the world, making disciples and baptizing them, must be carried out. There is need of both home and foreign missions. The church that would seek to live within its own self will defeat the purpose for which it was founded. Therefore the church, to be healthy and strong, must be engaged in both home and foreign missions.

A church should be interested in all the activities of its own denomination. While the church has its own problems that immediately surround it, there are larger activities in which it must engage.

These activities must be carried out through a denomination. In this the church must do its part. Then there are certain problems that do not lie within the power of any denomination to solve, to set right, such as temperance, immorality, the salvation of the world. For this larger work all Christian people should unite. The Men's Brotherhood, Woman's Christian Temperance Union, the Anti-Saloon League, Christian Associations, Bible School Unions, Young People's United Societies, Federation of Churches, are a necessity.

The church should be concerned about the brotherhood of all mankind. There are certain national and international relations that should be made right, such as war arbitration and peace. The church should so educate its members that in some way these questions may be settled right through a world brotherhood.

Resolutions of Sympathy

It was voted last Sabbath to have the following resolutions published in the RECORDER.

Whereas, Dr. L. A. Platts was the organizer of the Seventh Day Baptist Church of Battle Creek, Mich., and served as its first pastor; and

Whereas, He greatly endeared himself not only to the membership of the church but also to all who came to know him; therefore

Resolved, That we consider his death, which occurred in Chicago, Ill., on September 8, 1915, as a personal loss and a cause for sincere grief, and as a church body we extend our deepest sympathy to the bereaved companion, the son, and other relatives.

N. C. BABCOCK,
Church Clerk.

Battle Creek, Mich.,
Oct. 30, 1915.

Change of Address for Mrs. Abbey

Mrs. Angeline Abbey requests her correspondents to address her at 4949 Indiana Ave., Chicago, Ill., until December 20, 1915.

Seventeen hundred walled cities of China are now, for the first time, open to the gospel. Fifteen of these cities in Shantung province are to be occupied by graduates of Shantung University, some of whom have given up well-paid government positions to undertake this Christian work.—*Missionary Review*.

MISSIONS

The Pulpit Supply Question

DEAR RECORDER READERS:

For some time there has been quite a general feeling among us that better facilities could be found for placing unemployed ministers in pastorless churches and on needy fields. Many of us have thought much and prayed over this important matter. To me this is a spiritual question. The call to a spiritual service will come from the same source from which a call to the gospel ministry comes. If a group of men could handle and direct both of these questions in great *human* wisdom, I see no reason to expect the blessing of God on the decisions they would make. It is true that there are people among us who do not believe in the polity of the Baptist denomination, that the individual church is the unit of power, and that when it delegates to any other body the right to govern its own membership it has ceased to be Baptist. The reason we believe in this doctrine is because it is biblical. The Pulpit Supply Committee's report at Conference shows that its work is to recommend, and to give information; that it is not clothed with political power beyond this. Letters from some people would indicate that the committee could make appointments if it would. One good man said, "If I belonged to the Methodist people, I would receive an appointment to a church." While there are many good things in the polity of other denominations, we as a people are not looking to such sources for a pattern, for spiritual light and methods as much as we are looking to the example and teachings of Christ, the greatest teacher and religious leader the world has ever known. He planted the early church, and made no mistake in the way in which he did it, in choosing men, methods, and providing for its government. If we fail to find the needed help in settling our spiritual problems for life and for church work, is it not our own fault? No doubt it is in the Bible! Is it strange that we do not find it, when we are looking for it elsewhere. At our recent Conference the pulpit sup-

ply question was taken up, and a committee of seven men was appointed to canvass this matter, and recommend to Conference a more satisfactory plan than the present one. This committee held several meetings, discussed at length the question of its powers, and, so far as I know, were all agreed that the extent of service which this committee could render would be to furnish immediate and accurate information to churches and pastors contemplating changes, and to interest our churches in using, so far as they will, the unemployed ministers. The question of whether the committee should take the initiative in offering its services and making any suggestions was considered. It was agreed that this might safely be done in some cases, but as a rule, if it is well understood that we have such a committee, will not the churches ask for the desired information? The fact that the Pulpit Supply Committee has answered a dozen such inquiries during the past year shows that this is so. Although we are widely scattered, we have the great advantage of being more like a family than any other denomination. We have relatives located in the various churches, who are constantly corresponding, so that our facilities for obtaining information are unique. This is a mighty power which can be used for either *good* or *evil*. This same relation brings us into power greater than any political one: the power of love and affection; the power which Paul speaks of when he says, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged." Why? Because of the love which makes us respect the wishes of another more than our own. This is the power which led Jesus to give himself to die on the cross for us. This is the spiritual power with which the church is clothed, and in which it goes forth to save lost men. This is the power with which the Pulpit Supply Committee is clothed. Instead of being appointed to do a specific thing, it sets others to doing it.

You will see that the changes recom-

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

E. B. SAUNDERS,

Corresponding Secretary of Committee.

Monthly Statement

September 1, 1915, to October 1, 1915

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

Balance on hand September 1, 1915	\$2,024 09
Mr. and Mrs. Geo. W. Lanphear	5 00
Mrs. V. A. Willard	5 00
Marie S. Stillman	25 00
Mrs. Anna Thayer	5 00
Mrs. Prudence Alen	2 60
Lucius Sanborn	10 00
A. L. Davis, Student Evangelistic Work	1 10
T. H. Wise, Home Missions	5 00
Churches:	
Plainfield	14 78
First Westerly	5 22
Welton	8 69
Salemville	18 19
Syracuse	1 00
Riverside Sabbath School	2 00

Young People's Board, Dr. Palmborg's salary	25 00
Woman's Board:	
Lieu-oo Hospital	25 67
Miss Burdick's salary	150 00
Miss West's salary	150 00
General Fund	28 31
African Mission	3 00
China Mission	2 00
1/3 Collection at Conference, Milton	57 00
Income from Permanent Funds	1,050 00
	<u>\$3,623 65</u>

Cr.

Angeline Abbey, August salary	\$ 10 00
J. J. Kovats, August salary	20 00
E. B. Saunders, Aug. sal., trav. exp., clerk hire	123 26
D. B. Coon, Aug. sal., trav. exp.	101 12
Paul H. Schmidt, Aug. sal., trav. exp.	62 99
Paul H. Schmidt, singing books	20 00
T. L. M. Spencer, August and September salary	100 00
J. G. Burdick:	
September salary	29 16
Insurance on church building	10 40
H. E. Davis, September salary and trav. exp.	47 42
T. J. Van Horn, salary for work on New Auburn field	15 00
American Sabbath Tract Society, 400 reports	42 00
Western Union Telegraph Co., cable-gram to China	6 11
Treasurer's expenses	20 00
	<u>\$ 607 46</u>
Balance on hand October 1, 1915	3,016 19
	<u>\$3,623 65</u>

Bills payable in October, about	\$2,000 00
Notes outstanding October 1, 1915	2,500 00
E. & O. E.	S. H. Davis, Treasurer.

American Sabbath Tract Society—Treasurer's Report

Receipts for July, 1915

Contributions:	
"A Friend," New York	\$ 10 00
Mrs. Maude B. Osgood, Brentwood, L. I.	2 00
S. C. Maxson, M. D., Utica, N. Y.	5 00
Churches:	
Plainfield, N. J.	9 97
Riverside, Cal.	6 00
Riverside, Cal., S. S.	4 16
Battle Creek, Mich.	25 55
Independence, N. Y.	12 00
Middle Island, W. Va., S. S.	5 00
Nortonville, Kan.	8 53
First Alfred, N. Y.	39 35
Albion, Wis.	6 90
Albion, Wis., S. S.	1 92
Milton Junction, Wis.	20 23
Walworth, Wis.	58 83
Farina, Ill., S. S.	7 94
Chicago, Ill.	50 63
First Hopkinton, R. I.	22 45
Salem, W. Va.	25 00
Cumberland (Manchester, N. C.)	2 00
Farina, Ill.	12 28
	<u>\$ 335 74</u>

Special Fund:	
Arthur E. Greene, Executor, Est. Rhoda T. Greene	1,500 00
Income from Invested Funds:	
American Sabbath Tract Soc. Fund, Int. S. D. B. Memorial Fund	28 82
D. C. Burdick Bequest, Int. S. D. B. Memorial Fund	226 82
D. C. Burdick Farm, Int. S. D. B. Memorial Fund	14 98

Receipts for September, 1915

Geo. H. Babcock Bequest, Int. S. D. B. Memorial Fund	1,040 50
S. P. Potter Bequest, Int. S. D. B. Memorial Fund	29 08
Geo. S. Greenman Bequest	126 00
Elizabeth L. North Bequest	3 00
Richard C. Bond Bequest	3 00
Julius M. Todd Bequest	3 00
Eugenia L. Babcock Annuity	125 00
Susan E. Burdick Bequest	13 06
Eliza M. Crandall Bequest	4 51
Nancy M. Frank Bequest	08
Lois Babcock Bequest	12
Deborah Randall Bequest	12
Sarah Elizabeth Brand Bequest	05
S. Adeline Crumb Fund	14
Mary B. York Bequest	1 06
Eliza James Bequest	90
H. W. Stillman Bequest, Int. S. D. B. Memorial Fund	125 00
	<u>1,750 24</u>

Publishing House Receipts:	
Recorder	124 45
Visitor	13 60
Helping Hand	40 00
Pulpit	2 00
	<u>180 05</u>
	<u>\$3,766 03</u>

E. & O. E. F. J. Hubbard,
Treasurer.
Plainfield, N. J.,
Sept. 19, 1915.

Receipts for August, 1915

Contributions:	
D. R. Edwards, Ardmore, Okla.	\$ 5 00
Mrs. Charles Ayars, New Richland, Minn.	1 00
Mrs. Florence White, Calamus, Iowa	2 00
Mrs. W. E. Carver, Kenwood Park, Iowa	2 00
Milton Ford, Garwin, Iowa	1 00
Mrs. Christina Swendin, Alcester, S. D.	1 00
Mrs. Anna Swendin, Alcester, S. D.	1 00
Timon Swendsen, Viborg, S. D.	5 00
Christian Swendsen, Viborg, S. D.	5 00
Jens Walladsen, Viborg, S. D.	50
Mrs. A. Erickson, Chancelor, S. D.	3 00
A. H. Smart, Lakota, N. D.	10 00
Mrs. Carrie Greene, Mora, Minn.	1 00
H. D. Clarke, Dodge Center, Minn.	10 00
Mrs. J. A. Hardy, Portsmouth, Va.	10 00
Churches:	
Marion, Iowa	4 50
Milton, Wis.	29 71
Plainfield, N. J.	20 76
Farnam, Neb.	12 13
Mill Yard, London, Eng.	1 56
	<u>\$ 126 16</u>

City National Bank, Interest on Balances	8 28
Publishing House Receipts:	
Recorder	248 51
Visitor	104 00
Helping Hand	182 42
Pulpit	137 25
Tracts	1 25
Crit. Hist. Sabbath and Sunday	75
Recorder (stock sold)	171 97
	<u>846 15</u>
	<u>\$980 59</u>

E. & O. E. F. J. Hubbard,
Treasurer.
Plainfield, N. J.,
Sept. 19, 1915.

Contributions:	
G. W. Lanphere and wife, Milton, Wis.	\$ 3 00
Susan Ayars, New Richland, Minn.	1 00
Mrs. Anna Thayer, Elkhart, Kan.	4 40
Marie S. Stillman, Providence, R. I.	15 00
Lucius Sanborn, Davison, Mich.	10 00
Woman's Executive Board	52 56
Churches:	
Plainfield, N. J.	13 42
Mill Yard, London, Eng.	7 33
Welton, Iowa	8 44
First Westerly, R. I.	2 70
Salemville, Pa.	1 20
Plainfield, N. J., S. S.:	
General Fund	\$8 30
Boodschapper	5 59
	<u>13 89</u>
	<u>\$ 132 94</u>

Collections:	
1/2 Conference	57 00
Income from Invested Funds:	
Electra A. Potter Bequest	30 00
George H. Rogers Bequest	30 00
S. Adeline Crumb Fund	28 50
Rosannah Green Bequest	75
Lois Babcock Bequest	2 44
Sarah C. L. Burdick Bequest	3 37
Eliza M. Crandall Bequest	33 75
Martha G. Stillman Bequest	3 37
Elizabeth U. Maxson, Bequest	1 69
A. Judson Wells Bequest	1 69
Deborah Randall Bequest	54 00
John G. Spicer Bequest	6 75
Parsonage Fund, Berlin, Wis.	7 59
George S. Greenman Bequest	49 22
Mary Rogers Berry Bequest	16 88
Maria L. Potter Bequest	15 00
Ellen L. Greenman Bequest	6 00
Paul Palmiter Gift	6 00
Nancy M. Frank Bequest	12 00
Sarah E. Saunders Bequest	3 00
Mary A. Burdick Bequest	1 80
Mary S. Stillman Bequest	7 50
Sarah A. Saunders Bequest	60
Mary Saunders Bequest	60
Reuben D. Ayers Bequest	7 50
Charles Saunders Bequest	1 50
Benj. P. Langworthy 2d, Bequest	1 50
Villa Ridge, Ill., Church Fund	3 57
Susan E. Burdick Bequest	1 08
Sarah Elizabeth Brand Bequest	1 35
	<u>339 00</u>

Publishing House Receipts:	
Recorder	159 75
Visitor	76 10
Helping Hand	48 08
Pulpit	100 20
	<u>384 13</u>
Total	<u>\$913 07</u>
E. & O. E.	F. J. Hubbard, Treasurer. Plainfield, N. J., Oct. 1, 1915.

A neglected Bible means a starved and strengthless spirit, a comfortless heart, a barren life, and a grieved Holy Ghost. If the people who are perpetually running about to meetings for crumbs of help and comfort would only stay at home and search their Bibles, there would be more happiness in the church, and more blessing in the world. It is prosaic counsel; but it is true.—F. B. Meyer.

WOMAN'S WORK

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

A Pleasant Vacation

SUSIE M. BURDICK AND GRACE I. CRANDALL

It is not necessary to give all the reasons why we decided to go to Tsing-tau for our two weeks' vacation; suffice it to say that it offered more in the way of change and interest than any other place within reach. Two friends had preceded us but, as the mails serve, there had not been time to hear from them as to conditions there. Two things we knew, we must prepare ourselves with passports and with bathing suits. Indeed, it was the promise of sea bathing which had drawn us most strongly.

The passports reminded us anew that we were going to a place under military control. They were rather formidable things to get, requiring especial photographs and detailed description.

One may go to Tsing-tau by train or by boat. The sea route is less expensive and, under favorable weather conditions, promises greater comfort and rest. The trip should be made in about thirty hours or thirty-six at most. We were nearer forty-eight, as the steamer had to anchor outside over night. A steamer in one of the bays was pointed out to us as a "mine-sweeper." It was not at all certain that all the mines had been found but a passage had been swept clean and ships must go in and out by daylight, when they would be sure to follow the prescribed passage.

Perfect weather made a pleasant voyage, which was also enlivened by the steamer passing near a school of whales. We do not know to what branch of the whale family they belonged, but they were enormous creatures and were spouting in all directions from us. Neither of us had ever seen anything like it. As I have said, we had to anchor outside for the night but before sunrise the steamer weighed anchor. One of us was on deck before sunrise and the other soon after. It was a glorious sight, the mountain ranges with their jagged tops and the occasional islands, with the gorgeous colors of the sunrise over all.

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

The houses are built either of light-colored stone, cement or adobe, with red tile roofs. There are many trees and many architecturally beautiful buildings, the governor's palatial home far up on a steep hillside being one of the finest. The government building was also a noble one which was one day being photographed just when we were passing and when the Japanese occupants of the building were coming out. On the summit of the hill back of the governor's residence is the most powerful wireless station in China with the signal station. The highest peak near the town is Bismark Berg, a mass of solid rock with strong fortifications hidden among the small pines. On the right as one looks toward the city from Tsing-tau Bay is the Strand Hotel with its fine bathing beach. Behind that is the race course and some soldiers' barracks, then towering above all others the two peaks of the great Iltis Berg, also bristling with hidden guns. Farther back are other mountains, range upon range.

When landed it seemed strange and hardly right to us to see all that beautifully planned and equipped foreign city occupied and ruled by the Japanese. They were everywhere, men, women and children. Of course all Germans of the official or military classes either escaped or were taken prisoners. Of the business class some stayed through, but others went away. The Japanese refuse to let any return and have confiscated their property. It seemed a little heartbreaking when we thought of

the thrifty, careful German housewives and how they must feel to have the Japanese in their houses, using their precious household utensils, furniture and linen. Business places are nearly all taken over, the German signs written over with Japanese characters. On the street we saw blooded horses ridden by Japanese and automobiles driven by them. Chinese coolies were everywhere doing work under Japanese soldiers. The hotels have been taken over by the government and have Japanese managers, but we were glad to find that the old Chinese boys were kept. But I suppose the Germans of Tsing-tau are only eating such bitterness as they have served to others in Europe.

We did not know where our friends were, but we soon found them at the Hotel Prinz Heinrich, which they had found to be the only available place. Rates were much higher than had been represented and there was such uncertainty about mails we soon decided to shorten our stay and to get the very most possible out of our five or six days there. It was certainly a most comfortable hotel, quiet and restful. We soon fell into a regular program, resting, reading or writing until ten or eleven o'clock, when came the bath and strenuous efforts to swim in the beautiful "Auguste Viktoria Bucht." After that tiffin, then a time of resting and at about five o'clock a walk; and there were many attractive expeditions from which to choose. We delighted in the woodsy paths with their piney odors. Everywhere were delicate corn lilies, also sweet alyssum, canterbury bells, butter and eggs, clematis, and other flowers. The air was a wonderful change to what we have in Shanghai at this time of year. It was clear, cool and invigorating.

We had one auto ride. Automobiles are to be had only through the Japanese. After some talking we secured one for two hours. We were glad to find the chauffeur was a Chinaman who understood the Shanghai dialect somewhat. We feel so much more at home with the Chinese. We were taken two or three miles into the country, past barracks, through a well-laid-out Chinese village, to the line of defense where the Germans tried to check the Japanese advance. Two or three miles back of Tsing-tau, where the peninsula is about five miles wide, there is a

high stone and cement wall extending from sea to sea. We were told that this was built some years ago at what was then the boundary of German territory. But whenever it was built it was intended for defense, for it had cement pockets for small cannon or machine guns, and back of it on most of the prominent points were hidden places for cannon.

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

Two of our party remembered Dr. Faber, a highly esteemed German missionary who was in Shanghai for many years and who was buried in Tsing-tau. The desire to visit his grave possessed us and one afternoon, directed by some Germans on the street, we found our way to the foreign cemetery, a place beautiful for situation, a succession of terraces on a quiet hillside. We soon found Dr. Faber's grave, a white lilac at the head and a beautiful wisteria tree at the side. Dr. Faber was a great lover of flowers and during his many journeys into various parts of China he had made a very remarkable herbarium of the flora of the country. His stone, like all others in the cemetery, had had the bronze plate wrenched from it. Whose the vandal hand we do not know. Many a stone had been hit with shot and shell. Upon one long terrace were the recently made graves, each one with a number. Passing down through the long line between the graves we came to two long mounds, graves shared in common by we knew not how many of those who fell in the defence of Tsing-tau not many months ago.

One morning before breakfast two of us took a most delightful walk. Our objective was the Iltis Berg, which is probably two miles from our hotel. It was a beautiful morning, cool and refreshing, and walking we had a good chance to study the wonderful German roads. The most careful engineering is evident everywhere. The road we followed was built along the mountain sides and following the ridges so that the grade is gradual from our hotel,

which is near the sea level, nearly to the top of Iltis Berg. We noticed the perfectly built culverts of stone laid in cement, the even roadbed, and in places the stone gutters.

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

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

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

One of the luxuries we enjoyed at Tsing-

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

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

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

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

short but delightful outing, and also that we had escaped the typhoon which was on its way north.

Treasurer's Annual Report

July 1, 1914, to July 1, 1915	
Mrs. A. E. Whitford, Treasurer,	
In account with	
The Woman's Executive Board	
Dr.	
Balance on hand July 1, 1914	\$ 429 89
Southeastern Association	
Berea, W. Va., Mrs. Lovia Jones	\$ 25
Cowen, W. Va., Ozina and Mag-	
gie Bee	5 00
Lost Creek, W. Va.:	
Ladies of Church	6 00
Church	28 50
Ladies' Aid Society	37 00
Mrs. J. E. Trainer	6 00
Middle Island, W. Va., Church	3 00
New Milton, W. Va., Mrs. Wil-	
burt Davis	50
Roanoke, W. Va., Mrs. S. B.	
Bond	2 00
Salem, W. Va., Ladies' Aid So-	
cietly	125 00
	213 25
Eastern Association	
Ashaway, R. I., Ladies' Sewing	
Society	\$ 61 10
Berlin, N. Y., Ladies' Aid So-	
cietly	37 00
Bradford, R. I., Auxiliary Soci-	
ety of Church	127 00
Brentwood, L. I., Mrs. Maude	
B. Osgood	3 00
Daytona, Fla., Mrs. W. P. Lang-	
worthy	15 00
Marlboro, N. J., Ladies' Aid So-	
cietly	25 00
New Market, N. J., Ladies' Aid	
Society	46 08
New York City:	
Woman's Auxiliary Society	68 35
First S. D. B. Church	1 00
Philadelphia, Pa., Mrs. G. R. C.	
Deegen	5 00
Plainfield, N. J., Woman's Soci-	
ety for Christian Work	203 00
Providence, R. I.:	
Mary A. Stillman	69 00
Marie S. Stillman	10 00
Shiloh, N. J., Woman's Benevo-	
lent Society	26 00
Westerly, R. I.:	
Woman's Aid Society	321 55
Mrs. A. K. Witter	15 00
Women of First Westerly	
Church	15 00
	1,048 08
Central Association	
Adams Center, N. Y., Ladies'	
Aid Society	\$ 77 00
Brookfield, N. Y.:	
Mrs. Anvernette Clark	10 00
Missionary Aid Society	78 00
DeRuyter, N. Y., Ladies' Aid	
Society	20 00
Earlville, N. Y., Mrs. J. D. Wash-	
burn	3 50
Guilford, N. Y., Mrs. Benjamin	
and daughter	67 00
Hornell, N. Y., F. R. Shaw	5 00
Leonardsville, N. Y., Woman's	
Benevolent Society	186 50
Lowville, N. Y., "A Friend"	5 00
Verona, N. Y., Ladies' Benevo-	
lent Society	40 00
West Edmeston, N. Y.:	
Ladies' Aid Society	31 00
Mrs. A. G. Crofoot	2 00
	525 00
Western Association	
Akron, N. Y., Mrs. S. A. B.	
Gillings	\$ 30 00

Alfred, N. Y., Woman's Evange-	
lical Society	214 75
Alfred Station, N. Y.:	
Mrs. A. P. Hamilton	14 00
Ladies' Industrial Society	23 34
Andover, N. Y., Ladies of Church	5 00
Hartsville, N. Y., Ladies' Aid	
Society	29 00
Independence, N. Y.:	
"A Friend"	5 00
Mrs. W. R. Crandall	3 00
Mrs. L. C. Livermore	1 00
Ladies' Aid Society	62 50
Little Genesee, N. Y., Woman's	
Board Auxillary	63 00
Nile, N. Y.:	
Ladies of Nile	16 50
Ladies' Aid Society	28 55
Wellsville, N. Y., Woman's Evan-	
gelical Society	10 00
Portville, N. Y., Church	5 00

510 64

Northwestern Association	
Albion, Wis.:	
Church and Society	\$ 51 75
Missionary and Benevolent	
Society	20 00
Willing Workers	15 00
Alcester, S. D., Mrs. C. Swedin	8 00
Appleton, Wis., Peter Hamel	10 00
Battle Creek, Mich.:	
Ladies' Aid Society	63 75
Junior C. E. Society	2 00
Mrs. E. E. Kellogg	100 00
Bayfield, Wis., F. I. Babcock	50 00
Boulder, Colo., Woman's Mis-	
sionary Society	10 00
Chicago, Ill., "A White Gift"	5 00
Chilton, Wis., Lela A. Boss	2 00
Davison, Mich., Lucius Sanborn	20 00
Dodge Center, Minn.:	
Woman's Benevolent Society	69 30
Mrs. E. L. Ellis	15 00
Exeland, Wis., Angeline Abbey	5 00
Farina, Ill.:	
Ladies' Aid Society	36 25
Ladies of Church	70 00
Garwin, Iowa, Ladies' Aid So-	
cietly	10 00
Grand Rapids, Wis., Emma	
Rogers	1 50
Inwood, Iowa, Fern Crosley	2 00
Jackson Center, Ohio, Ladies' Be-	
nevolent Society	20 00
Kersey, Colo., E. J. Van Horn	2 00
Lakeville, Minn., Mrs. H. C.	
Stewart	2 00
La Porte, Ind., Mrs. Martha H.	
Wardner	25 00
Madison, Tenn., Geo. W. Coon	2 00
Milton, Wis.:	
Woman's Benevolent Society	78 00
Circle No. 2	85 00
Circle No. 3	65 00
Church and Society	197 25
Young People's Board	100 00
Baraca Class	10 00
Mrs. L. M. Babcock	10 00
Mrs. J. H. Babcock, expense	
money returned	1 15
Adelaide Bartholf	2 00
Mrs. A. C. Davis	4 50
Mrs. George Green	75
Milton Junction, Wis.:	
Church	113 00
Church and Society	100 00
Ladies' Aid Society	80 00
Mrs. Madella Ayers	1 00
Mrs. Dollie B. Maxson	5 00
New Auburn, Wis.:	
Ladies' Society	4 00
Woman's Missionary Society	27 56
North Loup, Neb.:	
Young Women's Missionary	
Society	20 00
Woman's Missionary Society	10 00
Nortonville, Kan.:	
Woman's Missionary Society	104 35
"Friends"	11 00
Three Friends	5 00
Mrs. C. B. Crandall	2 00
Sioux City, Iowa, Mrs. Mary C.	
White	5 00

Walworth, Wis.:		
Ladies' Aid Society	27	72
Circle No. 2	38	00
Church and Society	50	00
Wausau, Wis., Mrs. Emma Coon		
Witter	17	00
Welton, Iowa, Woman's Benevolent Society	22	77
West Hallock, Ill., Ladies' Society	27	00
	1,841	60
Southwestern Association		
Albuquerque, N. M., Reta I. Crouch	\$ 13	00
Fouke, Ark., Ladies' Aid Society	42	72
Gentry, Ark., Ladies' Aid Society	6	00
Hammond, La.:		
Ladies' Missionary Society ..	13	00
Mrs. W. R. Potter	10	50
	85	22
Pacific Coast Association		
Long Beach, Cal.:		
Junior C. E. Society	\$ 5	25
Ladies of Church	2	50
Mrs. G. E. Osborn	3	00
Los Angeles, Cal.:		
Ladies of Church	13	75
Lone Sabbath Keeper	7	00
Riverside, Cal.:		
Dorcas Society	57	12
Women of Church	16	00
Primary Dept. of Sabbath School	1	00
Schofield Barracks, Hawaii, Mrs. Elmer Kemp	23	00
	128	63
Collections		
General Conference, Alfred, N. Y.	\$ 33	64
Eastern Association	2	04
Western Association	9	00
Quarterly Meeting, Milton, Wis.	18	31
	62	99
Total	\$4,845	29
Cr.		
Tract Society, General Fund	\$ 284	67
Missionary Society:		
General Fund	218	17
Home Missions	25	50
Miss Burdick's salary	600	00
Miss West's salary	600	00
Dr. Grace Crandall	22	50
Education of Ah Tsu	50	00
African Mission	4	81
Rev. T. L. M. Spencer	10	00
Marie Jansz	100	00
Lieu-oo Hospital	1,910	19
	3,541	17
Alfred University:		
Woman's Aid Society Scholarship of Pawcatuck Church	\$ 25	00
Theological Seminary	27	50
	52	50
Milton College:		
Gymnasium	\$ 50	00
Endowment	25	00
	75	00
Memorial Board:		
Ministerial Relief Fund	\$ 90	77
20th Century Endowment Fund	89	18
	179	95
Charles Barber, Treasurer, Building Fund of North Loup Church	30	00
Rev. Edwin Shaw, Bibles for African Mission	2	00
Salem College	25	00
Rev. S. R. Wheeler	10	00
Young People's Board	3	00
Sabbath School Board	9	80
Expenses of Woman's Board	102	10
Fouke School	200	00
Dr. Palmborg, Lieu-oo Hospital	25	00
Total	\$4,540	19
Balance on hand July 1, 1915	305	10
Total	\$4,845	29
Milton, Wis., July 12, 1915.		

The Conference of 1915

REV. SAMUEL R. WHEELER

Praise God for that encouraging convocation.

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

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

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

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

Also the baptism of eighteen is another cheerful record in this Conference. Such glad tidings stir the heart of an old man to express joyful praise to God. Our prayer is that all the thirty-nine may be continually inspired and strengthened of God to carry out their present determinations; also that the eighteen who confessed Christ by baptism may be greatly blessed, holding out faithfully to the end.

Praise the Lord for this evangelical Conference. Evangelism, evangelism—preaching the blessed gospel of Christ intelligently, earnestly, effectively, persuasively, here, there and everywhere, "instant in season and out of season," as Paul did and instructed Timothy to do—this will increase us as a denomination; this is the God-ordained way to bring the world to Christ and to the Sabbath truth of the fourth commandment.

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

632 University Ave.,
Boulder, Colo.

The Western Association

REV. WILLIAM L. BURDICK

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

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

OPENING SESSION

The attendance at the opening session was light, as it was, comparatively speaking, throughout; twenty-four were present to listen to the introductory sermon. Rev. William M. Simpson was moderator and presided over the sessions with dignity and faithfulness. As neither of the recording secretaries could act, Rev. B. E. Fisk, pastor of the Hebron churches, was elected secretary and served with efficiency. The introductory sermon was preached by Rev. William L. Burdick; the subject of the sermon was "Zeal in the Cause of Christ," and the text was, "For

the love of Christ constraineth us; because we thus judge that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again" (2 Cor. 5: 14-15).

The session Thursday afternoon was made an interesting one by three items in particular,—the report of the corresponding secretary, the addresses of the delegates from sister associations, and the examination of two candidates for the office of deacon in the Little Genesee Church. Twelve churches reported through the corresponding secretary, W. L. Greene, and while there does not appear to be a net gain in numbers during the year, yet the letters gave encouragement in that they indicated healthy growth in Christian character and much faithful service for Christ.

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

ORDINATION OF DEACONS

The Little Genesee Church had requested the Ordination Committee of the association to arrange for the ordination of two deacons. This was conducted by Dean A. E. Main and took place Thursday night, the examination of the candidates having been held Thursday afternoon. The candidates were A. J. Crandall and F. S. Whitford. The fathers of both these young men had been deacons before them, the father of Mr. Crandall having for many years past been deacon in this same church. Both young men paid high tribute to the influence of the Christian homes in which they grew up, and both had, through temptation and struggle, been led to accept the call of the church. The consecrating prayer was offered by Rev. L. D. Seager, eleven ministers and one deacon participating in this consecration

through the laying on of hands; Rev. W. L. Greene gave an address on "The Work of the Deacon"; Rev. M. G. Stillman gave the charge to the candidates; Rev. H. C. Van Horn gave the charge to the church, and Rev. J. L. Hull, who is deacon as well as elder, welcomed the candidates to their new office and work. After the benediction, which was pronounced by Rev. I. S. Goff, the newly consecrated officers together with the representatives of the denominational boards, stood in front of the pulpit while the choir sang, and the congregation came forward and shook hands, thus giving them all Godspeed in their work.

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

THE SABBATH SCHOOL WORK

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

The forenoon, with the exception of the time taken for a short praise service, was given to the work of the Sabbath schools, the program being under the direction of Rev. Walter L. Greene. The first address was by Prof. W. C. Whitford on "The Work of the International Lesson Committee," of which he is member for this denomination. He said there are three kinds of lessons provided, namely, the International, the Graded and the Departmental. The International Lessons are those commonly used in our schools in which all departments of the school study the same text; the Graded Lessons are those graded, as the name indicates, to meet the needs of the various ages and stages of advancement of all members of the school, no two grades studying the same text; and the Departmental Lessons are those so arranged that the various groups have different lessons; this last kind of lessons is

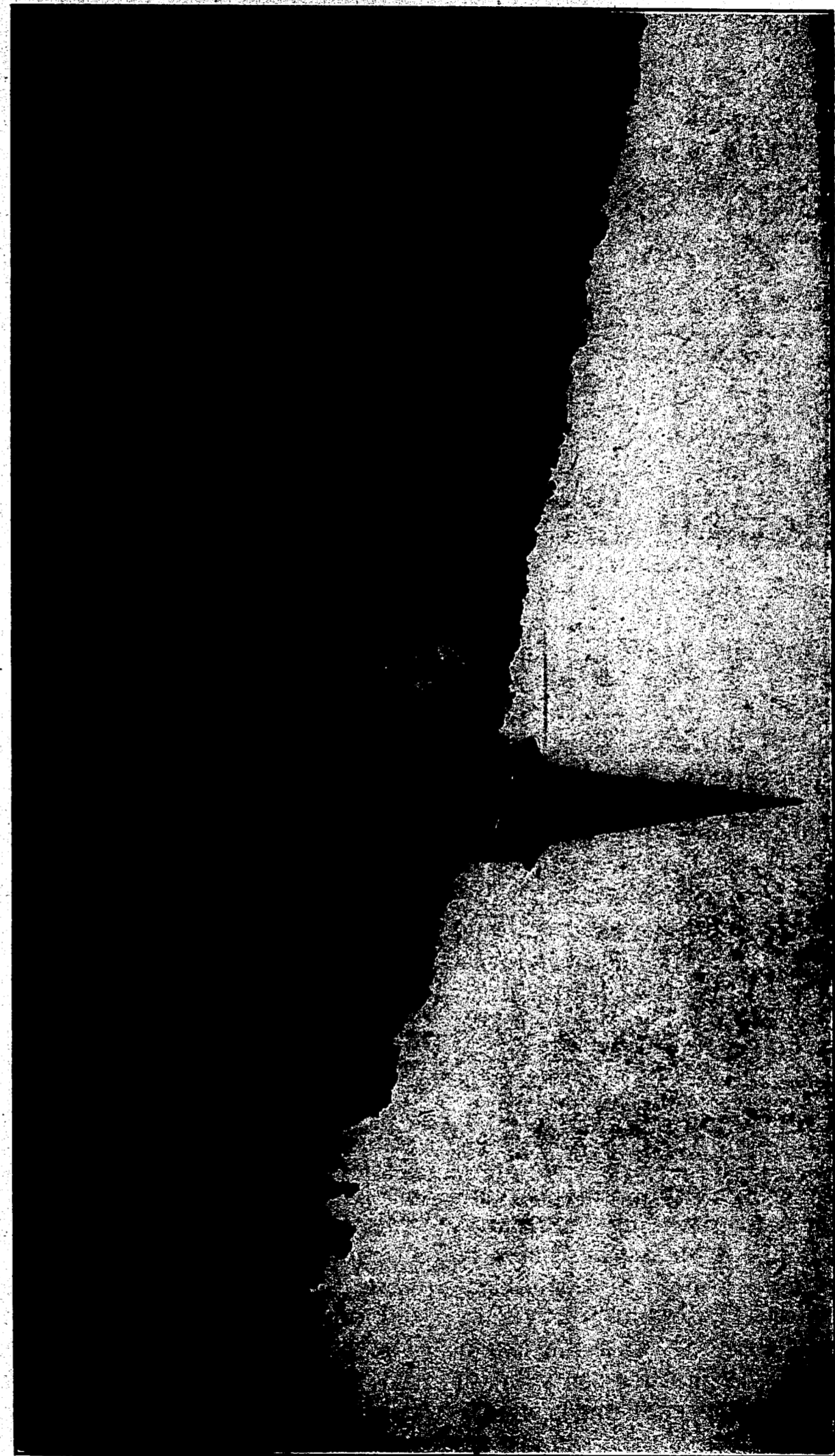
a compromise between the first two. Rev. Ira S. Goff gave an address on "The Boy Scout Movement as a Factor in Religious Education," in which he showed how this popular movement might be used to the help of the boys. Rev. H. C. Van Horn brought a message from the Sabbath School Board, whose meeting he had lately attended. The board would, he said, send a Sabbath school worker to all schools that requested it; the board proposes to ask that each school make a survey during the year, and that it raise 12½ cents per member for the work of the board. "The Efficient School" was the topic of an address by the leader, Rev. W. L. Greene. He said that the efficient school is the one that accomplishes the largest possible results with the least possible expenditure of time, energy and money; efficiency in the Sabbath school means (1) a larger vision of the work, (2) more energy, (3) better plans, and (4) the doing of our best. The climax of the hour came when Mr. Charles H. Palmer, of Alfred, gave an address on "The Organized Bible Class." It is hoped that this paper will appear in another issue.

THE WORK OF THE WOMAN'S BOARD

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

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

LITTLE GENESEE CHURCH



ference held in Alfred it was proposed to raise \$2,000 for the Lieu-oo Hospital in addition to the usual budget of \$3,600. It was thought that we could not, but we have. The associational secretary gave her annual address, in which she told of the work the past year and the hopes for the present year. At the close of Mrs. Wells' address the Misses Fairbanks, of Little Genesee, sang a duet, and a very instructive and profitable session was brought to a close.

THE SABBATH

The evening of the Sabbath was given, as usual, to a conference meeting; this, however, was preceded by a sermon by Rev. L. D. Seager. Taking the account of Christ's crucifixion as his text, he pleaded with pathos and eloquence for the mountain-top experiences. In the after-meeting many took part. A goodly number gathered for the Sabbath morning service, notwithstanding the rain. Rev. H. C. Van Horn preached the sermon from the text, "If any man come after me let him deny himself, take up his cross and follow me." Sabbath afternoon two meetings were held at the same time, one in the body of the church for all and one in the vestry for the boys and girls. The meeting in the audience room was the young people's hour and was conducted by the associational secretary, Miss Mabel Jordan, of Nile. Miss Jordan spoke regarding the Forward Movement, and an address was given by Rev. William L. Burdick. At the close of the address decision cards were given out and fourteen of these were signed.

THE EDUCATION SOCIETY

The evening after the Sabbath was given to the Education Society and was conducted by its corresponding secretary, Dean A. E. Main. After a praise service led by Dr. Walter Burdick, of Little Genesee, and Scripture reading and prayer by Deacon Percy Clarke, of Nile, the leader pointed out that the first essentials in Christian work are the endowment of the Holy Spirit and natural ability, but we assume that after the gift of the Holy Spirit and natural ability, the best preparation is none too good. If your horse or child is sick you want trained doctors. Are you willing to provide any less training for

those who are to treat the souls of the people? Rev. H. C. Van Horn, in speaking of the benefits of a seminary training to him, said that it had brought him a love for his Bible, given a broader vision, provided a message, enabled him to teach the people, and produced fellowship between him and his fellow-workers. "Increase of endowment for the Seminary and our Colleges," was the subject of Prof. W. C. Whitford, and in this he urged that people establish annuities as the most satisfactory way of providing for the disposal of property accumulated; by this method the Education Society or the University will receive gifts and guarantee the donors, if desired, a certain percentage of income during their lives; this is both business and benevolence—business in that it provides an income for the donor, and benevolence in that you give the principal to a worthy object. The closing address of the evening was given by President B. C. Davis on the subject, "The Future of Alfred University." In this address he defined education as the development of the personality to realize its highest powers to know, to be and to achieve. Nineteen Seventh Day Baptists are members of the freshman class in Alfred, and fifty Seventh Day Baptists are in the four classes. Alfred has a plant that aggregates \$800,000; with the income that comes from the state schools a plant of over \$1,000,000; and from all sources a plant equal to the income of \$2,000,000.

MISSIONARY INTERESTS

The missionary interests were crowded into a forenoon full of other items. The hour was conducted by Secretary E. B. Saunders. Mr. Saunders spoke of the general field and our consecration to the work and called upon Mr. Charles H. Palmer, of Alfred, to speak of "What the Organized Bible Class Can Do for Missions," and Rev. William L. Burdick to tell of "The Needs of this Association." The hour, sandwiched in between a Sunday forenoon business session and a sermon, was altogether too short for any proper consideration of these great interests, and at the request of some in the congregation a special meeting was called at one o'clock for further discussion of work; the large number in attendance at this meeting was encouraging and plans

were laid which it is hoped will result in good.

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

THE WORK OF THE TRACT SOCIETY

Sixty minutes Sunday afternoon was given to the discussion of the matters committed to the Tract Society—publication and Sabbath and other reforms. The hour was conducted by Rev. William L. Burdick, who briefly described the work the society is attempting to carry on and called on Rev. L. D. Seager to speak on "The Sabbatic Idea," Rev. L. A. Wing on "The Day of the Sabbath," and Rev. M. G. Stillman on "How the Sabbath Should Be Observed." These three addresses were strong, pointed and helpful, and the outlines of them are furnished for publication.

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

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

TIME OF HOLDING THE ASSOCIATIONS

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

We recommend—

I. That this association reply to the communication from the Northwestern Association that the best time to hold the annual session of this association is the third or fourth week in June, preferably the fourth, and the association recommends, the other associations concurring, that the associations, excepting the Southwestern, be held successive weeks, commencing the Fifth Day before the first Sabbath in June in the following order,—Southeastern, Eastern, Central,

Western, and Northwestern, it being understood that the Southwestern be held at such time as may be most convenient for the churches of that association.

II. That the Executive Committee of the association be hereby instructed to co-operate with the Executive Committee of other associations in adjusting this matter for the year 1916.

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

WILLIAM L. BURDICK,
E. B. SAUNDERS,
M. G. STILLMAN,
L. D. SEAGER,
L. A. WING,
H. C. VAN HORN,
Committee.

Program of Seventh Day Baptist Eastern Association

The seventy-ninth session of the Eastern Association will be held with the First Hopkinton Seventh Day Baptist Church, Ashaway, R. I., October 14-17, 1915.

Thursday Evening

- 7.30 Praise Service, conducted by Rev. Jesse E. Hutchins
- 7.45 President's Address—L. R. Crandall
- 8.10 Music
- 8.15 Sermon—Rev. Ira Lee Cottrell
- 8.45 Adjournment

Friday Morning

- 10.15 Devotions
- 10.30 Business:
 - Appointment of Committees
 - Communications from Churches
 - Music
 - Report of Executive Committee
 - Report of Treasurer
 - Reports of Visiting Delegates
 - Reports of Our Delegates
 - Miscellaneous
- 11.30 Lecture—Rev. E. D. Van Horn
- 12.00 Adjournment

Friday Afternoon

- 2.15 Devotions
- 2.30 Report of
 - Nominating Committee
 - Committee on Petitions
 - Finance Committee
 - Committee on Resolutions
 - Miscellaneous Reports
- 2.45 Report of
 - Evangelistic Committee
 - Corresponding Secretary
- 3.00 Music
- 3.05 Message from Woman's Board
- 3.20 Music
- Offering for Sabbath School, Woman's, and Young People's Boards
- 3.30 Sermon—Rev. L. D. Seager
- 4.00 Adjournment

Sabbath Evening

- 7.30 Devotions—Dr. Edwin Whitford
- 7.45 Sermon and Conference Meeting—Rev. Ira S. Goff
- 8.45 Adjournment

Sabbath Morning

- 10.30 Worship
 - Sermon—Rev. M. G. Stillman
 - Offering for Tract, Missionary, and Education Societies
- 11.45 Adjournment
- 12.00 Bible School
- 12.30 Dinner in Parish House

Sabbath Afternoon

- 2.30 Hymn and Prayer
- 2.40 Message from Missionary Society
- 3.20 Devotions
- 3.30 Lecture—Rev. E. D. Van Horn
- 4.10 Adjournment

Evening after Sabbath

7.30 Devotions
7.45 Message from Education Society
8.00 Music
8.05 Sermon—Rev. Erlo E. Sutton
8.40 Adjournment

Sunday Morning

10.30 Devotions
10.45 Business
11.00 Message from Tract Society
11.45 Music
11.50 Address—Rev. E. A. Witter
12.15 Adjournment

Sunday Afternoon

2.15 Devotions
2.30 Business
2.40 Message from Sabbath School Board
3.25 Music
3.30 Sermon—Rev. Herbert L. Polan
4.00 Music
4.05 Short Addresses
4.20 Adjournment

Sunday Night

7.30 Devotions
7.45 Message from Young People's Board
8.05 Music
8.10 Lecture—Rev. E. D. Van Horn
8.45 Closing Service
9.00 Adjournment

Conference Decisions

REV. EDWIN SHAW

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

Trusting in the Lord Jesus Christ for strength,
I WILL

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

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

3. Live my life under God for others rather than myself, for the achievement of the kingdom of God rather than my personal success. Having found my life work, I will follow it under the leadership of Christ, wheresoever it takes me, cost what it may.

Then in a few earnest words he asked all who had previously taken the first pledge to arise, and while they were standing he asked for others to make the decision then and there and stand also. This he did with the second and the third pledge, and in each case had an encouraging response. He then asked all who would to sign the cards. These cards by chance fell into my hands when they had been gathered up, and I am sure that many will be interested in the following data I have gathered. If any pastor would like to

have the cards that were signed by members of his congregation, I am sure there will be no objection if I send them to him on request.

Whole number of cards signed	283
Number signing all three pledges	172
Number signing first pledge only	14
Number signing second pledge only	25
Number signing third pledge only	15
Number signing first and second only	24
Number signing first and third only	4
Number signing second and third only	29
Number of young unmarried people	124
Clergymen and pastors	34
Wives of clergymen	16
Others, not classified	91
Names of people not known	18
	—283

Classified by localities:

Milton ..	97
Milton Junction ..	31
Elsewhere in Wisconsin ..	22
Chicago ..	13
North Loup ..	10
West Virginia ..	8
Louisiana ..	2
Farina ..	7
Rhode Island ..	5
Kansas ..	6
Arkansas ..	4
New Jersey ..	14
Indiana ..	6
Iowa ..	12
New York ..	20
Ohio ..	2
Minnesota ..	1
South Dakota ..	1
Idaho ..	1
Michigan ..	17
Undetermined ..	4
	—283

Good-by

Bid me good-by! No sweeter salutation
Can friendship claim,
Nor yet can any language, any nation,
A sweeter frame.

It is not final; it forebodes no sorrow
As some declare
Who, born to fretting, are so prone to borrow
Tomorrow's share.

"Good-by" is but a prayer, a benediction
From lips sincere,
And breathed by thine a sweet conviction
That God will hear.

"Good-by!" Yes, "God be with you!" prayer
and blessing
In simplest phrase,
Alike our need and his dear care confessing
In all our ways.

However rare or frequent be our meeting,
However nigh
The last long parting or the endless greeting,
Bid me good-by! —Harriet McEwen Kimball.

YOUNG PEOPLE'S WORK

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

Capturing Politics for God

FANNY E. WHITFORD

Christian Endeavor Topic for Sabbath Day,
October 23, 1915

Daily Readings

Sunday—Pride of citizenship (Acts 22: 24-28)
Monday—A misruled city (Isa. 28: 14-18)
Tuesday—The grafter (Acts 8: 18-25)
Wednesday—God in the city (Isa. 33: 13-22)
Thursday—Revealing abominations (Ezek. 8: 7-18)
Friday—A clean man (Dan. 2: 46-49)
Sabbath Day—Topic (Ps. 33: 8-22)

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

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

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

minority. We have had, however, at all times, presidents, governors, and politicians, who have stood for the right, and have ultimately triumphed.

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

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

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

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

"There's a warfare, where none but the morally brave
Stand nobly and firmly, their country to save.
'Tis the war of opinion, where few can be found,
On the mountain of principle, guarding the ground,
With vigilant eyes ever watching the foes
Who are prowling around them, and aiming their bows.

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

TO THINK ABOUT

1. Why should every Christian take part in politics?
2. How may Christians combine politically to accomplish desirable results?

3. What conditions in the administration of the laws in your town, county, city, or state need reforming?

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

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

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

Seventh Day Baptists Win

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

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

Seven of the new officers are Seventh Day Baptists.

News Notes From Milton Junction, Wis.

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

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

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

Rev. G. W. Burdick preached to us Sabbath morning, September 25, Pastor Jordan being away to serve at a funeral.

As a preparation for the evangelistic services, to be held here this fall, or early winter, four simultaneous cottage prayer meetings are being held each week with union services at the M. E. church, on their prayer meeting night, and at our church Friday night.

The Southern District Christian Endeavor Convention was held at Janesville, September 24-26. Carroll West was elected president, Minnie Godfrey, of Walworth, secretary, and Carrie Nelson, of Milton, superintendent of Quiet Hour.

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

The Ladies' Aid Society had a delightful meeting on Wednesday afternoon, September 29, at the country home of Mrs. Frank Maxwell. The ladies went by carriages and autos. A ten-cent supper was served by Mrs. Maxwell and Mrs. G. E. Coon.

M. E. G.

SABBATH SCHOOL

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

At 12.15 today "Dad," "Missouri" and "the Kid" are to meet at the Y. W. C. A. porch and spend the rest of the day on the Panama-Pacific Exposition grounds together. They call me the Kid because I am the oldest of the three. It is the same principle that leads grey-haired men to address each other as "old boy" and boys to slap each other on the back with the affectionate salutation, "old man." We met for the first time on the Southern Pacific train which wound its way north along the California coast yesterday.

* * *

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

* * *

We pass this way only once. Don't put a frigid zone around you. It chills the other fellow a bit; but it puts icicles on your own heart. Thaw out. Be comradely. I agree with the Hoosier poet,

"Walk right up and say, 'Hello!'
Say, 'Hello!' and 'How do you do?'"

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

* * *

And—then—who do you suppose "Dad" turned out to be? Why, I

wouldn't have missed meeting him for a crate of Riverside oranges. But that's a story all by itself. It will keep till next week.

Minutes of the Sabbath School Board

The regular meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, September 19, 1915, at 2.30 o'clock, Prof. A. E. Whitford presiding. The following were present: Trustees, A. E. Whitford, L. M. Babcock, D. N. Inglis, E. M. Holston, A. B. West, W. H. Greenman, Grant W. Davis, Mrs. J. H. Babcock, R. V. Hurley, G. E. Crosley and A. L. Burdick; Vice Presidents, Rev. H. C. Van Horn, of Ashaway, R. I., and Rev. W. D. Burdick, of Milton, Wis.

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

The report of the Committee on Publications was presented and accepted. The Treasurer's report for the last quarter was presented and adopted as follows.

Treasurer's Report

From July 1, 1915, to September 19, 1915
General Fund

		Dr.	
1915	July 1	Balance on hand	\$321 68
	11	Curtis Randolph, Alfred, N. Y., Church	2 00
	11	P. R. Simpson, Jackson Center, Ohio, S. S.	4 50
	18	Wm. M. Stillman, Plainfield, N. J., Church	21 21
	18	N. C. Clarke, Farina, Ill., S. S.	2 71
	18	F. B. Hunt, Battle Creek, Mich., Church	10 00
	23	Mrs. Maude Osgood, Brentwood, N. Y.	1 00
	26	C. M. Sheldon, Albion, Wis., S. S.	10 16
Aug.	2	Mrs. Amanda P. Hamilton, Alfred Station, N. Y., Church	3 00
	20	Mrs. Grant Burdick, West Edmeston, N. Y., S. S.	2 26
	20	P. R. Simpson, Jackson Center, Ohio, S. S.	15 92
	20	A. B. West, Farnam, Neb., Church	1 57
Sept.	10	Vera L. Mack, New Auburn, Wis., S. S.	8 19
	3	A. B. West, Milton Junction, Wis., Church	4 41
		Total received	\$408 61

		Cr.	
July	9	Prof. D. N. Inglis, Milton, Wis.: Postage on Peace Day, and Teacher Training leaflets	2 02

" 19	Rev. L. C. Randolph, Milton, Wis.: Postage and printing	4 00
" 19	D. M. Smith, Nashville, Tenn.: General expenses of S. S. Council	20 00
	Expenses International Lesson Com.	16 00
Sept. 17	L. A. Worden, Plainfield, N. J.: 300 Conference Reports	15 25
	Total paid out	\$ 57 27
	Balance on hand	351 34
		<u>\$408 61</u>

Junior Quarterly Fund		
Dr.		
July 1	Balance on hand	\$ 4 08
	Publishing House: Outstanding bills, 3d qr.	96 50
Cr.		
Sept. 16	Outstanding bill, editing 4th qr., Junior Quarterly, Mrs. J. Van Horn	\$17 50
Höcker Permanent Fund		
July 1	Balance on hand	\$11 45

It was moved and carried that money from the General Fund be used, temporarily, to pay the bill for editorial work on the *Junior Quarterly*.

It was voted that Prof. Wm. C. Whitford be asked to continue as editor-in-chief of the *Helping Hand*, under the same conditions as prevailed last year. It was also voted that Rev. J. E. Hutchins be asked to continue in his present position as associate editor of the *Helping Hand*, under the same conditions as last year. It was voted that Rev. A. L. Davis, of Boulder, Colo., be asked to assume the position of associate editor of the *Helping Hand* which has been held during the past year by Rev. H. E. Davis, the compensation remaining the same as for last year, viz., \$25.00.

It was voted that Mrs. T. J. Van Horn be asked to continue the editorship of the *Junior Quarterly* for the coming year, with the same compensation as last year. It was voted that Mrs. C. M. Burdick be asked to continue as editor of the *Sabbath Visitor*, the compensation remaining the same. It was moved and carried that the President appoint the standing committees for the next year. The following were appointed.

Committee on Field Work—Prof. A. E. Whitford, Chairman; Dr. A. L. Burdick, Secretary; Prof. D. N. Inglis, Teacher Training Department; Prof. A. B. West, Adult Work Department; Mr. E. M. Holston, Junior and Intermediate; Mrs. C. S. Sayre, Elementary Department; Mrs. J. H. Babcock, Home Department.

Committee on Publications—Dr. A. L.

Burdick, Dr. L. M. Babcock, Principal R. V. Hurley.

Committee on Finance—Dr. George E. Crosley, Mr. W. H. Greenman, Mr. Grant W. Davis.

Auditing Committee—Mr. G. M. Ellis, Mr. G. W. Davis.

It was voted that the suggestion for a Sabbath School Survey be approved by the Board and that the matter be referred to the Committee on Field Work for further consideration, with power to act.

It was voted that there be added to the Committee on Field Work a Superintendent of Junior and Intermediate Work.

On motion it was voted that we ask our vice presidents, Rev. H. C. Van Horn, Rev. W. D. Burdick, and Rev. Geo. B. Shaw, to represent the Board at the coming sessions of the different Associations, as follows: Mr. Van Horn to be present at the Western, Central and Eastern Associations; Mr. Burdick to be present at the Southeastern Association; and Mr. Shaw to be present at the Southwestern Association.

Upon motion the Secretary was instructed to procure printed stationery for the use of the Board. Rev. L. C. Randolph was, upon motion, asked to continue as contributing editor of the Sabbath School page in the SABBATH RECORDER.

A bill for \$1.50 for postage for the Secretary was allowed and ordered paid. It was moved and carried that the Secretary be instructed to write a letter of appreciation to Rev. H. E. Davis for the valuable services he has rendered to the Board as associate editor of the *Helping Hand*. It was voted that the matter of the apportionment for the Sabbath School Board budget be referred to the Committee on Finance with power.

The minutes were read, corrected, and approved.

Adjourned.

A. L. BURDICK, Secretary.

Lesson IV.—October 23, 1915

ELISHA'S HEAVENLY DEFENDERS.—2 Kings 6: 8-23

Golden Text.—"The angel of Jehovah encampeth round about them that fear him, and delivereth them." Ps. 34: 7.

DAILY READINGS

Oct. 17—2 Kings 6: 8-23. Elisha's Heavenly Defenders

DENOMINATIONAL NEWS

Rev. W. D. Burdick, instead of coming east as was expected, has gone to Salem, W. Va., in response to a request from Pastor A. J. C. Bond, to assist in "follow-up" meetings after the great union revival meetings that closed last week. This is in harmony with the Tract Board's plan to send its field agent to the aid of any of our churches in need of the help he can give, when requested to do so. Soon after finishing his work in Salem, Brother Burdick will come east to meet with the board and get acquainted with its members.

Seek wisdom and with all thy getting, get understanding. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But, whosoever hearkeneth unto wisdom shall dwell safely and shall be quiet from fear of evil.—Prov. 1: 33.

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PLAINFIELD. NEW JERSEY

Oct. 18—2 Kings 6: 24—7: 2. Promise of Plenty

Oct. 19—2 Kings 7: 3-8. Flight of the Enemy
Oct. 20—2 Kings 7: 9-20. The Promise Fulfilled

Oct. 21—Ps. 36. Jehovah's Loving Kindness
Oct. 22—Ps. 34: 1-10. Jehovah the Deliverer

Oct. 23—Ps. 34: 11-22. Jehovah the Helper
(For Lesson Notes, see *Helping Hand*.)

Pastor Resigns

North Loup, Nebraska.

September 17, 1915.

To the Seventh Day Baptist Church.

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

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

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

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

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

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

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

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

Affectionately yours,

GEORGE B. SHAW, Pastor.

—North Loup Loyalist.

HOME NEWS

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

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

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

The congregation was taken by surprise Sabbath morning when, at the close of his sermon, the pastor read his resignation. There has been no friction at all between the pastor and the people, but he thought he had been with us long enough, hence the resignation. At the church meeting, by vote, the matter of accepting the resignation was deferred till the annual meeting in January. While it means much to the pastor to go from us, it means much to us to have him go. His heart has been in the work with and for us, and at all times and under all circumstances he has been on his job.

The church meeting Sunday afternoon was not very largely attended, yet as many were there as are usually present at our quarterly gatherings. The report of the treasurer was not very encouraging in

that it showed the running expenses of the organization were not kept up, and the church is badly in debt. It was voted, too, to turn the management of the cemetery over to a separate organization. The details of the plan have not yet been perfected. Quite a lot of business was transacted and plans laid for the revival meetings to be held early in the new year.

MARRIAGES

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

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

STEWART-ROSSMAN.—At the parsonage in Alfred, N. Y., September 8, 1915, by Pastor William L. Burdick, Mr. Charles Stewart, of West Almond, N. Y., and Miss Polly Rossman, of Alfred, N. Y.

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

BARBER-INGERSON.—At the Seventh Day Baptist Church in North Loup, Valley Co., Neb., on September 11, 1915, by Pastor George B. Shaw, Dell F. Barber and Hazel M. Ingerson, all of North Loup. G. B. S.

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

CLEMENT-HURLEY.—At the home of the bride's parents, Mr. and Mrs. Charles Hurley, of Heber City, Utah, August 18, 1915, by Judge F. L. Clegg, Miss Fern Mary Hurley, of Heber, Utah, and Mr. Claud D. Clement, of Farnam, Neb.

BABCOCK-IRISH.—At the home of Mr. and Mrs. N. O. Moore, Riverside, Cal., August 25, 1915, by Pastor R. J. Severance, Mr. Alvin Elverson Babcock, of Riverside, and Miss Edith Rowena Irish, of Farina, Ill.

DEATHS

WEST.—Mrs. Ruth Clarke Dare West, youngest daughter of Thomas and Ruth Dare, was born at Greenwich, N. J., April 22, 1832, and died September 5, 1915, aged 83 years, in the town of Deerfield, N. J., at the home of her son, Samuel West, where she had been living since last Thanksgiving.

She was married on May 27, 1856, to Richard West, of Shiloh, N. J., which then became her home and where she resided until last fall. Mrs. West is survived by one sister, Mrs. Mary Leap, of Glassboro, N. J., and three children, Mrs. F. A. Crumb and Mrs. Elizabeth Whitford, of Alfred, and Samuel West, of Deerfield, N. J.

She was a member of the Shiloh (N. J.) Seventh Day Baptist Church. The funeral service was held at the home of her son, conducted by Rev. Jesse Hutchins, of Marlboro, and the body was laid to rest in the Shiloh Cemetery. L. W.

BURDICK.—In Ward, Allegany Co., N. Y., September 11, 1915, Mrs. Abby Jane Burdick, in the ninetieth year of her age.

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

She improved the opportunities offered by the school at Alfred, two miles away, graduating therefrom in 1847. After graduation she taught school for a number of years and in 1857 was married to Alexander B. Burdick, who died nineteen years ago next December. To them were born six children: George A., Mary Jane, and Phoebe Content, who have ministered to their mother in her declining years; Mrs. F. S. Place and Mrs. J. Elbert Allen, of Alfred, and one son who died in infancy.

When about nineteen years of age, she made a public profession of faith in Christ, was baptized by Elder James R. Irish, and joined the First Seventh Day Baptist Church of Alfred; of this church she has since remained a most worthy member, a period of seventy years. She was faithful in helping to bear the burdens of the church and in attending its appointments. For a number of years she was superintendent of the Sabbath school at Five Corners and was conscientious in the instructing of her own family in the ways of righteousness. Hers was the day before trained nurses, and forth she went to care for the sick and comfort the sorrowing. She belonged to a company of noble pioneers who endured the dangers and hard-

ships of a new country, subdued its wildness, established churches and schools, and maintained personal and community righteousness.

Funeral services, conducted by Pastor William L. Burdick, were held at the home September 13th, and burial took place in Alfred Rural Cemetery. WM. L. B.

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

He was the third of a family of seven children, five of whom grew to maturity. His brothers, Oscar U., Cyrus B., and George L., have preceded him. His sister, Mrs. H. Adaline Hall, resides at Shiloh, N. J.

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

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

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

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

The funeral service was conducted by Rev. William C. Whitford, of Alfred, N. Y., assisted by Rev. F. W. Kneeland, of the Baptist Church of Wolcott. The text of the sermon was John 6: 27, "Work not for the food which perisheth, but for the food which abideth unto eternal life." W. C. W.

CORLISS.—After a severe illness which extended over several weeks Gertrude Corliss passed away at the home of her mother about noon, September 11, 1915. She was born October 31, 1873, at Albany, Green Co., Wis., the daughter of S. J. and Aurilla Bliven Corliss.

When she was twenty-two years of age Gertrude was married to Oscar Oleson. To them were born one daughter, who died in infancy, and two sons, Quincy and Samuel. She is survived by her father and mother, her two sons and her brother, Stanley.

On August 15, 1891, during the pastorate of Rev. George W. Hills, she became a baptized believer in Christ, and united with the Milton Junction Seventh Day Baptist Church.

Her pastor, Rev. Henry N. Jordan, conducted the funeral services, which were held at the home of her mother, Monday afternoon, September 13. Her body was laid to rest in the Milton Junction Cemetery. H. N. J.

BURDICK.—Niles S. Burdick, of Edelstein, Ill., was born at Lincklaen, N. Y., August 26, 1841, and died after a brief illness September 20, 1915, aged 74 years and 24 days.

A large portion of his early life was passed at DeRuyter, N. Y., where he received his education. In 1856 he removed with his parents to West Hallock, Ill. Here he learned the blacksmith's trade, which he followed during the rest of his life. His neighbors and acquaintances unite in a tribute of appreciation of the skill, integrity and uprightness of Brother Burdick as a mechanic and a man.

In 1862 he was married to Marvel C. Davis. Eight children were born to them: Frank, of Peoria, Ill.; William (deceased); Welcome, of Center Point, Iowa; John, of Aurora, Ill.; Lynn and George, of Edelstein; Mrs. Edith Otto, of Edelstein; and Clara (deceased).

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

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

H. N. J.

BURDICK.—Mary Jane Mosier Burdick was born June 6, 1835, and died at Angelica, N. Y., September 23, 1915, aged 80 years, 3 months and 19 days.

She was married to Hasley M. Burdick, who passed away more than ten years ago. To this union two children were born—a son and a daughter. These preceded her to the grave many years. Mrs. Burdick was a lifelong resident of Alfred Station. She confessed Christ, was baptized and joined the Second Seventh Day Baptist Church of Alfred in the year 1862. She has lived a consistent Christian; she was a kind woman, a friend to all, and especially to the children; she will be remembered by many for her kindness. Well may it be said, she has done what she could.

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

I. S. G.

Not God away up there in the glory alone; not man down here in the dust alone; but God and man here and together, one and inseparable, now and forever.—*Rev. Chas. G. Ames.*

“He who does no good is apt to suspect no good of others.”

The Sabbath Recorder

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—CONTENTS—

Editorial. —The Tercentennial Movement.—Have You Forgotten “The Pulpit”?—Dr. Daland at Home; Health Much Improved.—Ordination of Ira S. Goff.—Writers for the “Recorder,” Have Patience.—Education Sabbath in the Plainfield Church.—The Inevitable Harvest. “Down With Religion.”—Already Seeking a Remedy.—Catholics First to Move.—The Nation's Fight for a Stainless Flag.....	449-453
Rev. Charles M. Sheldon's Message.....	453
Message From Governor Arthur Capper, of Kansas.....	453
My Religious Experience and Belief.....	454
Resolutions of Sympathy.....	458
Change of Address for Mrs. Abbey.....	458
Missions. —The Pulpit Supply Question.—Monthly Statement.....	459
American Sabbath Tract Society—Treasurer's Report.....	460
Woman's Work. —A Pleasant Vacation.—Treasurer's Annual Report.....	462-466
The Conference of 1915.....	466
The Western Association.....	467
Program of Seventh Day Baptist Eastern Association.....	471
Conference Decisions.....	472
Young People's Work. —Capturing Politics for God.—Seventh Day Baptists Win.—News Notes From Milton Junction, Wis....	473
Sabbath School. —Minutes of the Sabbath School Board.—Lesson for October 23, 1915.....	475-477
Pastor Resigns.....	477
Denominational News	477
Home News	478
Marriages	478
Deaths	479

An Inconvenient God

Said a little Japanese girl to her heathen grandmother as she came home from a Christian Sunday school, “I have to go to the temple to pray to my god, but this God of the Christians can be prayed to when you are warm in bed, or 'most any time. But there's one thing I don't like: he can see you all the time everywhere; and sometimes I should think that would be quite inconvenient.” There are some in Christian lands that agree with that Japanese girl.—*The Christian Herald.*

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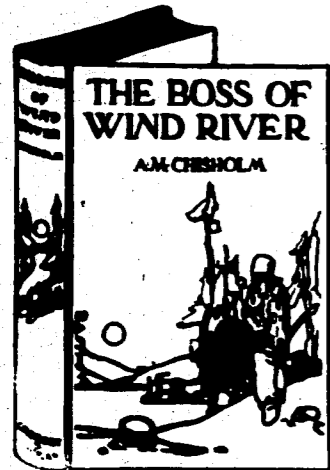
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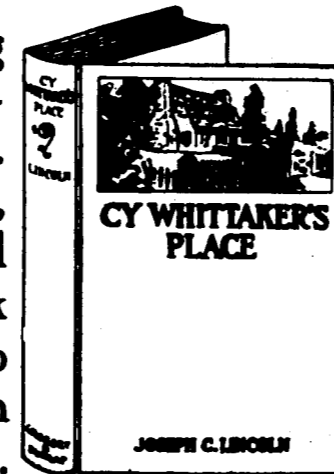
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