

# The Sabbath Recorder

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WHOLE NO. 3,791

**A Conference of Three Churches Accepts Our Name**

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

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

**Church Pension System Justice and not Charity** It is significant when a great magazine like the

*American Review of Reviews* devotes two pages to the question of adequate pensions for superannuated ministers and their families. This could hardly have been expected a few years ago; and coming now, it reveals the rapid growth of public sentiment

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

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

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

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

Arrangements are now made to place the item of funds for pensions in the annual church budget. Seven and a half per cent of the amount paid the pastor for salary is to be paid in each year by the church, *not* by the pastor, to add to the fund and so insure future disbursements as ministers and their widows arrive at the age at which annuities are to begin.

**What Will Be the Effect Of Such a Pension Plan?** This is a natural question and we answer by asking, What is the moral and spiritual effect when one pauses to think carefully of the way aged ministers have been treated in the past where no provision for support has been made and they have been left in poverty after the churches were done with them? Can any honest man think of some such cases he may have known, without a sense of shame and loss of self-respect both for himself and for the church? The first expression in thinking of such cases is sure to be, "It is too bad, it is shameful!" and one can not avoid the feeling that it is not right.

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

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

**Aftermath of Conference Two Excellent Sermons** With all the special numbers of the RECORDER since the General Conference we have found it difficult sometimes to decide what to leave out and what to put in, and so it happens that some things belonging to Con-

ference proper have waited longer than they otherwise would. We have tried to work in the important business transactions which should be known to the churches early in the year; but owing to the failure to have a stenographer for Conference these reports have had to be all too meager, and only in cases where the speakers could furnish their sermons and addresses, either in full or in abstract, have we been able to give them at all.

Some of the very best things of the Conference were not written but delivered without manuscript. Among these were two most excellent sermons: one on Sabbath morning by Rev. Lester C. Randolph, of Milton, Wis., and the other on Sunday morning by Rev. George E. Fifield, of Chicago, Ill., acting pastor of our church in that city. Brother Fifield was introduced to our readers in the RECORDER of August 27, p. 262, as one of the new men in attendance at Conference to whom we were glad to extend a cordial welcome.

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

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

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

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

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

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

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

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

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

of life, through death and resurrection. So the good seed of Christ, sown over and over again, will by and by fill the world with fruit.

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

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

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

The keynote of the Bible is God incarnate to live with men. In Old Testament times they said, "Christ will come"; in the New Testament the watchword is, "He has come"; and now again it is, "He will come." The world forgets that the Lord is at hand, nigh in judgment, nigh in life and in death,

nearer than friends, nearer than hands or feet. The second coming is not a misty theory or doctrine. There are forty texts that command us to obey in view of Christ's coming. Till he come is the thought often appearing in the closing chapters of the Bible.

It would be a mistake to set the time as to the year or the era of his coming; a mistake to see only the shell and overlook the kernel; a mistake to neglect or ignore the prophecy; but the fact that the end is coming nearer should quicken every effort, and the general truth that the Lord is nigh with unmistakable signs of the consummation of his kingdom should not be ignored, for we shall have an important connection with it. Wars and rumors of wars making the earth a melting pot for the nations must have some relation to the new day. The Jews are going home and the gospel is being preached in all the world. The Master is on his journey and it is our business to be found doing his work.

Paul said, "Let your moderation be known"; in other words, let your livableness with others appear, for the Lord is at hand. We are the leaven, the mustard seed of the kingdom of God. The apostle exhorts to pray, work, rejoice, give thanks, walk circumspectly, and to let our forbearance be known unto all men. If there was ever a time when love was needed on earth it is now.

But what is the Christian's relation to war? Did not Christ say, "Resist not evil"? Yes; but we must see the texts on peace in the whole breadth of life as Christ saw them. There is no contradiction between Christ's peace and good-will teachings, and his saying that he came not to bring peace but a sword, or his using whips upon the traders in the temple, or his talks to the Pharisees. He taught men to fight evil but not to hate. Fight but hold no malice.

Families have to unite sometimes to fight outlaws, or be destroyed. If one is attacked on the highway, and the lives of his loved ones put in jeopardy, he can not well keep the peace, he must defend himself and family. For two years our President tried every way to keep the peace. His people were attacked on the highway. There was no alternative. Evil had to be resisted. Today, America hates war with a perfect

hatred and feels that we must have peace if we have to fight for it. While we do this we must make our requests to God, and show forbearance unto all men.

The challenge to the church today is to show the gospel of forbearance in time of war. The principle that might makes right is bad for a nation as well as for a man or a party. One can not fail to mark the serious tone among the boys at the front; also in the homes they have left behind. Think of the open doors for gospel work—chances to carry the glad tidings to the great soldier camps, and to all the world in trouble. Seventh Day Baptists must not be too introspective; they should look outward and move forward. The spirit of sacrifice and discipline is abroad in the land. We must not come short in such a time as this.

Rum is fighting to invade the army as well as our homes. We must fight the saloon and banish the liquor traffic. The nations are drifting, we know not whither; the peoples of earth are forgetting religion. The church must keep rank and make Jesus-king.

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

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

ories of other years, the reading of such an article will be something like a visit home.

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

Enclosed find \$5.00 for the Tract Society, to be used where *most needed*, or on debt. Wish I could do more. Have previously "paid my bit" to the debt fund. There are so many demands for needed help in these days of trial, one scarcely knows where duty lies. My heart goes out in sympathy toward the Tract Board, and my prayer is that our heavenly Father will give wisdom and courage to its members.

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

Another friend sends \$5.00 for the debt, and as a lone Sabbath-keeper twenty miles from any church of his faith says of the SABBATH RECORDER:

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

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

To be kind when none responds, to be good when none appreciates, and to be ready to forgive, is religion.—*The Christian Herald.*

## NOTES BY THE WAY

SECRETARY EDWIN SHAW

The secretary spent a week in Rhode Island and Connecticut in connection with the meeting of the Missionary Board. Missionary Crofoot met him in New York City and together they went by boat to New London, and from there to Noank where several hours were passed at the home of our aged brother, Rev. Andrew J. Potter, who is yet the pastor of the Waterford Church, although too feeble to attend any of the services. The people visit him, he does not visit them in their homes.

The report of the board meeting will appear in the regular minutes. One matter that was most prayerfully and carefully considered was the situation of our missionaries in China brought about by the decline of the rate of exchange. For many years the Mexican dollar has been the standard for money values in China. Until recently one dollar of the salary sent to China was equal to about two Mexican dollars, sometimes a little more and sometimes a little less.

When our missionaries drew their money in September of this year \$1.00 brought only \$1.13½. This was in the face of the fact that prices of things had not gone down, but many had even advanced, estimated in Mexican dollars. Something had to be done. These people are wholly dependent upon us for their support. The rate of exchange at the time of the October meeting was better, \$1.41; and the board voted to make up the exchange to at least \$1.75. Should the rate remain where it is now, at \$1.40, it will take about \$1.20 to make up the \$1.75. That is to say, the board would send 20 per cent in addition to regular salaries and expenses. When the rate reaches \$1.75, then the matter would adjust itself.

The matter of the Forward Movement was considered. This project was referred by the recent Conference to the Missionary Society, the Sabbath School Board, and the Young People's Board. The secretary is planning to spend a week or more in Milton and Milton Junction sometime in November in careful planning and preparation in conferences with the boards located in that

part of Wisconsin. Whatever may be developed, these three organizations ask the heartiest sympathy and eager co-operation of all our people, that this effort may be of real and lasting power to our churches, our schools, all our activities, and to the saving of souls to the gospel of Jesus Christ and his Sabbath.

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

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

The boat was due to leave at eleven o'clock, so the secretary could not stay to hear and to see the last part of the surprise, the giving of remembrances to the "bride

and groom", and to the soldier boy. Deacon Charles Gardner insisted on taking the secretary by automobile all the way back to the boat. Then when the start was not made till exactly midnight, how he wished he could have stayed and enjoyed the closing moments of the party. The people of Waterford are well worth getting acquainted with.

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

#### THE SECOND LIBERTY LOAN

The Second Liberty Loan gives all the people the opportunity to show their loyalty and devotion to our beloved America. It will also give large numbers of Americans with small incomes a chance to save something for themselves and their families. Workingmen and all others on small salaries have now an opportunity to manifest their patriotism and at the same time to make fairly generous provision for their families.

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

R. S. MACARTHUR, D. D.

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

#### TWO HUNDRED MORE PEOPLE IN MICHIGAN AFFILIATED WITH THE SEVENTH DAY BAPTISTS

REV. D. BURDETT COON.

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

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

I think it was five years ago last spring while I was pastor of our church in Battle Creek that Elder L. J. Branch, then pastor of the Church of God in Bangor, Mich.—now living in Battle Creek—wrote me of these Sabbath-keeping people in Michigan. Bangor is about sixty miles due west of Battle Creek. Elder Branch had met a few of our people in Iowa some years before, but I had never happened to know any of these people in Michigan. As a result of the correspondence we entered into, I visited him in Bangor and he visited me in Battle Creek. Later on, through him, our Battle Creek Church received an invitation to send delegates to the state conference of the Church of God to be held in Bangor in October, 1912. I think that six of our people, including their pastor, attended that conference. We had a most delightful time worshipping together. We felt that we had fallen among our own people. The feeling was so mutual on the part of both bodies that before that conference was over the Church of God folks there asked for a special session in which they might consider in detail the Seventh Day Baptist "Exposé of Faith and Practice." I was asked to read each article separately while questions were asked and a free discussion of our tenets of faith was held. General belief in every article of our faith was heartily expressed by many of their people at that conference. A large majority there

present would have been glad to become Seventh Day Baptists at once. But they felt that before such an important move should be made an opportunity for full and free discussion on the part of their members not present at this conference should be given. They desired that everybody should fully understand the entire situation, and that no one should feel they were driven to make the change. And so the matter was laid before their three churches and others associated with them through their papers and representatives. In various ways the matter has been kept before their people in a kindly way during the past five years. Later on I visited their church in White Cloud, nearly fifty miles northwest of Grand Rapids, Mich. I told our people at Battle Creek, and wrote Secretary Saunders, of the Missionary Board, that I had found more of our own people—a people who ate and talked and sang and prayed and lived just like our own folks, only a great deal better than a great many of them, I feared. Then a little later I persuaded Secretary Saunders to go with me to White Cloud to see these people for himself. I shall never forget how deeply affected we both were upon dropping into the prayer meeting held in the home of Nathan Branch, where, without previous arrangement, Brother Erastus Branch, who has now been a Sabbath-keeping deputy sheriff of Newago County for twenty years, was asked to lead the prayer meeting, and young and old prayed and sung and talked in a way to melt the hardest hearts. How I have wished that all of our churches would have such prayer meetings as these folks have in White Cloud!

This last conference that I attended there makes the sixth time that I have visited White Cloud. And I have always found these people the same cheerful, common-sense, every-day, spiritually minded brothers and sisters in the Lord. It was on this visit of Brother Saunders and myself at White Cloud that the Sabbath-keepers' Association was started with the thought of getting the Sabbath-keepers of Michigan and neighboring places together for more aggressive Sabbath-reform work. The meetings of this association once or twice a year at White Cloud and Battle Creek, while not attaining all desired results, have furnished the Church of God folks and our Battle Creek people and a few others

good opportunities for meeting together and becoming further acquainted. We have been mutually benefited and encouraged in the Lord's work by this acquaintance.

Last spring I went to White Cloud and talked freely and frankly with the Church of God folks there of the plans tentatively laid by our people for doing some tent evangelistic work in Michigan during the summer. They, who were so well acquainted with the field, told me of four or five places ranging from fifteen to nearly a hundred miles west and north of White Cloud

we all agreed we did not believe the Lord wanted us to stay longer there beating the air with the force we had. We decided to shake the dust from off our feet. Upon meeting with this rather unexpected situation I wrote the White Cloud brethren of our dilemma, and asked them to which of the places they had named to me in the spring they would suggest we move our tent. They telegraphed back, "Under all the circumstances we believe you had better put your tent up in White Cloud." And so it happened in the providence of God that



Michigan State Conference of the Church of God, September 27-30. Now Seventh Day Baptists. Several Ministers in the Group

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

So, after the quartet and I had put in two weeks last summer of hard evangelistic work with the tent in Augusta, ten miles west of Battle Creek, without getting the people to hear the message we had to give,

we conducted a campaign there for nearly five weeks. The quartet and I agree that we could never ask or expect better support by any church in our denomination than we received during all these weeks by the Church of God in White Cloud. The meetings were well attended and we had the best of attention all the way through.

In the beginning of the campaign we told the people we did not expect to organize a church there. The singing by the quartet was greatly enjoyed by all. After

the meetings had been going for some time a number of people expressed the desire to hear us speak on the sabbath question. We finally announced that on a certain night we would. We gave due notice so that no one would feel we had taken undue advantage of any one. That night we had the largest attendance we had had up to that time. I spoke for an hour trying to show as best I could some of the things the Lord has to say in his Word about the Sabbath. Then Elder Willard D. Burdick spoke for twenty minutes. We held their closest attention. The people eagerly took a large number of Sabbath tracts. The closing meeting was the most largely attended of any of the series. A splendid spirit prevailed. The testimonies to the good of the meetings were most warm and hearty, coming from practically all churches and denominational faiths in the town. Results are never as great as we desire. But there were some twenty people who professed faith in Christ. Four were baptized. At least five settled the Sabbath question by determining to keep it. We expect to soon hear of others who have made the same decision concerning baptism and the Sabbath. The people entertained the quintet in a most cordial and generous manner many times in their homes and otherwise. They contributed more than \$60.00 toward the expenses of the campaign.

Representatives from the White Cloud and Bangor churches were in attendance at our Northwestern Association held in Battle Creek, beginning but a few days after the close of the campaign in White Cloud. This associational meeting was a source of great blessing to all. After having been absent from Bangor for five years I spent from September 20 to September 24, last, with that people again, preaching twice for them, and visiting in all of the homes of the Church of God people there. I found two themes uppermost in their conversation: (1) What would be gained or lost if they should become Seventh Day Baptists in name as well as in faith? (2) Would it be possible for us to conduct tent evangelistic campaigns in Bangor and vicinity next summer? I counted it a great privilege to help clarify the minds of this dear people concerning our faith and practice, although I did not go there with any such thought in mind. I unexpectedly found them discussing these questions. Nearly all their

people here thought they saw a mutual advantage in our becoming one people.

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

Some forty-five or fifty delegates from outside of White Cloud attended the conference. Five of these were from our church in Battle Creek, including Pastor Kelly and Evangelist Coon. Nine preachers were in attendance, three of them from outside the State. It would take another chapter to tell of these preachers and the interests they represent. The three churches of the State were represented. It is not my purpose to report the proceedings of the conference except as they refer to the change of denominational name.

Dr. J. C. Branch was the president of the conference, and made an able presiding officer. On the second day of the conference he put before them in a clear, plain, straightforward and tender way reasons for the proposed change to the Seventh Day Baptist name and fold. He appointed the regular conference committees. These committees made their reports at the regular business meeting on the last morning of the conference. This meeting was attended by practically every member of the Church of God folks who were in attendance at any meeting of the conference. The Committee on Resolutions reported, together with other matters, the following:

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

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

WHEREAS, The exigencies of the momentous times in which we live are appealing strongly for a united front on the part of the soldiers of the Cross, and

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

WHEREAS, It is our firm belief that a complete union and affiliation with the above stated body of believers will result in no loss to ourselves, but will rather provide the possibility of much mutual gain, and redound to the glory of God and the advancement of his cause, therefore be it

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

Motion was duly made and seconded that the resolution be adopted. Then opportunity was given for full and free discussion. Pastor Kelly was asked to read our "Exposé of Faith and Practice" as given in the Hand Book. Everybody was invited to speak upon every separate article. There was but one opposing voice in the meeting to the adoption of the report. He said that church organization was of the devil, and that the Church of God was committing spiritual suicide if they carried this motion. It would have done your hearts good to see that people stand on their feet for the adoption of the resolution. Doctor Branch

then asked Pastor Kelly and myself to stand in front of that large audience and extend the hand of welcome to these people as they marched forward into the Seventh Day Baptist fold. It was a touching scene accompanied with many tears of both sorrow and great joy: sorrow to many because of parting with a name that had become very dear to them, but great joy to all because of the new relationship thus formed. That evening when Dr. Branch was inviting people who wished to unite with the church to come forward, and four readily responded, this man who had opposed this change of the church name came to me with tears in his eyes and begged me to go to his daughter, a bright young woman then in the audience, and plead with her to come forward and unite with this soon-to-be Seventh Day Baptist church.

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

Exeland, Wis.,  
Oct. 14, 1917.

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

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

## MISSIONS

### MISSIONARY BOARD MEETING

The Board of Managers of the Seventh Day Baptist Missionary Society held a regular meeting in Westerly, R. I., on Wednesday, October 17, 1917, at 9.30 a. m., President Clarke in the chair.

Members present: William L. Clarke, Edwin Shaw, Ira B. Crandall, George B. Shaw, John H. Austin, Robert L. Coon, Harlan P. Hakes, James A. Saunders, Clayton A. Burdick, Ira L. Cottrell, Samuel H. Davis, E. Adelbert Witter, A. S. Babcock.

Visitors: Rev. Jay W. Crofoot, Mrs. George Trainer, Mrs. Lewis F. Randolph. Prayer was offered by Rev. George B. Shaw.

Minutes of the last meeting were approved.

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

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

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

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

Frank Hill and John H. Austin were elected auditors.

The Committee on the Fisher Fund is William L. Clarke, Samuel H. Davis, Edwin Shaw and A. S. Babcock.

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

It was voted that, during the fluctuating condition of foreign exchange, our missionaries in China be authorized to draw at the

rate of \$1.75 in silver for one dollar appropriated in gold toward salaries and expenses on the field, if they find it advantageous so to do.

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

The following appropriations for 1918 were voted:

China—		
Rev. Jay W. Crofoot.....	\$1,000 00	
Rev. H. Eugene Davis.....	1,000 00	
Miss Susie M. Burdick.....	600 00	
Miss Anna M. West.....	600 00	
Dr. Rosa W. Palmberg.....	600 00	
Dr. Bessie B. Sinclair.....	600 00	
Dr. Grace I. Crandall.....	450 00	
Girls' School .....	300 00	
Incidentals and native preacher etc. ....	500 00	
		\$5,650 00
Holland—		
Rev. G. Velthuysen.....	\$ 300 00	
Rev. D. P. Boersma.....	300 00	
		600 00
South America—		
Rev. T. L. M. Spencer.....		600 00
Java—		
Miss Marie Jansz, to assist in her work .....		150 00
Rev. Antonio Savarese, work among Italians .....		350 00
Rev. J. J. Kovats, work among Hungarians .....		240 00
Total foreign work.....		\$7,590 00
Home—		
West Edmeston, N. Y., church.....	\$ 100 00	
Hartsville, N. Y., church.....	100 00	
Syracuse, N. Y., church.....	200 00	
Ritchie, W. Va., church.....	100 00	
Hammond, La., church.....	200 00	
Fouke, Ark., church.....	300 00	
Boulder field .....	450 00	
Gentry field .....	500 00	
Los Angeles (Cal.) field.....	700 00	
Mrs. Angeline Abbey.....	100 00	
Missionary Committee, Eastern Ass'n	100 00	
Missionary Committee, Central Ass'n	100 00	
Missionary Committee, Western Ass'n	100 00	
Missionary Committee, Northwestern Ass'n .....	100 00	
Rev. Edwin Shaw, Corresponding Secretary .....	\$ 600 00	
Traveling expenses .....	200 00	
		800 00
Emergency Fund .....	200 00	
Rev. D. Burdett Coon, Evangelist....	1,000 00	
Evangelist Work .....	600 00	
Total home work.....		\$5,750 00

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

Several applications for aid were deferred for further information.

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

WILLIAM L. CLARKE,  
President.

A. S. BABCOCK,  
Recording Secretary.

**Treasurer's Quarterly Report**

July 1, 1917, to October 1, 1917

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

Dr.

Cash in treasury July 1, 1917.....	\$1,044 45
Cash received in July.....	\$1,354 03
Cash received in August.....	776 76
Cash received in September...	1,479 06
	<u>3,609 85</u>

\$4,654 30

Cr.

Expenses paid in July.....	\$2,266 38
Expenses paid in August.....	681 41
Expenses paid in September..	707 58
	<u>\$3,655 37</u>

Balance in bank October 1, 1917..... 998 93

\$4,654 30**By Classification****Cash Received**

General Fund, including balance brought forward.....	\$1,895 95
China field .....	315 00
Java field .....	5 00
Specials .....	30 56
Life Members .....	85 00
Income from Memorial Board.	296 55
Income from Permanent Funds	675 00
Interest on checking account.	1 10
Washington Trust Company Loan .....	1,000 00
Debt Fund .....	350 14
	<u>\$4,654 30</u>

**Disbursements**

Corresponding Secretary and general missionaries.....	\$ 804 14
Churches and pastors.....	822 99
China field .....	453 45
Holland field .....	150 00
Java field .....	37 50
Italian field .....	87 48
Specials .....	205 63
Treasurer's expenses .....	75 00
Interest .....	18 78
Washington Trust Company Loan .....	1,000 00
Exchange .....	40
	<u>\$3,655 37</u>
Balance in bank October 1, 1917.....	998 93
	<u>\$4,654 30</u>

**PATRIOTIC ADDRESS**

JUDGE JAMES W. ROBINSON

Delivered at the closing exercises of the Hundred and Twenty-fifth Anniversary of the Seventh Day Baptist Church, Salem, W. Va.

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

It is eminently fitting for the Seventh Day Baptists of Salem to observe home-coming week, and yield a tribute to the memory of the consecrated and patriotic families who braved the dangers and hardships of the wilderness, almost a century

and a quarter ago, to establish for themselves homes and a settlement which became the enduring foundation upon which this splendid city is builded.

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

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

The Seventh Day Baptists have made innumerable achievements during their sojourn of a century and a quarter in this community. Their greatest achievement, as a denomination, is this beautiful and splendid college. No greater monument could have been erected to the memory of the brave and consecrated pioneers who settled this community, than this magnificent institution of learning. It is an institution whose doors have been open to students of all religious denominations, and which provides high religious and moral training equal to that of any college in the land. The great good that it has done during its existence can not be computed, and its future usefulness promises to eclipse that of the past.

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

One of the most lamentable characteristics of many of the people of the present day and time is the breaking away from the institutions and customs which are the only sure safeguards of moral and religious ideals. Many people, and even many communities, no longer look upon their Sabbath as a day that should be spent in rest, meditation and religious worship, but on the

other hand look upon it as a day not different from the other six, or as a day to be spent in quest of pleasure or revelry.

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

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

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

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

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

The little church community gradually expanded into colonies, the laws of which were shaped in the light of the religions therein prevailing, and after a time thirteen different colonies, representing almost the same number of religious faiths, united and bound themselves into a union to free themselves from the political oppressions of the Old World, and in the end established this great republic.

With the establishment of this republic came true the world's long and radiant dream of liberty—the dream of a land and a country and a flag under which men could be free—free from the baleful hand of tyranny, free from the rule of kings, emperors, czars and kaisers, and free to

govern themselves in the light of human wisdom and justice.

Among the great principles of liberty established and given broad recognition by the people of the new republic was that the freedom of the soul is a God-given heritage of all mankind and not the act of man's mercy.

The establishment of this great principle throughout the union of States made it possible to adopt a constitution and enact laws giving to the people absolute freedom of conscience and the greatest freedom of conduct the world had ever seen.

Had the people been of different temperament, or had they been inspired by different ideals, the union of States would have shortly floundered upon the rocks of disunion before an adequate system of government could have been firmly established.

History is replete with instances of peoples who were able to win their independence by force of arms from a superior power, but were not able to establish and maintain a stable government because of their unfitness to govern themselves. Thus it has ever been that the great battle of a people fighting for liberty and independence is not over when the roar of the cannon is stilled and the smoke of battle is cleared away.

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

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

The man who is unwilling to yield a part of his time and substance, in times of peace, when called upon so to do by his state or government, is a slacker, and should be looked upon in just as reprehensible a light as is the army slacker or deserter. The man who is timid or afraid to assist in the enforcement of the laws of his state, against its enemies, should occupy the same degraded plane with the individual who sits idly by and knowingly permits a traitor or enemy to do a great injury to the country in times of war.

These may appear to be old and com-

monplace propositions, but they deserve an occasional mention and consideration, in view of the fact that they are so often disregarded by many of our citizens.

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

The man who puts individual ease, convenience or financial profits above the call to public duty either as a juror, witness or what not, or to fight in defense of his country's honor, is not a patriotic citizen of the highest type. Such an individual is a stranger to the noble impulses which inspired the American heroes who fought in all the wars of the past, and sacrificed life and limb, and contributed their treasures, that free government might not perish from the earth. The true patriot never follows the promptings of selfish affairs, but is always willing to yield a full measure of service and sacrifice in the interest of society and government.

It has been through patriotic sacrifice and devotion on the part of a majority of our citizens that our government has been able to afford absolute protection to its citizens at home, on the high seas, and in foreign countries.

If the American people, a century and a quarter ago, as a whole, had been content (figuratively speaking) to bottle themselves up within their own territorial confines, and had withdrawn their merchant ships from the high seas, or had permitted the British Government to dictate the terms on which American ships and seamen should ply their trade upon the international highways of commerce, the War of 1812 would not have been fought and won. If this great war had not been fought and won by American blood and patriotism the freedom of the international waterways should possibly

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

During the past year our country has been called upon to face conditions parallel in many respects to those of 1812. Again our country was given the alternative of withdrawing its ships from the high seas and discontinuing its international business and social relations with the Old World, or of fighting to retain that virile right which had cost so much in blood and treasure to establish.

The challenge was aggravated by visions of the horrors of a world-wide war which had been precipitated by the challenger, the Kaiser of Germany; aggravated by visions of a titanic struggle precipitated to override the power of civilization in the interest of military and economic greatness; aggravated by the cries of murdered and outraged women and children, and the ruthless destruction of both life and property to override human rights by brute force of arms.

More than a half-century of continuous domestic peace and prosperity had created a feeling of security in the minds of the American people, and a belief that an international war was an event never again to be realized. When this great ideal was ruthlessly shattered the American people stood appalled, but only for a moment. One of their dearest bought rights had been taken from them, and their flag—the flag of Bunker Hill, and Yorktown, the flag of Gettysburg and Appomattox and the flag of Manilla Bay, had been insulted by the hands of tyranny and oppression.

From a million graves in a thousand battle fields sounded the voices of the dead of all the wars of the past, admonishing the American people that they had sacrificed their lives to establish human liberty, and had handed the republic down to the present generation to enjoy, protect and defend.

There was echoed back the chorus of a

hundred million voices, "The dead of our nation have not died in vain". The greatness of our manhood and our wealth will all be expended, if need be, to perpetuate every right that was won by the blood of America's dead.

In the majesty of eternal right, this republic drew its sword of defense, and it will never be sheathed except in victory. It is now drawn not only for the defense of our national rights, but it is for democracy the world over we have unfurled our flag in this titanic struggle, and there can be no final result save that of glorious victory. The people of all walks in life are answering their country's call, and are freely offering their services and pouring out their treasures that the issues of the great conflict may be decided in America's favor.

It is indeed gratifying to observe that throughout the many changing scenes and conditions of the past century and a half each succeeding generation has proved a worthy trustee of the government and flag dedicated to it by the blood of the patriots of '76. Conditions have arisen which threatened the safety and future greatness of the government and flag, but in every great crisis patriotic devotion and sacrifice successfully overcame them and both government and flag came forth from the conflict exalted and glorified.

In the present great world-wide conflict, in which the peace, integrity and security of the American Government hang in the balance and the honor of our beloved flag is involved, the people of the present day and hour will defend both country and flag as patriotically, as bravely and devotedly as did the gallant heroes of the past.

The American people demand that respect be shown to their flag both at home and abroad. It is the banner of a free and independent people, and the people whom it represents have never, and will never, permit it to be insulted by acts of tyranny, arrogance and oppression.

It is the emblem of American liberty, and ever since it has been our national banner it has held out hope, protection and opportunity to the oppressed of every land. It was the banner that inspired our forefathers of '76 to shed their blood and endure indescribable hardships to establish for themselves the greatest republic and the best form of government the world has ever seen; it is the same flag that flew

from the battle lines of the Union soldiers in the war between the States and struck the shackles from the limbs of a million slaves; it is the same flag that drove European oppression from the American continent in the war with Spain; it is the only hope of deliverance of bleeding Belgium and her brave allies, who are making the last gigantic stand in the name of liberty and humanity against the principles of militarism and its satellites, tyranny and oppression.

All honor to the flag that has made liberty a reality and not a speculative vision. Who would lay it down in exchange for all the flags of all the monarchies that have ever been since the dawn of national existence?

It is the most beautiful flag ever fashioned by mortal hands. Its stripes, red as patriotic blood can make them, white as woman's tears could wash them. Its field, blue as heaven's own arch that bends above us, and set with its galaxy of brilliant stars. One star that shines to the sovereignty of each State in the nation, and forty-eight stars all together glittering to the glory of this republic.

It now goes forth across the mighty Atlantic as the inspiration and guide of the brave American soldiers. It goes forth in the name of humanity and world-wide democracy, carrying light and liberty into the dark recesses of the Old World, and bears the glad tidings of the downfall of monarchies and the dethronement of czars and kaisers which shall ultimately usher in the thousand years of peace.

#### MASTER OF A WOOD-PILE

"What can you do?" asked a merchant of a boy who was applying for a job: "I can try my best to do anything you tell me." "What have you done?" "I have sawed and split my mother's wood for two years." "What can you not do?" was the next question. "Well, sir," the boy replied after a moment's thought, "I have not whispered in school for over a year." "That is enough," said the merchant. "A boy who can master a wood-pile and bridle his tongue must have good stuff in him."—*Biblical Recorder.*

Nothing can be politically right that is morally wrong.—*Benjamin Rush, M. D.*



## WOMAN'S WORK

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

### THE WAYS

To every man there openeth  
A Way, and Ways and a Way,  
And the High Soul climbs the High Way,  
And the Low Soul gropes the Low,  
And in between, on the misty flats,  
The rest drift to and fro.  
But to every man there openeth  
A High Way, and a Low,  
And every man decideth  
The Way his Soul shall go.  
—John Oxenham, in "The King's Highway."

### TALK BY DR. BESSIE SINCLAIR

Given at Milton, Wis., October 13, 1917, and  
requested for publication on Woman's Page

Deep in the heart of every soul who has found Christ is the impulse and the desire to follow him, to tell of his wonderful goodness, to obey his command, to bring others to him, for their good. But people seem hard to approach when reference is made to the welfare of the soul. With the welfare of the body it is different. Easily and quickly the physician and nurse gain the confidence of the patient. In healing the sick lies the opportunity of soul-winning. By the age of sixteen I had begun to desire to bring the knowledge of Christ to others, to be a soul-winner, to be a missionary, a worker in the Master's vineyard. I feel grateful to those responsible for my call to China. I was educated in the Presbyterian Denomination. A friend of my mother visited in our family and often brought our attention to the Seventh Day Sabbath, but I, with the rest considered her in the wrong. But soon afterward I was in Battle Creek attending the American Medical Missionary College. When there I began to weigh the Sabbath question in my mind and when our school went to Chicago I requested the Dean to excuse me from attendance on the Sabbath. My request was granted on condition that I make up the work on other days. I joined the Seventh Day Baptist church in Chicago. This was six or seven years ago and today it is with a feeling of joy that I am being sent by this denomination of the Church to work in the mission field of China.

I have lately returned from England to take advantage of this opportunity. I am often asked, "Did you have any trouble crossing the Atlantic? Did you meet any submarines?" I am not positive, anyway we were told on the second day out, we were to be on deck in our life preservers at eleven o'clock to *practice*. While we were out on deck the gun on the rear deck was fired. "Just practicing," we were told at the time. Later I was told by the captain of a rescued crew that the gunner had sighted a submarine and had hit the periscope and that we were told it was practice to prevent panic. Later I was told by a British officer that the time we had our life preservers on the ship was passing the most dangerous point in the danger zone,—where the Germans kept a lookout for allied ships. The sailors were a splendid set of young men, anxious to sight submarines and do their bit by sinking them, nor did they allow fear to prevent them from having a good time playing games, such as leapfrog, all over the deck.

London was raided four or five times or more by Zeppelins while I was there. It isn't exactly a pleasant sensation to see one coming towards you with the shrapnel bursting all around it, accompanied by the terrible din of guns. Hundreds of searchlights play upon it and it looks like a bright silver cigar far up in the sky. Suddenly the searchlights go out, the guns cease to resound, a small spark darts towards the Zeppelin which bursts out in flames. There is cheering in the streets below as the vast population of London realize that the horrible monster of war which was threatening them and their loved ones, is a burning mass.

Thus I witnessed the bringing down of the first Zeppelin on English soil. Lieutenant Robinson who was responsible for this victory was awarded the Victoria Cross. He has since been taken prisoner by the Germans. The German air raids on England are always accompanied by more damage in England than is admitted in the papers, which are censored and not allowed to tell all the destruction wrought. It is not the policy of the government to allow the people to become panic-stricken. Even now when London is being raided in broad daylight, those who leave the city are looked upon with contempt as slackers by their fellow-citizens.

They are eating war bread over there, and are asked to confine their allowance to two slices a meal.

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

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

All the men from eighteen to forty or forty-five are conscripted in the army. Munition workers in 1916 worked seventeen hours a day, seven days of the week.

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

If the people in the world are so willing to sacrifice so much for their country in this war, what should not we be willing to sacrifice in the great spiritual Armageddon being waged the world over by righteousness against sin, by knowledge against ignorance, by light against darkness. While soldiers are giving their lives for what they believe to be a just cause, what are we doing for the triumph of the Prince of Righteousness?

Few of us church people realize the vast numbers of the unsaved in this and in heathen lands. Our friends and acquaintances are respectable and comfortable. We forget the millions in foreign lands who are steeped in misery, poverty and crime. May we at home as well as we who go to the foreign field remember that our Leader expects every man to do his duty.

There is personal soul-winning to be done by each one of us. Let not any one think there is no work for him. The impression a foreigner gets of us Ameri-

cans when he lands in New York and sees the misery and poverty and crime as he wanders through the slums is not the opinion we Americans hold of ourselves.

I wish some of you could have been with me on a certain night or on many nights about five months ago in the Casualty Receiving Ward of the Royal Hospital. In the side ward on a couch was a drunken man, on the benches were half-drunken men with cuts on faces, heads, or broken limbs, and some untidy women, all in filthy condition, their cuts and bruises often due to fighting. The Indian resident physician came down to see how I was getting along and surveyed the waiting patients and said to me in disgust, "You call English people civilized. These are not civilized, they are filthy; the men are rogues and the women degraded."

He would have said the same thing about Americans if he had been in Bellevue Hospital in New York Casualty Department, for I have seen just as bad sights there. The reason I am telling you this is because I want to impress each of you Christians here with the fact that there is a personal work of soul-winning to be done in this country as well as in China. It is true they have at least the opportunity to go to church in this country if they will, but who is going to go into the highways and byways to compel them to come in?

I have not been to China as yet and can not tell you, as Dr. Crandall can, about the work there. The hospital is finished as a building but there is no running water in it nor means of lighting, except oil lamps, and no means of heating except by grate fires. Perhaps some of you wonder why there are three doctors. If there are any doctors in the audience today they know that for major operations at least three doctors are required, one to operate, one to assist and one to give anesthetics; and if an urgent obstetrical or emergency case calls, which often happen while I have been in hospital, some one will have to go. For major operations in London there was often the honorary surgeon, the assistant surgeon, the house surgeon as second assistant, the anesthetist and two senior medical students acting as third and fourth assistants. Besides these there are a score of doctors for other departments.

We expect to manage nicely with three

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

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

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

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

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

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

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

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

After this the ministers gave the following reports:

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

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

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

Elder M. C. Pennell preached about 60 sermons, visited surrounding towns and school houses, baptized one, and came into correspondence with many isolated brethren.

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

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

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

Elder M. B. Kelly, pastor of the Seventh Day Baptist Church of Battle Creek, held daily chapel at the Sanitarium, making with other pastoral work over 400 services.

Dr. J. C. Branch preached about 40 sermons, and has worked by the sick bed with prayer and ministrations.

Elder D. B. Coon, evangelist of the Seventh Day Baptist Church, preached 240 sermons, in Kentucky, West Virginia, New York and Michigan, and feels that his efforts have been richly blessed.

The following committees were appointed: Committee on Resolutions, A. Branch, D. P. Zeigler, L. J. Branch, M. B. Kelly and D. B. Coon; Committee on Nominations, E. G. Branch, W. F. Morse, William Funk; Committee on Credentials, M. C. Pennell, N. E. Branch, M. A. Branch.

Meeting closed with prayer.

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

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

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

About a hundred and fifty were present Sabbath evening, and enjoyed a sermon by

Elder D. B. Coon, whose text was, "Ye are the salt of the earth." It was a stirring appeal to fill the positions for which we are intended.

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

At 2.30 Sunday the final business session was held. After singing, Elder J. B. Ryan offered prayer. After singing again, the report of Friday's business session was read and approved.

The Committee on Nominations reported as follows: president, Dr. J. C. Branch; vice president, Elder W. F. Morse; secretary, William Funk; treasurer, A. Branch.

Moved and seconded that the report be received and adopted. Motion carried.

The report of the Committee on Resolutions is as follows:

WHEREAS, In these days of world peril our heavenly Father has graciously preserved us and abundantly blessed us, materially and spiritually, therefore,

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

2. *Resolved*, That in view of the great need of the world, and the fact that our Lord has left the advancement of his cause in the hands of his people, we do hereby re-consecrate ourselves to a larger and more devoted service for the bringing of the lost to Christ and to the Sabbath of which he is Lord.

3. *Resolved*, That we as a people, during these days of awful international strife, still affirm our position as a non-combatant people as followers of the King of Peace. That, while in every way we pledge our loyalty to the government under which we live, ever willing to assist it in every way as common patriots except in the bearing of arms, in this we desist, believing as we do that the law of God commands us not to kill our fellow-man.

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

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

WHEREAS, The exigencies of the momentous times in which we live are appealing strongly for a united front on the part of the soldiers of the cross; and

WHEREAS, After careful investigation of the doctrines held by Seventh Day Baptists, and several years of association with them in their religious meetings, we find that their body and

our are essentially one in doctrine and aim; and WHEREAS, It is our firm belief that a complete union and affiliation with the above stated body of believers will result in no loss to ourselves, but will rather provide the possibilities of much mutual gain, and redound to the glory of God and the advancement of his cause, therefore

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

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

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

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

The Committee on Credentials reported as follows:

Elders, James R. Ryan, William Ryan, J. H. Hutchens, J. W. Pruitt, James Davis, D. Paul Zeigler, Dr. J. C. Branch, M. A. Branch, L. J. Branch, M. C. Pennell, W. F. Morse, W. C. Long, George W. Sarber, F. E. Doyle; licensed, Allen Van Noty.

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

Following the business session Elder John Nugent addressed a good audience on the subject of the greatest commandment, Love. It was a sermon that impressed every hearer with the force of its message.

Business session called at 7 o'clock p. m., and received reports from the following delegates: Chauncey Dean, of Mancelona; John Goodin, of West Olive; William Funk, of Bangor; John De Wind, of Jeni-

son. Each gave encouraging reports, all being full of love for the work and a desire to do greater service.

This closed the business sessions of the conference.

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

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

Meeting closed with a song and benediction:  
NETTIE TOWLER,  
Secretary.

### A MOTHER'S PRAYER FOR HER SOLDIER SON

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

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

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

For three long years the men of our allies have battled for us as for their own homes,

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

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

They are thine, created in thy image.

Into them thou hast breathed the breath of life in its largest and divinest sense.

In their sacrifice, offering their lives that others may live, they are following in the footsteps of the Son of God himself who died to make men free from the power of evil. We trust them, O God, to thy infinite love, and to thy ever watchful eye. Hold them as in the hollow of thy hand, for they are doing thy work and fulfilling the teachings of him who spake as never man spake, when he taught that greater love hath no man than that he is willing to lay down his life for others.—*Manufacturer's Record*.

September 22, 1917.

### AUTUMN

What gorgeous apparel, in crimson and gold!  
Quite gay, mother Earth, for a matron so old.  
And yet, all the more do I love you I vow,  
For your beauty and grace, in the dress you wear now.

No one can say "gaudy"; just a rich evening gown,  
To charm all your children of country and town,  
Before you attire in nightslip so white,  
And betake you to rest for the long winter night.

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

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

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

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

## YOUNG PEOPLE'S WORK.

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

### WORTH-WHILE THINGS

PAUL S. BURDICK

Christian Endeavor Topic for Sabbath Day,  
November 10, 1917

#### DAILY READINGS

Sunday—Seeking the Lord (Isa. 40: 25-31)  
Monday—Seeking wisdom (Prov. 2: 1-12)  
Tuesday—Supreme desire (Ps. 63: 1-11)  
Wednesday—Seeking God's will (John 5: 30)  
Thursday—Seeking immortality (Heb. 11: 13, 16)  
Friday—The divine response (Heb. 11: 1-6)  
Sabbath Day—Topic: Seeking worth-while things (Prov. 8: 10-21; Matt. 6: 33)

#### AN ETERNAL SEARCH

Everybody is seeking for something. No one is in a state of absolute quiet unless he is asleep or dead. All our waking hours are given over to an eternal search. Even the village loafer is earnestly desirous of one thing,—rest, comfortable repose. The only trouble with these Rip Van Winkles is that they do not start right. They should start in by working hard,—if repose is their object,—and save enough money to keep them in comfortable ease for the rest of their lives, undisturbed by the scoldings of a petulant wife or the urgent promptings of an empty stomach.

Others show more activity in their search, but no more wisdom in choosing the object of their search. They are like restless waves of the sea, eternally driven by some inward impulse, whither, they know not.

"The absurdity of a miser's life," says Professor Coe, "is that a heart that hungers for God feeds on gold. The tragedy in the life of every voluptuary is that a few drops of pleasure are offered to slake the thirst for eternal things. In fact, in all our strivings for wealth, pleasure, honor, culture, we are really seeking to satisfy a divine craving. The real meaning of everything with which we have to do is God, who is in all and through all. Failing to find him, we lose even ourself."

Yet there are still others who unite a lofty aim with diligence and foresight in seeking for it. Both conditions are necessary; neither can be lacking. The name "Christian Endeavor" stands for this union,

—of the highest possible aim with diligent search for it.

#### WHAT TO SEEK AFTER

It would help you sometime to make out a list of the things men are seeking after, arrange them in the order of their importance, and then determine where your chief aim shall lie. Such a list might read somewhat as follows:

Christian character and service  
A comfortable home life  
Good education  
Health  
Friendships  
Wealth  
Power for its own sake  
Social or political prestige  
Fame

From among these you are bidden to make your choice of your highest aim. See that you choose wisely. You will gain much, too, by choosing immediately. Your life will be made much simpler, and you will save much time and effort, if you choose a high aim early in life and "stick to it." Seek the worth-while things first and the others will, very largely, take care of themselves.

Whenever you find yourself making excuses to avoid doing the Lord's work, watch out. You will nearly always find that you are substituting something less worth while for a thing that is most worth while. You are "too busy"? So was the man who had bought a farm and couldn't come to the marriage feast. Another had to break his new span of oxen. It will "take you away from home and friends"? Christ says, "He that does not love me more than father or mother or brother or sister is not worthy of me."

Seek ye the Lord while he may be found  
Call ye upon him while he is near.

The artist Wilkie visited the Escorial to see Titian's picture of "The Last Supper." An old Jeronimite stood by and said: "I have sat in-sight of that picture nearly three-score years. The visitors have come and looked and wondered and gone off one by one; but these remain—these painted men. They are the true realities; we are but shadows." This is the solemn truth. Titian dies, but his work remains. Influence is immortal. We are but shadows; the sun sets and we are gone; but our works do follow us.—D. J. Burrell, D. D.

### SEMI-ANNUAL MEETING—WESTERN ASSOCIATION

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

#### FRIDAY EVENING

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

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

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

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

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

The meeting closed with song, "God Be With You," and prayer by Rev. J. L. Hull.

#### SABBATH MORNING

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

The service opened with the usual organ voluntary, song and invocation. Psalm 46 was read responsively. The congregation sang "Lord, from Thine Altars." The lesson, Colossians 2: 20—3: 17, was read by President B. C. Davis, of Alfred. Prayer was offered by Rev. W. L. Greene, of Independence. After a song by the congregation, "Lord, in the Morning Thou Shalt Hear," an offering was taken for the Missionary Board, which amounted to \$8.00. While the offering was being taken Miss Ruth Philips sang a solo, "Unless Ye Become as Little Children."

After the offertory and notices the Second Alfred choir sang the anthem, "I Will Arise."

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

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

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

One method of obtaining this glorified life is to be with Jesus. Any occupation, business, or pleasure that you can not take Jesus into will not lead to a glorified life. Another method of obtaining glorification is through self sacrificing service—giving, and giving up. We must give and give up to support the churches and colleges, established by our fathers. We are glorified by supporting and not by merely enjoying these

blessings left us by our fathers. We have learned something of sacrifice in late years through gigantic charities to help the suffering in Europe, but the sacrifice is just begun. There are greatest possibilities for glory in giving up our boys to go out and stand for truth. When Christ is manifested by us, then shall we also be manifested in the Lord.

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

#### SABBATH AFTERNOON

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

After singing "Onward, Christian Soldiers" and "God is Wisdom, God is Love", prayer was offered by President Davis. Lessons from Psalm 85 were presented by John F. Randolph. The first three verses may well express the joy and enthusiasm of the Children of Israel as they return from Babylon to their native land. Here the tone changes to sorrow and depression, as would naturally be the case upon finding their homes destroyed and their temple demolished, and they feel that God is angry with them. But finally comes complete trust, when they can say, "I will hear what God Jehovah will speak."

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

Lessons from Psalm 126 were presented by Professor J. N. Norwood, of Alfred. This chapter shows the Psalmist's confidence in God's willingness to deliver, on account of a former deliverance, probably that of Israel's leaving Babylon. He prays for another deliverance from pending disaster. This may be on account of small numbers, slow progress of reconstruction, or the sins of the people. He prays with confidence and not with the contrast idea which is found in so many of the Old Testament writings. The Psalmist shows an unselfish spirit. He says, "Turn again *our* captivity," no *my* captivity. He shows a community interest.

After this presentation of the lesson the congregation sang "Take the World, but Give Me Jesus."

Rev. W. L. Greene then addressed us on "The Value of the Bible School." The value of the Bible school is determined by the value of the Bible itself. Has the world needed the Bible, does it need the Bible now? History shows that moral advance and spiritual progress have followed the Bible. It has had a profound influence in spiritual progress. Churches have grown from small groups, which were organized as Bible schools.

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

This address was followed by singing "Beautiful Zion, Built Above."

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

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

Dr. Sinclair explained that the churches

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

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

The service was dismissed by Pastor Goff.

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

#### SABBATH EVENING

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

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

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

After the congregation sang "God Will Take Care of You," Paul Burdick read the Scripture lesson, Matthew 11: 25-30. Prayer was offered by Rev. Mr. Loofboro and Rev. W. L. Burdick. A male quartet (Lyn Langworthy, Ira Pierce, Paul Burdick and Milo Palmer) sang "Walking with Thee, My God."

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

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

The quartet sang "Onward and Upward." Bertha Livermore, of Independence, read a paper on wearing the yoke joyfully. Why wear it any other way? A song will make a yoke much lighter. Then we are in partnership with Christ. We have to carry only one half of the load.

Mrs. Bertha Canfield showed by a brief review of Christ's life that he is truly our master, and "ye can not serve two masters."

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

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

#### SUNDAY MORNING

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

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

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

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

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

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

Dr. Walter Burdick, of Little Genesee, and his son Paul sang a duet, "Jesus, Lover of My Soul."

The meeting was dismissed by President Davis.

#### SUNDAY AFTERNOON

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

#### SUNDAY EVENING

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

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

The First Alfred quartet (Messrs. Peters, Pool, Randolph, and Truman) sang "We'll Never Let Our Old Flag Fall." Professor P. E. Titsworth, of Alfred University, de-

livered an address on "What is Patriotism?"

Patriotism is commonly defined as love of one's country. But what is that? It is sometimes the tickling of one's pride, or a love of sport; but the love of one's country should be as a man's love for his family, an opportunity for service and sacrifice.

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

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

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

The orchestra played a medley of patriotic airs.

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

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

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

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

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

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

We have heard thy cry for help, O France,  
We remember our debt to thee;  
We know that but for thy timely aid  
Our country would not be free.

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

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

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

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

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

After singing "The Star Spangled Banner," the program closed with the benediction by Rev. J. L. Hull.

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

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

JOHN FITZ RANDOLPH,  
*Secretary pro tem.*

### THIS IS IMPORTANT

DEAR FRIEND OR FRIENDS:

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

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

For this purpose it has arranged to make the next meeting of the Board, Sunday, November 11, 1917, 10 a. m., a special occasion to consider the matter of a "denominational building," and issues this invita-

tion to all the churches, asking that officially appointed representatives be sent to attend this meeting and to take part in the deliberations. It is hoped that at least one representative business layman will be included in the number. The invitation is also being sent to several individuals, as a personal appeal to them to express their loyal interest in the work of the denomination by attending this meeting.

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

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

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

On behalf of the Board,

EDWIN SHAW,  
*Corresponding Secretary.*

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

Oct. 21, 1917.

### SEMI-ANNUAL MEETING

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

MRS. WALTER BOND,  
*Corresponding Secretary.*

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

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

Kings of bloody stripe, how far  
You have wandered from the star!

—William Henry Hayne, in *December Century*.

## CHILDREN'S PAGE

### LUTHER'S CRADLE HYMN

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

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

### HOW BOOKS MAKE MEN

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

He made up his mind that he would travel some day. He was too poor, so others thought, to crave any such folly and luxury as that, but little by little he got together enough to make a start, with the help of a newspaper man who was willing to let him try to write some letters to his paper. He and two companions took passage on a sailing ship and went abroad. That boy was Bayard Taylor of Kennett, Pennsylvania, and his book, "Views Afoot," was very famous as a travel book years ago. The boy who was a joke to some of his neighbors, because they thought his ideas in those earlier days too visionary, became widely known as a traveler and poet.

A young man was asked to speak at a Sunday-school meeting. He decided to use as an illustration the coral insect, that tiny builder of wonderful structures in the sea. At first he thought he knew something of that insect, but he decided to learn a little more, just to make sure of his facts. Then he found one book after another touching on the subject, until almost before he knew it, he was deep in an interesting piece of research. In after years, when he became famous as a keen-minded and untiring hunter for facts in Bible lands, Henry Clay Trumbull looked back upon his study of

the coral insect as the beginning of his interest in digging for facts. He had no idea what that first bit of independent, close study meant to him while he was working at it, but it was a turning point in his life.

Books, and what you do with books, may easily give the right or the wrong twist to your interests, and perhaps to your whole life. Many of your strongest impressions come from books. In the quiet of your reading time, the printed page seems to speak with authority to you. A book will often influence you more than the words of a friend in conversation. Books have a chance to get right at you, and to carry you along until you think their thoughts, see their visions and imitate their characters. That is why the kind of books that you take into the intimacy of your own mind should be chosen with care. You are not now quite the same boy that you were before you read the latest book that came into your experience. It has made channels in your mind through which the same kind of thoughts will flow again. Tell me what you read, and I will tell you the kind of boy you are, and pretty nearly where you will come out, if you keep on in the present course.

Books can do a lot to make or break you. And how you deal with them makes a difference, too. If you just skim through them and bolt them, as you do the oatmeal, when you think you may be late for school, then you are likely to get your mind into the habit of skimming over other things, and you will lack thoroughness. If you read books that are worth knowing—books of travel, biography, strong poems, good stories, natural science—and mark the points that you like most, talk about them, look them over again, make them your own, then in some degree, you are going to be like those worth-while books, a worth-while fellow.—Philip E. Howard, in *Kings' Treasures*.

"Watch the person who can see no good in others."

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

## SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,  
MILTON, WIS.  
Contributing Editor

### SOMETHING DOING AT VERONA SABBATH SCHOOL

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

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

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

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

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

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

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

### TEEN AGE BANQUET AND RALLY

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

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

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

Song, America.

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

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

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

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

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

On "Why I go to Bible school," Miss Sara Merry, a young lady of teen age, said

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

She closed by giving a toast to the pastors, superintendents and teen-age teachers. Violoncello solo, "Happy Thought"—Rev. W. M. Simpson.

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

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

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

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

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

### LITTLE GENESEE, N. Y.

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

Some of the points of the contest were attendance at Sabbath school and Friday-night prayer meeting, study of the lesson for twenty minutes each week, getting new members, calling on and sending flowers to the sick, and taking Bibles to class. It was

a very interesting contest in which all the class had a part.

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

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

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

L. E. B.

### Lesson VI.—November 10, 1917

NEHEMIAH'S PRAYER.—Nehemiah I: 1-11.

Golden Text.—Whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight. I John 3: 22.

#### DAILY READINGS

Nov. 4—Neh. I: 1-11. Nehemiah's Prayer  
Nov. 5—Num. 14: 11-19. Moses' Prayer  
Nov. 6—2 Sam. 7: 18-29. David's Prayer  
Nov. 7—2 Chron. 20: 5-13. Jehoshaphat's Prayer  
Nov. 8—Isa. 37: 14-20. Hezekiah's Prayer  
Nov. 9—Dan. 9: 4-19. Daniel's Prayer  
Nov. 10—Ps. 132: 1-10. Prayer for Jehovah's Return

(For Lesson Notes, see *Helping Hand*)

Riches I have not sought, and never found,  
And fame has passed me with averted eye;  
In creeks and bays my quiet voyage is bound.  
While the great world without goes surging by.

No withering envy of another's lot,  
Nor nightmare of contention, plagues my rest;  
For me alike what is and what is not,  
Both what I have, and what I lack, are best.  
—J. T. Trowbridge.

### MARY T. GREENE

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## OUR WEEKLY SERMON

### SANCTIFICATION

REV. WARDNER C. TITSWORTH

**Note.**—The following from the pen of the late Rev. Wardner C. Titworth and considered one of the best of his writings appeared in tract form several years ago and has recently been reprinted by the Tract Society. There are ten tracts in this series by the same author, ready for use by any who would like to have them. Mr. Titworth was one of our cleverest, most vigorous writers, practical in his statement of truth, and we trust our readers will enjoy this concise presentation of a question that has troubled many believers.—Editor.

Perhaps no words of the Scriptures better express *Sanctification* than the closing words of Peter's second letter, in which he says: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ;" and the *word* in this passage which best describes it is the word *grow*. Growing in grace and in knowledge of Jesus Christ is sanctification.

Although we all know what growing is, let us recall one thing—it is only a *living* thing that grows. Dead things may be heaped together by some power outside themselves, and thus a thing without life may increase. But a living thing does not increase in size by any power outside of itself, but by the life that is within itself. When a house increases in size you see people at work carrying together the things it is to be made of, but you do not see a boy or a tree grow that way. The life that is in the boy or the tree is the builder by the power which the Creator has given it. Now when one becomes a disciple of Jesus, or a Christian, a life comes into his heart, and the growing of this life is his sanctification. He grows by the developing of his faith in God into doing God's will.

To make this matter plain, let us find an illustration in the culture of fruit trees. A nurseryman can change a tree bearing one kind of apples into a tree bearing any kind of apples he wishes it to bear. And if he has a tree that bears good-for-nothing apples he can so change it that it will bear the very best apples. And he will do it in

this way: He will cut the top of the tree most all off, and in the ends of the limbs he will put some living wood taken from the tree that bears the kind of apples he wishes *this* tree to bear. He can not change a tree from one kind to another by any sort of magic, but he can change a tree by putting the life of another tree into it. A dead graft will make no change, but a living graft will soon grow into a tree-top which will bear the same kind of apples as the tree it was taken from. The living graft just grows with its own life—that is all there is of it. Now see what the nurseryman does. He cuts off the old life and puts in a new life, and that new life has to have time enough and good care enough so that it can make wood and fruit. Two things are necessary you see: time, and the good care which keeps the old growth carefully cut back and the insects that destroy carefully kept off, and then the graft's own life keeps it growing into a beautiful and fruitful tree-top.

When any one gives the confidence of his heart to Jesus, the old life is cut off and a new life is introduced into his heart. Instead of the old life of doing his own will there is now in his heart a new principle of life—trusting God and doing his will. This new principle of life may be a very feeble and faltering trust, but all it wants is two things—time, and that good care of God's Spirit by which the old life is kept back, the old temptations are overcome and the new life is kept on growing in the grace of doing God's will, and the more you grow in knowing Jesus, the more will you see that his grace and excellence was that of obeying the heavenly Father. To grow in his grace and excellence of obeying the heavenly Father is sanctification. Give your faith in Jesus time enough, and let it have enough of good care of God's Spirit and the fruit of your life will be the beautiful fruit of obedience to God. For faith in Jesus is the graft of a new life put right at the source of your life, and, as that graft develops, your life will be Christlike, or as we say, a Christian life.

But maybe it will help us a little to look at the word sanctification in other terms than those we have been using, and we can not do any better than to see what the word itself means. The exact equivalent of to *sanctify* is to *make holy*; and the meaning

of *sanctification* is the process of making holy. But what does *holy* mean? This we can best find out, too, by going back to its origin. Our word *whole*, meaning *sound* or *entire*, has exactly the same origin as *holy*, and hence meant the same thing. Our word *hale*, meaning *healthy*, also has the same origin as *holy*, and originally meant the same thing; and *health* comes from the same origin. Holiness is health. Just think what we mean by health, and then think that holiness is health of life, that the spirit or heart is sound, and you have as nearly the meaning of holiness as you can get it. And just as a man is healthy only when he obeys God's law for his body, a man is holy when he obeys God's law of life, or when he does God's will. A sinner is a very sick man. He has a heart disease which will certainly destroy his life unless there is a change. But when faith in God finds its way to his heart the crisis, the turning-point, of the disease comes and he begins to take the road to health, a new life has taken its start and he begins to get well, healthy, holy, and this getting well, healthy, holy is his sanctification. Selfishness is a bad disease of the heart, and it takes a long time to get up from it. Bad habits and sins are diseases, and no one is sound or holy who indulges them. But we can get well of them. The Bible teaches us that the Spirit of God helps us get well of them; that the Spirit of God sanctifies us. We do not get well at once, but we *grow* well, becoming better and better until we become in full health as children of God. There is an allegory written by one of the most successful writers to young men of his time, which we will reproduce here in our own language. A good man and a bad man died. An attendant angel met each, as he crossed the river of death, to conduct him through his way in the spiritual world. As the bad man began his journey, he was frightened by an awful specter which rose up before him and seemed to stand in his path, and he said to the attendant angel, Let us flee and escape from the spirit that is in our path! But the angel said, Why do you fear? You are only looking on yourself. Give you time enough and that is what you will become. The specter lies in the direction of your life and you can not escape it.

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

### HOME NEWS

MARLBORO, N. J.—The Marlboro Seventh Day Baptist Church is still on the map. The interest in the services of the church and Bible school is good. The Junior Christian Endeavor is a live band of workers under the leadership of Mrs. William R. Lawrence, assisted by the pastor's wife. They secured the Junior Banner at Conference from the Young People's Board for a year.

The Marlboro people know how to surprise their pastor and make his heart glad with their love and kindness. This they did on the 16th of this month. They began to come about 3 o'clock in the afternoon and it wasn't till the third or fourth company came that the pastor found out it was a birthday surprise for him. (They planned to come on his birthday, the 15th, but put it off on account of a funeral.) There were sixty of us when the late arrivals came, but forty-five had their suppers together, the good people having brought their suppers with them. We did not hear any one say it was a pound party or a hen party but found that they had brought a number of hens with feed for many a day, also pounds of flour, sugar, Irish and sweet potatoes, and other things.

A. G. CROFOOT.

Bridgeton, N. J.,  
Oct. 18, 1917.



SALEMVILLE, PA.—This church is several hundred miles from any other church of like faith, and has only been visited three times by any of our pastors in five years. It had a membership of over thirty for many years, until under the labors of H. N. Jordan, D. C. Lippincott and Erlo Sutton the number was increased to forty-eight.

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

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

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

Our quarterly business meeting convened in the evening after the Sabbath; and when

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Theodore L. Gardiner, D. D., Editor  
Lucius P. Burch, Business Manager

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

The pastor had not asked any support for this year, knowing the amount of improvements the church needed. He reached his sixty-first birthday on October 2, and some of the church members proposed getting up a surprise for him. So they soon visited nearly all the members and on Sabbath eve, after Christian Endeavor society was dismissed, the pastor journeyed home as usual not noticing anything unusual until he got home. There were a number of the church members sitting on his porch, and soon more arrived, and they began to pile up some groceries upon the table. The pastor began to think it was likely to be a pound sociable. There was about \$3.50 worth of groceries, etc. Then Brother A. D. Wolfe appeared and counted down \$33.70 in cash, which was certainly a surprise. This reminded the pastor of the words of Azariah to Hezekiah, 2 Chronicles 31: 5-12. This leaves us all in good courage, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ (Titus 2: 13).

J. S. KAGARISE.

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

NOVEMBER 10th, 1917

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Plainfield, N. J.

# The Sabbath Recorder

Young men [in the church] need a virile type of thinking, an upright, downright mode of address, a power to strip off the husk and get at the kernel, and a practical type of religion which insists on going about to do good. They need above all to learn by doing, to be set at work for the kingdom of God. We shall hold them, not by what we do for them, but by what we enable them to do. They covet above all else a sphere of action, a chance to do things that seem worth while. If they do not go to church, it is not always because of antipathy to Christian faith, but frequently because they believe nothing very important is being done there. They will not attend church simply to pay compliments to religion. They will not be allured by effusive greetings in the vestibule, or disguised opera in the choir, or processions and vestments and genuflections. They will be allured and held and educated by an opportunity to engage in great Christian enterprise under wise and effective leadership.—President W. H. P. Faunce.

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