

New Sabbath Hymn

By MARY A. STILLMAN

THIS new hymn by Miss Mary A. Stillman has been published by the American Sabbath Tract Society, and is printed on good quality of magazine paper in a size suitable to paste into your hymn books. This hymn, "Sabbath Eve," or the companion hymn, "The Sabbath" by Miss Stillman, can be obtained ready for mounting in hymn books for 85 cents for the first hundred of each, and 15 cents for each additional hundred.

Mary Alice Stillman **SABBATH EVE** James Stillman



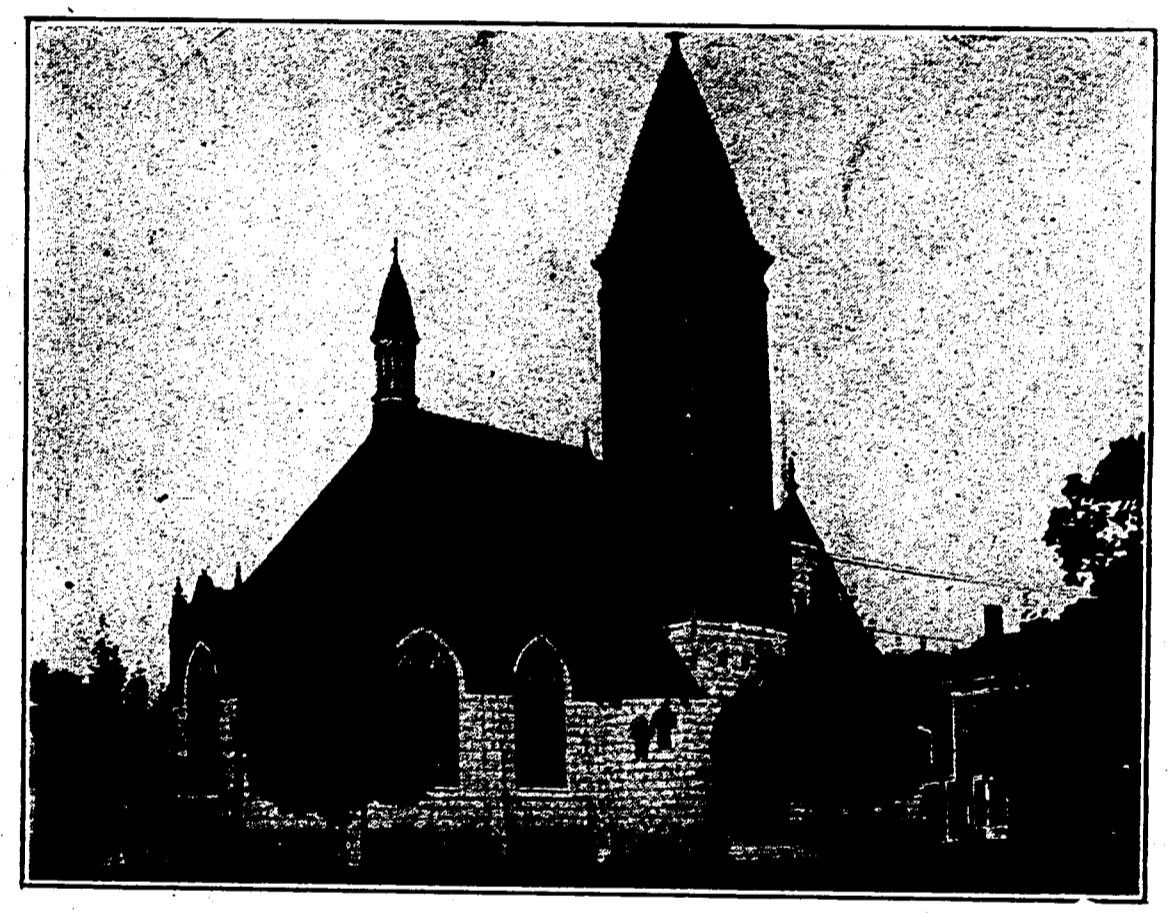
Now our weekly toil is ended;
Shades of evening drawing nigh,
Falling like a benediction
From the altar of the sky,
Bring the Sabbath, blessed Sabbath,
Precious gift from God on high.

Let us lay aside each burden,
Put all thought of care away.
We may claim a Father's blessing
When His children meet to pray
On the Sabbath, blessed Sabbath,
Sacred and most holy day.

Father, grant us now Thy favor,
Keep us safe throughout the night;
May we feel Thy presence near us
When we waken with the light,
On the Sabbath, blessed Sabbath,
Day most precious in Thy sight.

Address the
American Sabbath Tract Society
Babcock Building **Plainfield, New Jersey**

The Sabbath Recorder



PLAINFIELD SEVENTH DAY BAPTIST CHURCH

—CONTENTS—

Editorial. —General Conferences at Plainfield—Introductory Notes.—Ideal Surroundings for Conference.—Gathering of Conference.—The Young People's Hour.—Corresponding Secretary's Report.—Report of the Memorial Board.—On Corrections for Historical Volumes.—Report of Federal Council Commission.—Greetings From German Seventh Day Baptists.—A Full Day.—A Visit From Charles S. Macfarland.—The Church and the War.—Conference Spirit.—Thursday at Conference.—Historical Society's Program.—Other New Faces in Our Conference.—Arrival of Miss Sinclair.—Patriotic Addresses.—Vesper Services Popular.—Early Prayer Meetings.—Conference Communion Service.—Regarding the Publishing House.—The Next Conference and Its Officers.—College Rallies at Dining Tables.—An Excellent Session of the Woman's Board.—Sabbath Services.—Good Program by the Education Society.—Items of Interest.—Autobiography of Rev. George Seeley 257-265	Report of the Delegates to the Federal Council, Churches of Christ in America 266
Report of the Commission of the Executive Committee of Conference.. 269	The Reformation 270
Woman's Work. —Report of the Woman's Board.—Conference Notes.. 271-274	Program of Southwestern Association 274
A Brief Autobiography..... 275	Salem College Notes..... 282
Young People's Work. —Are You a "Yes-But"?—Young People's Board Meeting 283	Our Weekly Sermon 285-287
Sabbath School Board Annual Meeting.—Lesson for September 8, 1917 287	Marriages 287
Deaths 287	Home News 288

The Sabbath Recorder

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WHOLE NO. 3,782

General Conferences At Plainfield
Introductory Notes

In 1843, the Plainfield Church entertained its first General Conference. This church was then but five years old, as it was organized in 1838. Most of its fifty-seven constituent members came from the old Piscataway Church near New Market, N. J. David Dunn was moderator on this occasion, and Rev. Thomas B. Brown preached the annual sermon. The Conference decided to send an address to the people of the Baptist Denomination urging them to examine the Sabbath question as one of great importance to man's spiritual life. A day of fasting and prayer was recommended, that God might plead his holy cause, and friendly correspondence between our churches in America and in London was urged. There was an encouraging report on the state of religion. The number of delegates present is not recorded. In this Conference year the American Sabbath Tract Society was organized.

The second Conference held in Plainfield was in 1852, with Rev. James Bailey as moderator. Rev. Nathan V. Hull preached the introductory sermon. Ninety-seven delegates from "twenty-one churches and the Central Association" were in attendance, and "long and warm discussions" were held upon the importance of all the churches belonging to some association; upon collecting documents for the Publishing Society; upon prohibition of the liquor traffic; the need of a new English Bible; the importance of a year book; better Sabbath observance; and the good work being done by the Missionary Society.

It was twenty-six years before another General Conference came to Plainfield, 1878. Rev. William C. Whitford was moderator and preached the annual sermon. To this gathering forty-three churches sent one hundred and seventy-two delegates, and a delegate, Elder J. H. Waggoner, was welcomed from the Seventh Day Adventist Denomination. Important questions as to the need of greater

unity of faith and action in view of our scattered condition as a people occupied the attention of the Conference, as did also the question of curtailing the business portion of Conference in order to give more time for other exercises. Hon. Horatio Gates Jones gave an interesting account of his efforts in the Pennsylvania Legislature to secure full religious liberty in his State. So many churches, especially the smaller ones, failed to report, that Conference expressed the conviction that our people were seriously lacking in a sense of individual responsibility.

Again, in 1895, Plainfield enjoyed a General Conference, composed of two hundred and seventy delegates representing fifty-five churches. Dr. Lewis was pastor, and Hon. George H. Utter was president and delivered the annual address. Ninety-four churches sent reports showing that thirteen of them had enjoyed revivals and that great harmony prevailed. There was a spirit of forward looking and an earnest desire for a forward movement. Christian Endeavor, home life, temperance, our schools, interest in lone Sabbath-keepers, and in those of our people in various States suffering from unjust Sunday laws, stirred the hearts and minds of the delegates in several live sessions of this Conference. The Missionary Board was advised to send help, if possible, to Mill Yard Church in London, England. The question of harmful amusements was considered and the churches were warned "against becoming lovers of pleasure more than lovers of God." Systematic benevolence with the envelope system was earnestly recommended to all the churches, and arrangements were made for a denominational exhibit in the exposition at Atlanta, Ga. In this Conference a committee was appointed to consider the question of a popular denominational history, and a forward movement was inaugurated in the matter of Sabbath reform by recommending that the Tract Board call Dr. A. H. Lewis to "devote the rest of his active life to this special and important work."

Now after twenty-two years another General Conference has come to Plainfield. Some four hundred names had been sent on by those expecting to attend, and for weeks the church committees had been busy preparing for the convocation. The last prayer meeting before Conference was one of the best we have seen in Plainfield. After many days of labor and careful planning for the meetings and for the entertainment of guests, members of the various committees showed that their labors of love had prepared them for a blessing, and the prayers and testimonies of this meeting will not soon be forgotten.

The spirit of the morning service in Plainfield on the Sabbath before Conference gave assurance and strength to all who were present. When the announcement was made that nearly four hundred had indicated their purpose to attend Conference and that sixty or seventy of these were as yet unprovided for, and an invitation was given for all who could make room for more than they had already promised to take to come forward and help the committee solve the problem, it was worth while to see how the people responded. For nearly an hour the crowd of earnest, happy faces around the committee table ready to double their number of guests if need be in order to accommodate all comers was a scene most gratifying and encouraging.

To those who remember the Conference held here twenty-two years ago many changes must have been apparent on attending this one. Some of these changes will always bring sad memories while others will be regarded with pleasure whenever recalled. Several of the largest homes open to delegates twenty-two years ago have gone out of our hands and those who occupied them have passed to the better land. On the other hand modest homes have been established, which, though they may not be as commodious, are just as ready to extend Christian hospitality.

Printed with the Conference program was a directory in which was given the names of the chairmen of all committees having to do with matters of entertainment, and the room in which each could be found. In this directory guests were

told where to go for registration and assignment of homes for Conference week. An information bureau with telephone service, a special Conference postoffice, a checking room for articles any one might wish to leave in safe-keeping, a children's playroom where little ones could be cared for while their mothers enjoyed the meetings, rest rooms, writing and reading rooms, a silent room for any desiring perfect quiet, a dining room capable of seating over three hundred at once, and the auditorium with seating capacity for eleven hundred persons—all these and other accommodations were found in the one cool, restful high school building.

Several rooms on the second floor were devoted to exhibits pertaining to our work and to denominational history. The Tract Board's room, for instance, was well filled with samples of all our publications taken from the denominational files, pictures of those who had labored for the Master in years gone by and had gone to their reward, samples of fine printing done by the publishing house, pictures of historic places and of Conference groups taken at various denominational gatherings, and, last but not least, cuts showing the elevation and floors of what would make an ideal publishing house and denominational headquarters such as we as a people would be proud of, and which is so greatly needed.

Rooms were assigned to the Missionary Board, Woman's Board, and Young People's Board for similar uses. In the Young People's exhibit were many choice and helpful books which some of the societies had found interesting and which were recommended to all. The young people manifested considerable interest in these things. We can not describe all the exhibits but feel sure that pleasant memories of this Conference will be connected with the exhibition rooms.

Ideal Surroundings The city of Plainfield **For Conference** is situated twenty-four miles from New York City, on the Central Railroad of New Jersey. Over the same tracks run all trains of the Baltimore and Ohio Railroad and of the Philadelphia and Reading. It stands on a beautiful "overwash plain" formed by the waters of the glacial period, 125 feet above sea level, and has the Watchung

mountain range on the north and west, and the moraine hills, or Netherwood Heights, on the east. The deep layer of gravel and sand comprising the plain make such a perfect filter for the under waters, some sixty feet below the surface, from which Plainfield's supply is pumped, that the city has not only the best of water, but dry cellars and basements—ideal conditions for healthful homes.

Plainfield is a city of homes and churches. It has been called the place where New York comes out to sleep. Between two and three thousand commuters go and come daily between this city and the great metropolis. Splendid roads give ample opportunity for enjoyable rides in the surrounding country, and the shaded streets and avenues of the city, and the park by the building in which Conference was held, afforded our visitors excellent opportunities for outdoor enjoyment between meetings. Just across the little park, only a few steps away, was the Plainfield public library with its Carnegie annex, in which were to be found all the papers and magazines of the day. The trolley line running right by the high school building, with cars either way every fifteen minutes, made going and coming easy.

Gathering of Conference By 9.30 on Tuesday morning, August 21, the delegates began to gather at the high school for the one hundred and fifth session of the General Conference. By 10 o'clock the hum of voices in the halls could be heard several rods from the doors, and one saw at once that the social part of Conference had already begun. Owing to delay and the failure of his train to make proper connection the president was an hour late, and the announcement was made that Conference would open at 11 o'clock. The hour was by no means lost, for the people improved it well in renewing old acquaintances and making new ones.

At 11.10 the choir began the service of song, and after prayer by Dean Arthur E. Main, the president, Rev. George B. Shaw, announced the Conference in session. Then followed the welcome by Pastor James L. Skaggs and the president's annual address, both of which appeared in the SABBATH RECORDER of last week.

The report of the Conference Commission of the Executive Committee, published elsewhere in this RECORDER, was referred to the Committee on Denominational Activities. Important questions are involved in this report, in which every reader ought to take an interest. Read it carefully.

The plan for feeding the people was ideal. The gymnasium made a light airy dining hall, and the service was excellent. The food was good and everybody seemed well pleased. Two hundred and twenty-four persons took dinner on the first day and two hundred and thirty-two were provided with supper.

The Young People's Hour While Brother Royal R. Thorngate will give our readers the things of interest in the Young People's Hour at Conference, there were two or three little points brought out in the reports which we wish to notice here. Of the sixty-six Endeavor societies upon whom apportionments were made, sixteen fell short of raising their share—some of them, far short; fourteen just met their apportionment and no more; eleven societies overran the amounts allotted to them, and twenty-five societies paid nothing whatever. One hundred and sixty-seven new members were reported, one hundred and nineteen new Quiet Hour members, and thirty-three additions to the Tenth Legion. Everybody enjoyed the song by Rev. Edgar D. Van Horn and Rev. Jesse Hutchins, accompanied by the guitar. "He walks with me and talks with me."

Corresponding Secretary's Report The resignation of Rev. Henry N. Jordan made necessary a change of corresponding secretaries near the close of the year. Mr. Grant Davis, of Milton, Wis., took up the work laid down by Brother Jordan. The latter recommended the appointment of a layman and some arrangement by which clerical help could be provided, since the work is too great for a pastor to do whose attention and service are needed by his church. The report showed a church membership of 8,162, a net gain of 47. For all expenses at home and abroad, including

church work. \$66,260.55 was raised by the people during the Conference year. Seven pastors receive \$1,000 or more, twenty receive \$600 and more but less than \$1,000, while forty churches have no pastors or pay less than \$600.

Report of the Memorial Board The report of the Memorial Board will fill sixty-eight pages of the *Year Book*. It states how the \$541,512.82 Memorial Fund is cared for, and for what purposes the income is used. This report from year to year shows, more than any other, what help comes to our cause from the gifts of those who have passed on to their reward. We give here only the brief statement of the secretary, and leave our readers to study the financial part when they receive the *Year Book*.

Your Board of Trustees have the honor to report on their work for the past year as follows:

The Fund has had constant and careful supervision during the year, and every effort made to invest the corpus of the Fund as completely and profitably as possible, but because of the state of war which exists and the extreme high cost of building there has not been a brisk demand for prime loans.

The total endowment funds now in the hands of the Trustees as of May 31, 1917, amount to \$541,512.82 on which we made \$28,060.65 gross earnings.

While not actively soliciting funds, the Board gladly accept the trusts for the benefit of the Seventh Day Baptist Denomination placed in their hands, and endeavor to give all funds equal attention.

The Board is incorporated to care for property, real and personal bequeathed by will or transferred to it by gift. The Act of Incorporation approved March 21, 1874, and the special act concerning corporations approved April 28, 1905, together with our By-Laws are appended hereto, also a blank form of bequest.

A full detailed report of the Treasurer, duly approved and audited, together with a complete list of securities with information concerning same is submitted for your careful perusal.

The terms of William C. Hubbard, Clarence W. Spicer and Frank J. Hubbard, all of Plainfield, N. J., expire this year.

The other members of the Board are Henry M. Maxson, President, William M. Stillman, Vice President, Joseph A. Hubbard, Treasurer, and Orra S. Rogers, Holly W. Maxson, and Edward E. Whitford.

Respectfully submitted on behalf of the Board, and approved by them this eighth day of July, nineteen hundred and seventeen.

WILLIAM C. HUBBARD,
Secretary.

On Corrections for Historical Volumes The Committee on Corrections for the Historical Volumes reported that material for such corrections keep coming in, and stated that when the corrections are all arranged they will be reported in the SABBATH RECORDER.

Report of Federal Council Commission Rev. A. J. C. Bond presented a full report of the commission from our Conference to the Federal Council of Churches held in St. Louis. This report was listened to with much interest and our readers will find it on another page of this paper.

Greetings From German Seventh Day Baptists After the Sabbath School Board's program on the first evening of Conference. Rev. Samuel G. Zerfass, of Ephrata, Pa., brought greetings from his people and told how he had been helped by our denominational papers and by the visits made to their annual meetings by representatives of the Tract Society. Brother Zerfass made the opening prayer of the evening session, and the audience was delighted with his address at the close. He was much interested in the Conference and expressed the hope that some such meeting might sometime be held with his people.

A Full Day With a 6 o'clock prayer meeting at the church, a 9 o'clock meeting at the high school, and a full program until 12:30, the forenoon of Wednesday was well filled with work. At 10 o'clock there were two meetings, Conference proper and a children's meeting in the old gymnasium.

One feature of the forenoon meeting was a brief discussion of the report of the Young People's Board. The work of the young people was approved, and the suggestion was made that the board's interests be more fully laid before the denomination in the SABBATH RECORDER throughout the year. In the afternoon every moment was well improved until 4 o'clock, and a vesper service was held at 5 o'clock in one of the city churches, conducted by Arthur L. Titsworth, who for thirty-five years has

been that church's organist. The main program was by the Missionary Board. This will be given in our Missionary Number.

A Visit From Charles S. Macfarland A marked feature of the morning session was a short visit from Rev. Charles S. Macfarland, secretary of the Federal Council, who dropped in just before the meeting closed. He had met with an accident which necessitated his using crutches, so he could not go on the rostrum, but sitting on the table in front, he greatly interested the audience for nearly thirty minutes, at the expiration of which time he was obliged to leave. He spoke of pleasant memories of his visit to our Conference at Brookfield, and said that as a servant of thirty denominations he is trying to help them all. He told how, recently, on seeing the sign over the door of a certain saloon he paused abruptly and said to his friend, "That's me!" His friend, surprised, stopped to read these words, "John O'Brian, blender of spirits," and caught Secretary Macfarland's meaning.

After a brief review of the good work being done by the Council and its commissions in relieving suffering caused by war, in training women to go to Europe to help in re-establishing the homes made desolate, and after a beautiful reference to the work and spirit of our own leader and representative in Holland, Secretary Macfarland made a strong plea for all peoples to be loyal now to their Council, which needs the help of every Christian denomination. This is no time to raise questions of difference with the world suffering for the united efforts of all who desire to relieve suffering and to hasten the return of peace. This is a time for every church to do its best to keep Christian civilization from being drawn into the vortex of ruin; a time to stifle hatred instead of stifling justice. It is no time to tie the hands of the Federal Council by division and discord, but it is a time to go forward.

If thirty Christian bodies having wide differences of belief are going to wait until all their differences are settled before uniting for the sake of human betterment upon things whereon they do agree, when will the needy world be helped?

The Church And the War Wednesday evening was given to the theme, "The Church and the War," with three addresses as follows: "The War and Church Finances," Walton H. Ingham; "The War and Moral and Spiritual Problems," President Boothe C. Davis; "The War and the Sabbath," Edward E. Whitford. These three addresses we hope to give our readers in a single issue of the SABBATH RECORDER.

Conference Spirit The second day of Conference showed a gain in both interest and numbers. A deeper sense, too, of the real import of this annual gathering seemed to pervade the meeting. Visitors had come to feel at home in their new surroundings, committees were getting down to work, the restaurant had proved its ability to feed the people in a most satisfactory manner, and the young people and the Boy Scouts, serving tables and helping wherever they could be of service, had shown how important their work is to the welfare of the people in Conference. Those who labor day after day in the local church to prepare for a coming Conference, and those who toil every hour during Conference week to make those in attendance comfortable, are all serving the Master and doing their bit for the kingdom of God.

Thursday at Conference Thursday was Tract Society and Sabbath School day. The reports of this day will appear in the Tract Society number of the RECORDER. The morning was cool and cloudy and people enjoyed the breezes coming in from the ocean.

From 9 to 10 o'clock the report of the Sabbath School Board was carefully considered. Much interest was shown in the matter of graded lessons and helps for Bible study. The result of the discussion will be seen in the report of the Committee on Denominational Activities.

When the Tract Society's Number appears our people will see that vital and important matters were presented in this session. There was much interest manifested in the report of the Tract Board, and we trust that there will be a deep interest among all the people when they read this number.

Historical Society's Program The Historical Society furnished a most interesting program on Thursday evening. We shall give our readers the addresses presented there in future issues of the RECORDER, and can write only a word of hearty approval of the work of that evening. President Corliss Randolph presided, and after referring to the interesting exhibits of the society in one room of the building and the object sought by the Historical Society, he introduced Mr. Julius F. Sachse, Litt. D., of Philadelphia, who read a paper on "Martin Luther and the Reformation." Mr. Sachse is not one of our people, but for many years RECORDER readers have been familiar with his name, owing to his interest in Seventh Day Baptist history. He has written extensively on German Seventh Day Baptist history, and when the Shiloh and New Market churches were fighting to save their valuable interests in the old Seventh Day Baptist burial ground in the heart of Philadelphia, Mr. Sachse rendered excellent service by which they were helped to secure their rights. The valuable old books of history recently purchased by the Historical Society were obtained from this brother. At the close of his address Brother Sachse presented to the Historical Society a valuable copy of the first Bible printed in a European language in the New World. This Bible of 1,300 pages is in an excellent state of preservation. The first edition was printed in 1742 by the German Seventh Day Baptists, on the old hand press at Ephrata, Pa. In Mr. Sachse's address, when published, will be found a more complete description of this work. Brother Randolph received the gift in behalf of the society and responded with appropriate words of appreciation.

The other two papers given on this occasion were by President Clark, of Salem College, and Professor Nelson Norwood, of Alfred University, which papers our readers will enjoy when they are published. Brother Randolph, too, will furnish in due time his address on the history of Mill Yard Church in London.

Other New Faces In Our Conference Several persons were welcomed to this Conference whose faces have not been seen in previous Conferences or who have not been in attendance more

than once. Rev. Samuel G. Zerfass, pastor of the German Seventh Day Baptist Church of Ephrata, Pa., chaplain of the last legislature of his State, spent a little time with us on the first day of Conference, and his nephew, Joseph C. Zerfass, and Miss Katie Waid, a gifted teacher of the Ephrata Church, were with us throughout the meetings.

From Snow Hill Church came Rev. John Pentz, bishop of the German Seventh Day Baptists, who took part in our services.

Rev. William Clayton, pastor of the Syracuse (N. Y.) Church, was with us for the first time. Our readers will remember his letter in the RECORDER, written at the time when he was finding a new church home among Seventh Day Baptists. Then Rev. George C. Tenney, of Battle Creek, Mich., chaplain of the Sanitarium, who recently united with our church in Battle Creek, enjoyed his first Conference with us. Only last year he wrote to the RECORDER, telling of his pleasure on finding a church home among us. To these names we are glad to add that of Rev. George E. Fifield, of Chicago, who is acting as pastor of our church in that city and who also came to Conference for the first time. All these friends we were most glad to welcome and greatly enjoyed their presence with us.

Arrival of Miss Sinclair For several days Secretary Shaw had been looking for the arrival of Miss Bessie Sinclair from Europe, on her way to China to re-enforce the Lieu-oo Mission. Letters concerning her coming had been censored, and as she had not been allowed to tell from what port she was sailing we could not know just when to expect her. On Friday morning, a little before noon, a telegram from New York harbor brought the news that her ship had reached port and that she would soon be with us. At seven minutes before time for noon adjournment she was led out upon the platform by Dr. Grace Crandall, whereupon the congregation saluted her with applause and by standing. In just a few words Dr. Sinclair told how glad she was to be again in her native land and under the Stars and Stripes.

Patriotic Addresses The spirit of patriotism was marked in the various sessions of this Conference. Beginning with the three addresses on Wed-

nesday evening on the general theme, "The Church and the War," we had something pertaining to the war and the spirit in which we should meet its problems in the address of Rev. William C. Whitford in the Education Society's program; in the sermon Sabbath morning by Rev. Lester C. Randolph; in the address of Hon. Samuel H. Davis on "The American Flag and the Banner of Prince Immanuel"; and in the address of Rev. Clayton A. Burdick on "Education for Christian Citizenship."

Vesper Services Popular Many people prized the vesper services each day, and when we remember how completely all the time was occupied with the business meetings of Conference and the various boards, we are impressed with the fitness of these vesper services that took people several blocks away to the church to enjoy the quiet, worshipful influences of song and prayer. When Brother George C. Tenney, of Battle Creek, reached the church to lead the vesper service on Sabbath afternoon, he was surprised to find a crowded house. Many were the good words spoken for these meetings.

Early Prayer Meetings We could not attend the 6 o'clock morning meetings led by such men as James H. Hurley, Edgar D. Van Horn, John T. Davis, Eli F. Loofboro and Leslie O. Greene; but we understood that those who could attend these early services found them little pentecosts. We believe that much of the uplift in spiritual things to result from this Conference will be due to the prayer meetings with which each day began.

Conference Communion Service At 9 o'clock on Sabbath morning, a good audience assembled in the church for the service of the holy communion. The editor of the SABBATH RECORDER, assisted by Dean Arthur E. Main, conducted the services. Thomas H. Tomlinson, as senior deacon, had appointed brethren from the various associations to serve the people. The remarks of Dean Main in regard to his having come to regard the communion service as one of the most important services of the church were called "golden" by some

who heard them. One thing that makes Conference communions appropriate and helpful is the opportunity they afford for lone Sabbath-keepers and those who seldom attend our meetings to enjoy the blessings that come from such services.

Regarding the Publishing House Our readers will be looking for the report of the Tract Board on the question of a denominational home and publishing house, submitted to it last year by Conference. Great care had been taken to investigate the matter and to prepare a report for this Conference. Drafts and plans representing the board's idea of our needs in this line were offered for the investigation of all present, and a comprehensive report was presented on Tract Society day. This report received careful consideration at two hearings in the Committee on Denominational Activities. Our readers will be interested in seeing the cuts of the said plans and the recommendation of Conference in our Tract Society Number when it comes. Two things that impressed us in the committee meetings were the large number there who were interested in the subject and the splendid Christian spirit that prevailed. There seemed to be but one opinion as to our great need of a denominational home and publishing house, and we saw no one who did not entertain the hope that our people will soon respond and build a home worthy of our great cause.

The Next Conference And Its Officers The next General Conference will be with the church at Nortonville, Kan., with Frank J. Hubbard, of Plainfield, N. J., president. Rev. Earl P. Saunders as secretary, and Rev. William C. Whitford, of Alfred, N. Y., as treasurer, were both re-elected. The new corresponding secretary is Rev. Alva L. Davis, of North Loup, Neb. Rev. Edgar D. Van Horn was elected president of the Young People's Board.

College Rallies At Dining Tables On three days of Conference there were college rallies in the dining hall. On Thursday all students or ex-students of Salem College were invited to assemble, march into the dining room and

occupy reserved tables together. There was a large company led by President Charles B. Clark and ex-President Gardiner. They marched in singing and the noon hour was enlivened by college songs, "The West Virginia Hills," and college and class yells. Everybody enjoyed it. The next day was Alfred's rally day, and a much larger company entertained us in a similar manner during the dinner hour. Then came Milton College with a large company, notwithstanding the great distance between that college and the place where Conference was held.

All these rallies were greatly enjoyed, and we were pleased with the kindly expression of feeling on the part of each company for the welfare of all the schools alike.

**An Excellent Session
Of the Woman's Board**

On the evening after the Sabbath, the Woman's Board gave a most excellent program. While it is expected that the women themselves will furnish a full account of this session, we nevertheless desire to make note of it here. Aside from the regular reports, there was given a set of historical tableaux prepared by Mrs. Edward Whitford, of New York City, in which all present were deeply interested as was shown by the many encores. These tableaux represented different stages in the work of our China Mission, from the sailing of Solomon Carpenter and Nathan Wardner with their wives for China, to the present time. Some humorous phases of work in the schools and medical missions were illustrated. We know you will enjoy the story of this session when it appears in Woman's Work of the RECORDER. The offering for the Woman's Board was \$73.00.

Sabbath Services We can not give here full reports of the Sabbath morning sermon by Rev. Lester C. Randolph or of the patriotic address of Hon. Samuel H. Davis in the afternoon. But we do hope to give our readers the substance of them in a later issue of the RECORDER. The audience was large and in this session we think the high-water mark of this Conference was reached.

The offering in this service amounted to \$200.00.

**Good Program by
The Education Society** It seemed to me that the Education Society's program was unusually good this year. The names of Whitford, Main, Titsworth, Clark, Burdick, Bond, and Inglis, all on this program, indicate to our readers something of its strength. Most of the good things offered will be given our readers in due time.

Items of Interest Friday afternoon of Conference week was given to recreation preparatory to the coming Sabbath. A general invitation was extended to all who would enjoy a visit to the well-known Washington Rock, about three miles from Plainfield on the Watchung Mountains, to assemble at the high school at 1.45 for an excursion to that spot. The available automobiles of our people and of the visitors were pressed into service and almost the entire company made the trip. Those who could not find room in the autos went to Dunellen by trolley and were carried from there up the mountain in autos that returned for them; thus a great company gathered at this historic rock from which Washington watched the movements of the British in the Revolutionary War.

You do not need to be told that the friends from far and near greatly enjoyed this outing and improved well the opportunity for better acquaintance. They all returned for supper at the high school, and prayer meeting time found most of them rested, refreshed, and better prepared to enjoy the Sabbath.

The dining service for Conference was excellent. Dinners and suppers were served with dispatch, volunteers for waiters worked well together, and the system arranged by the local committee was fully carried out. During the six days about 4,000 meals were served. There were nearly fifty persons who volunteered to wait on tables and help in the work. Thirty-six of these were from other churches in the denomination.

At the opening of the closing session of Conference a large chorus, composed of the workers who had been busy on entertainment committees during the meetings, gathered around the piano and made the

auditorium ring with this original song by Mrs. Sarah Wardner, sung to the tune, "Marching Through Georgia."

Plainfield's Farewell to Conference

Sing a song of Conference,
Of friends from far and near,
Gladdening our city
With smiles and words of cheer;
Making firmer, stronger,
Our love for those so dear
Gathered with us in Plainfield.

Chorus:

O friends, dear friends,
We gladly greet you here;
We give to all a welcome most sincere.
Now the hour of parting is surely drawing near,
But keep a kind thought for Plainfield.

College boys and college girls
From East and South and West,
Sure your jolly music is better than the best.
Come again and waken us
Without too long a rest—
Always you're welcome in Plainfield.

Presidents and preachers,
Woman's Board and all,
Don't forget the festal boards
Within the dining hall;
Remember there's a welcome
Awaiting each and all,
Who may return to Plainfield.

This called forth an enthusiastic encore to which the singers responded. Everything now indicated that the time of departure was near. Dining tables were being stripped, dishes were being put away, the exhibits in the various rooms that had attracted much attention were being removed, the Conference postoffice was closed, committee rooms were empty and parting words were being spoken.

The closing sermon by Rev. Alva L. Davis on the joy of Christian service was soon over and closing time was just at hand.

Before the closing words were spoken, the president of Conference called Miss Bessie Sinclair to the platform and in a few words introduced her as one to be set apart for missionary service in China. In well-chosen words Secretary Edwin Shaw told of Miss Sinclair's long cherished desire to devote her life to foreign mission work, and she followed with brief remarks upon her experience, after which Rev. Theodore L. Gardiner made the consecrating prayer. Dr. Grace Crandall and Rev.

J. W. Crofoot and wife of the China Mission were with Dr. Sinclair, and the officials of the Missionary Board present joined in the ceremony.

The president then called Frank J. Hubbard, president elect, to the platform, and surrounded by members of the commission of the Executive Committee of Conference, delivered to him the gavel and pledged the support of the members of the commission in his work.

**Autobiography of
Rev. George Seeley** Many of our readers will enjoy the interesting autobiography of our aged brother, Rev. George Seeley, in this RECORDER. Brother Seeley has been for several years a lone Sabbath-keeper in the employ of the American Sabbath Tract Society for the distribution of Sabbath literature. The churches with which he labored while pastor among our people have pleasant memories of this consecrated brother. He is lonely in his old age and would prize a letter now and then from friends of his own faith.

The story of his conversion to the Sabbath truth is deeply interesting. He had been a successful minister among the Baptists, and for years never doubted the sacredness of Sunday. His conversion was not the result of argument, but the outcome of a question asked by a young man,—"Why do you keep Sunday?" Somehow he felt that his reply, "Because Christ rose on Sunday," was not well founded in Scripture, and his conscience was troubled. For six years he struggled with the problem and when he finally yielded, his experience was almost, if not quite, as joyful as that attending his first conversion, so great was the peace that flooded his soul. This has been the experience of many who have accepted the Sabbath of Christ and given up the day originally devoted to sun worship. "Great peace have they that love thy law." The promise of God has been fulfilled in the case of this loyal, devoted brother.

Happy and strong and brave shall we be—able to endure all things, and do all things—if we believe that every day, every hour, every moment, of our life is in His hands.—*Henry van Dyke.*

REPORT OF THE DELEGATES TO THE FEDERAL COUNCIL, CHURCHES OF CHRIST IN AMERICA

We, the members of the Federal Council of the Churches of Christ in America, elected one year ago, have to report that two sessions of the Council have been held within the present Conference year. The regular quadrennial meeting in St. Louis in December and a special war session in Washington in May.

Pastor Randolph was unable to attend either session, and President Davis was not present at Washington. Secretary Shaw attended both meetings and was accepted as an alternate for the regularly appointed member. Brother W. C. Hubbard, a member of the Executive Committee of the Council, attended the meeting at Washington. There were therefore four members of the denomination present at each session.

The meeting at St. Louis concerned itself chiefly with reports from various commissions on the work of the preceding four years, and with plans for the next quadrennium. There was also a report from what was called the Committee of Fifteen which had been appointed by the Executive Committee one year before to review the work of the Council and to make an appraisal, including recommendations of changes in policy where the committee thought wise.

The Committee of Fifteen, which had one Seventh Day Baptist member, had made a study of the work of the Council through its literature furnished the members of the committee by the secretary of the Council, and had met in New York in September to formulate its report.

It was an interesting coincidence, if indeed it was a mere coincidence—certainly it had not been planned by human mind—that the member of the Committee of Fifteen from the Seventh Day Baptists was chairman of the sub-committee to make report on the future status of commissions in the Council. It had been suggested that certain commissions be discontinued, and that others be added or combined. Among other things growing out of the general discussion was the recommendation that the Commission on Sunday Observance and on Family Life be discontinued as commissions, and that committees be appointed to

take their place, the committees, of course, not having their own executive organization as have commissions.

The chairman of the sub-committee suggested that they be combined in one commission to be known as the Commission on Family Life and Religious Rest Day. This was readily agreed to by the other members of the committee. Dr. Graham Taylor said, "Sunday observance sounds too ritualistic, and besides, the new designation will be satisfactory to our Seventh Day Baptist brethren." He made the statement not knowing that a member of that denomination was represented on the committee. We believe this was another evidence of the value of our membership in the Council. We are known to have a position on the Sabbath question, and that position is respected and given consideration. In accordance with this recommendation, followed by the endorsement of the Business Committee, the matter was voted by the Council and it has a committee on Family Life and Religious Rest Day.

The minutes of the meeting in St. Louis contains all the reports of commissions and committees, and constitutes a library of Christian co-operation of six large volumes. The volume on The Church and International Relations and the one on Religious Education are especially valuable. These volumes have been placed in the libraries of our colleges, and would make a valuable addition to any minister's library.

We feel that this report should give special consideration to the action of the Council at St. Louis regarding the report of the Commission on Sunday Observance, and the relation of your representatives thereto.

It has been our earnest and prayerful endeavor to be faithful members of the Council, and to bring to the significant services of that great body the contribution of our own faithful participation in its work, as representatives of a denomination with a rich spiritual heritage and a definite and distinct doctrinal viewpoint.

We are not all constituted alike, which is well, no doubt, and if there is life in us which makes for progress, questions of differences will arise as to methods and policy. But there should be no question of motive among brethren. We believe we shall be able to make it clear to every honest doubter that our action at St. Louis was

thoroughly consistent and such as will commend itself to this Conference.

We would like to call your attention to the fact, as a possible illuminating precedent, that following the meeting of the Council in Chicago, in 1912, efforts were made to have this Conference withdraw from the Federal Council because of the latter's desire and effort to secure the co-operation of the Catholic Church. Your representatives endeavored to explain to those who were apprehensive in this matter that there was no such effort or possibility. One of our churches that had become disturbed over the issue wisely sought a knowledge of the facts in the matter from their own representatives, with the result that action was deferred. Time has proven that there never was any ground in fact for such fears.

In regard to the action at St. Louis, the facts were stated in a report furnished the SABBATH RECORDER following that meeting. That the report of the commission as presented to the Council was unsatisfactory to your representatives, is perhaps well understood by all. Criticism has been made of the way in which our disapproval was expressed. It was done in a communication signed by the four members, and read to the Council by the chairman of the commission in connection with the report. We made our protest in the opening statement by saying, that any approval of Sunday laws seemed to us to savor of the union of church and state, adding that no further protest would be made, however, than had been made in the meeting of the commission, calling attention to that clause in the constitution which grants complete autonomy to the constituent denominations of the Council. It was also attempted, in a constructive statement, to define the meaning of a Religious Rest Day as held by those who would make it a matter of conscience rather than a matter of legislation. As to whether this was regarded by other members of the Council—as an acquiescence or as a protest, subsequent developments may determine. The Business Committee, consisting of one member from each constituent denomination, unanimously voted to omit the most objectionable part of the report, which was therefore not reported back to the Council. Evidently this representative committee considered our resolution as an

expression of disapproval. When the report was brought back to the Council with these omissions, certain Sunday enthusiasts, who knew what the action of the Business Committee would be, presented from the floor of the Council that part of the commissions report which had been left out by the Business Committee. In the debate which followed, the position of the Seventh Day Baptist members of the Council seemed to be well understood by those who favored and those who opposed the item. One member of the Business Committee said on the floor of the Council, that he would vote against the proposition solely on the ground that it was in opposition to the doctrine of Seventh Day Baptists, and therefore had no place in the discussions of a body of which we were members. At a certain juncture in the very warm discussion, a Baptist member arose and declared his position in these words: "You will have to count Baptists with Seventh Day Baptists in this matter." He not only understood our position on the question of Sunday legislation, but assumed that it was clear to the whole body, sufficiently so that he could make clear his own position by saying it was identical with ours in this matter. The resolution passed, as reported in the RECORDER. But the vote against it included, no doubt, every member of the Business Committee, and certainly many others besides our own representatives. We felt, therefore, that our position had been made known in a most satisfactory manner, and in such a way as to win the respect and confidence of the leading men in the Council.

The clause in the constitution to which we called attention reads:

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

"It has no authority to draw up a common creed or form of government or worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

With this protection in the constitution, and with the expressions of appreciation of our position in the matter, we felt that

the victory of the opposition was an empty one, and that the spirit as well as the position of Seventh Day Baptists had been brought to favorable notice of some of the strongest representatives of Protestantism in the greatest religious council of modern times.

It is impossible in a brief report to give any adequate conception of the character of the special meeting of the Council held in Washington in May. The reason for this call, the entrance of America into the Great War; the place of meeting, the capital of the nation, active with war preparations; the object of the meeting, to help pastors, teachers and churches to adjust their services to the call of the hour, combined to make it a significant and memorable meeting. Much time was spent in devotion and intercession. The meeting was addressed by President King, Mr. Robbins, Dr. Mott and Dr. Speer; and Dr. Jowett took one of his very few trips away from New York to preach to the members of the Council.

Perhaps a quotation from one of the pronouncements of the Council will serve to give you some realization of the high aims and wonderful outreach sought through this war-time session of representatives of Co-operative Protestant Christianity:

"The fact that such a calamity as this world war could come compels a rigorous scrutiny of the underlying principles of our civilization. It is a summons to the Christian Church to challenge a social order based upon mutual distrust and selfish competition. It is a summons in penitence to renounce and oppose the principles of national aggrandizement at the expense of the people, of economic selfishness seeking to control the world's resources, trade routes, and markets. It is a summons to the Christian discipleship to bring forth the fruits of repentance in labor for a new world order. Because this nation has gone to war for international ends, for the rights of all peoples, it is the time of times for the pulpit to emphasize the international aspect of Christianity, for unless there be more of brotherhood in the world after the war there will be less of the Spirit of God. In such a day we dare not worship any national deity. We bow ourselves before the Father who 'hath made of one blood all nations of men.' We seek to

know what his justice, his righteousness and his love may mean in human relations. We look with unquestionable hope upon the visitation of that social order foretold by the Hebrew prophets and called by Jesus the Kingdom of God. Behind this world struggle that coming world order is dimly seen. It is the task of organized religion to keep the vision from being obscured by the dust and sweat of the conflict. We summon the generation that is paying the awful cost of this world war highly to resolve that out of it they shall create some form of world organization that shall turn the instruments of destruction into the means of constructive development, that shall give every nation and to the last man due share in the ownership and control of the earth's resources and affairs, so that they may dwell unhurt and unafraid under their own roof-tree, and in all highest spiritual values in order that God may indeed dwell with men."

We have quoted at length from this report because of the value of the quotation; but, also, because it sets forth the true spirit and perspective of the Council.

In concluding this report we wish to say that in our opinion the Kingdom of God has suffered many times in the past, because one denomination has refused to co-operate with any other that will not subscribe to its own doctrinal test. We hail with gladness the new day, wherein all who love the Lord Jesus Christ and profess to follow him, can work together to make his will regnant in the world.

We are not in the Federal Council as Sabbath propagandists. Our relation to it, the same as that of every other denomination represented, is co-operative. We are there, one of the smallest denominations, to do our bit; to show our interest and do our part in the great task confronting the Christian Church. It is our belief, however, that our work in the Council has done more to make known to the Christian world, not only the existence of Seventh Day Baptists, but at the same time both our evangelical spirit and our Sabbath convictions, than anything else we have ever done. Our connection with the Council has not lessened our denominational loyalty, nor diminished our purpose and effort to promote Sabbath truth. Rather has our participation in the work of the churches through

the Federal Council strengthened our hope that Sabbath-keeping Christians shall have increasing influence in the task of bringing in the Kingdom of God.

REPORT OF THE COMMISSION OF THE EXECUTIVE COMMITTEE OF CONFERENCE

The authority for this commission will be found in the action of Conference in 1912 as recorded on page 43 of the minutes of that year.

The commission for this year was elected from members of the Executive Committee at a meeting held in Westerly, R. I., September 20, 1916. See the SABBATH RECORDER of November 6, 1916, page 593.

The commission is made up as follows: Samuel B. Bond, George B. Shaw, Theodore L. Gardiner, Henry M. Maxson, Ira B. Crandall, Samuel H. Davis, Corliss F. Randolph, William L. Clarke and William L. Burdick.

The commission was organized by the election of George B. Shaw as chairman and Ira B. Crandall as secretary.

Five formal meetings have been held and much work done by informal conferences and by correspondence.

Three matters, that are really one matter, were referred to the commission by the last Conference—an appraisal, a survey, and a program (see p. 49 of the late Minutes). The Conference made no provision to finance this work; and the Board of Finance could not see its way clear to assist. Without money and without trained workers this task could only be done in a superficial way.

It was the opinion of the commission that the work should be thoroughly done or not undertaken at all. After many efforts and changes a committee was secured to make a preliminary survey.

The report of this committee, which is by Rev. William L. Burdick, is here made a part of our report.

"I regret not to have an outline of the Denominational Survey ready as I promised. The reason for this is, the head of the Department of Surveys of the Russell Sage Foundation, Mr. Harris, upon whom I depended more than all others for help, has been so engaged in war matters that he has delayed the correspondence till it is too

late to perfect the outline. The Russell Sage Foundation has ten million dollars back of it, and the Department of Surveys has done much in its line. If we are to undertake a survey we ought to have, and can have in due time, the advice at least of this department.

"The outline upon which I have been working would divide the survey into three sections:

"I. The Survey of Churches.

"II. Survey of Denominational Schools.

"III. Survey of Denominational Boards.

"The survey in each of these sections might be conducted by a committee of three, none of whom should be connected directly with the organizations of his section, and one of whom should be an expert in surveying organizations of his section.

"The survey in each of these sections should have for its aim three things at least:

"I. Investigation of Facts.

"II. Analysis and Interpretation of Facts as Found.

"III. Constructive Recommendations.

"The Survey of Churches might follow the lines usually followed in church and community surveys, having especial reference to openings for the extension of our work.

"The Survey of Denominational Schools might follow, in a modified form, the plan used by the University of Wisconsin.

"The Survey of Denominational Boards seems to lead to a comparatively new field; but it might have a view (1) to efficiency as to business methods, (2) overlapping the work of each other, and (3) the work being undertaken and the opportunities for greater service.

"I have gone over the matter about as thoroughly as I could without the suggestions and criticisms of the experts connected with the Russell Sage Foundation, and the above is the tentative program as it has presented itself to me. I am not certain that we are ready to make a Denominational Survey, but I am sure that if we are to commence such an undertaking, we should make a real survey and not a whitewash; and in order to do so we must put a good sum of money into it."

The commission, following the instructions of the last Conference, has arranged for the celebration of the tercentennial of the Mill Yard Church. This has been done

through the Seventh Day Baptist Historical Society (see program for Thursday evening).

At a meeting held on October 8 a commission of the World's Alliance for the Promotion of International Friendship through the Churches was appointed as follows: Arthur E. Main, William L. Burdick, Charles B. Clark, Albert R. Crandall and Clayton A. Burdick, to co-operate with the World's Alliance.

Upon the resignation of Rev. Henry N. Jordan as corresponding secretary of Conference, the commission elected Grant W. Davis, of Milton, Wis., to that office.

At a meeting held on February 11, in response to a request from the Federal Council of the Churches of Christ in America, the following nominations for the commissions of that body were named:

Commission on Evangelism: Ira B. Crandall, Westerly, R. I., D. Burdett Coon, Battle Creek, Mich., Lester C. Randolph, Milton, Wis.

Commission on Church and Social Service: Boothe C. Davis, Alfred, N. Y., James L. Skaggs, Nortonville, Kan., Leslie O. Greene, Farina, Ill.

Commission on International Justice and Good Will: Corliss F. Randolph, Newark, N. J., Theodore L. Gardiner, Plainfield, N. J., William L. Burdick, Alfred N. Y.

Commission on Christian Education: Charles B. Clark, Salem, W. Va., Alfred E. Whitford, Milton, Wis., Paul E. Titsworth, Alfred, N. Y.

Commission on Temperance: Samuel H. Davis, Westerly, R. I., Herman D. Clarke, Battle Creek, Mich., Edgar D. Van Horn, Yonkers, N. Y.

Commission on Church and Country Life: Walter L. Greene, Andover, N. Y., Allan B. West, Milton Junction, Wis., E. Adelbert Witter, Hopkinton, R. I.

Commission on Oriental Relations: Ahva J. C. Bond, Salem, W. Va., George W. Hills, Los Angeles, Cal., Alva L. Davis, North Loup, Neb.

Committee on Family Life and Religious Rest Day: Arthur E. Main, Alfred, N. Y., Edwin Shaw, Plainfield, N. J.

Committee Ministerial Relief and Sustentation: William C. Hubbard, Plainfield, N. J., Orra S. Rogers, Plainfield, N. J.

Committee on Foreign Missions: Clay-

ton A. Burdick, Westerly, R. I., Frank Hill, Ashaway, R. I.

Committee on Home Missions: Albert S. Babcock, Rockville, R. I., Theodore J. Van Horn, Gentry, Ark.

The commission has received a request from the Rev. Leon D. Burdick, pastor of the church at West Edmeston, N. Y., asking that he be reinstated as an accredited minister of the denomination. This request was accompanied by a statement relative to the past and the present that was deemed by the commission entirely satisfactory and it was voted to extend to him the recognition asked for.

IRA B. CRANDALL,
Secretary.
GEORGE B. SHAW,
Chairman.

THE REFORMATION

A "History of the Reformation" by Dr. E. B. Sanford, one of the founders of the Federal Council of the Churches of Christ in America, is concise and clear; brief and comprehensive; and characterized by the author's well-known enthusiasm, and warmth and breadth of human sympathy. It is a good book for every Protestant to read before the celebration of the 400th anniversary of the Protestant Reformation, October 31, 1917. Price \$1.25, with, probably, a small discount. The book may be ordered through the Seminary.

A. E. MAIN,

Alfred, N. Y.

Aug. 15, 1917.

The brilliant audience gave an ovation to the great singer. Said the rich man, musingly: "I have heard three, greater singers. The first was years ago. The singer was plain in face and gray of hair and tired of body. I was the youngest child, sick and cross. And the dear singer crooned to me a lullaby, and I slept. The next was years afterwards. We had a little cottage. My wife was in the kitchen preparing supper. She was singing something about the true love coming home to her. And that, too, was a wonderful song. There is a little toddler in the garden, and she sings, hesitatingly, something about daddy and his baby. These are three singers, my friend, that beat all of your sopranos."—*Exchange.*

WOMAN'S WORK

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

REPORT OF THE WOMAN'S BOARD

The close of this Conference year, 1916-17, marks thirty-three years of organized work among the women of our denomination. The prophetic vision of what woman's executive ability could do towards helping to forward Christ's Kingdom at home and in foreign lands was, to a large extent, responsible for the formation of the Woman's Board at Conference at Lost Creek, W. Va., 1884.

To those who were instrumental in bringing about this organization, and to the faithful and consecrated workers of the early years of anxious endeavor, we women of today owe grateful remembrance. We are fully aware of the worth of the strong foundation of faith and hope they laid, upon which others have built, and are building, the structure of gain to our missions, our schools, and evangelistic work at home and abroad.

More than ever before do we, this year of extreme distress and world-wide tragic events, feel to thank God for peace in our homeland and for evidences of his approval on our attempts to serve him by serving others. His abundant favor has indeed "crowned the year with his goodness."

In January of this year the Board met with a great loss in the death of Mrs. S. J. Clarke, well known throughout the denomination by her long continued service on the Board, as President. She served in that capacity for many years, and later as Vice President. After failing health prevented active service she nearly always attended the meetings of the Board, and by helpful words and wise counsel gave her influence toward the right in all matters under consideration. She is gone from us, but the force of her lovely Christian womanhood abides with us. We thank God for such lives.

We should like to mention in this connection the distinct loss that came to the Board when Secretary Saunders was taken away. He was ever ready with advice and

sympathy, and was generous in words of commendation of the help the Board tried to give the Missionary Society and other work. We could ill afford to lose him. "Workers may fall by the way, but the work goes on." It is God's plan, and it is for the best. "Sometime we'll understand."

Early in the year the Annual Letter was sent to the societies, and Lone Sabbath keepers with recommendations along the special lines of work, and for raising the yearly budget, as follows:

Salary of Miss Burdick	\$ 600
Salary of Miss Anna West	600
Twentieth Century Endowment Fund	250
Fouke, Ark., School	200
Miss Marie Jansz, Java	100
Board expense	100
Tract Society	900
Missionary Society	600
General Furnishing, Lieu-oo Hospital.....	250

Total

\$3,600

Funds for worthy purposes other than those specified above have been raised, and have passed through the Treasurer's hands. Thus while more than the total of the budget has been raised, not all of the particular pledges have been fully met.

An extra effort was made to meet the appropriation to the Tract Society, and the endowment to colleges by scholarships has called for the raising of an unusually large amount by some societies. Our schools must be supported, for from our young people we expect the great things of the not very far distant future. "But these ought we to have done, and not to leave the other undone." However, the reports from societies show our women to be active and alert. We see a hopeful spirit, and a distinct mark of progress. These reports deserve more space than this passing notice permits. Between the lines of commonplace statistics we can read much that can not be written. We may read into the amounts of money raised, the patient, unselfish spirit that prompted home-loving women to leave their own work, and with no thought of personal ease, to give time and strength for public work that money might be earned with which to carry on the good cause to which they have pledged themselves.

One Secretary writes: "I think we all

want to help, but perhaps we do not feel the need as deeply as we should." In speaking of her desire to see the debts of Tract and Missionary societies wiped out, she adds: "I think we will stay at home from Conference this year, and send the price for the debts." Another Secretary sends the reports of all the societies in the association at one time, something she has not been able to do before. One says: "This has been a year of success, not only financially, but our interest has increased and we are gaining new members." The efforts of a small society in the Southwest deserves mention. These words end the report, "Where there is a will there is a way, if we go about it in the right spirit." That certainly is an animating principle and of the right quality. Two new societies have been organized, and another one hopes to become revived soon.

There may be a way to persuade organizations to make fuller reports. We have not found it. Perhaps a field secretary or personal visitor would solve the problem. Pen and ink have proven inadequate. We have received reports from thirty-nine societies only. From these we make a total of 1,285 resident members and 111 non-resident, a total of 1,396. There has been raised for local work \$2,531.63, aside from amounts sent through the Board.

Some missionary study has been done, but to no great extent. The plan of combined work and study at the regular meetings has proved to be unsatisfactory. We had hoped to organize the women, young and old, of all our churches in definite study of missions.

The great commission of Jesus shows Christianity to be a missionary religion. We feel the need of a better understanding of missions and missionary work; not a spasmodic enthusiasm, but a deepening and growing interest in these vital needs that shall keep the vision before us of a world won for Christ. The work our women are doing for the Red Cross societies has put aside, for the present, the perfecting of this long cherished purpose.

But when we hear Dr. Grace Crandall tell with such forceful, straightforward and convincing words that it is our duty to see that China becomes Christianized if we expect her to be a friendly neighbor, and not an enemy at our door, then we begin to

realize the need of waking up on this important subject. Great opportunities are now passing, and with enlarging opportunity comes a growing obligation for service. While in some ways the world-war may seem a hindrance to the missionary cause, we learn that during the past three years missionary exertions have not been delayed, but have been more active in some ways than ever before. May God help us to see and do our part.

The letters of the significant word Cross, taken in the form of an acrostic, show something of the purpose and spirit we so much need.

Charity, meaning love, kind, ready, enduring.

"The love of Christ constraineth us."

Readiness, eager to be at work for the Master.

"What wilt thou have me to do?"

Order. We know how much system means in the performance of our everyday duties.

"Let all things be done decently, and in order."

Service, doubly represented. Following in all things the foot-

Steps of Him who "came not to be ministered unto, but to minister"

In behalf of the Woman's Board,
MRS. METTA P. BABCOCK,
Corresponding Secretary.

CONFERENCE NOTES

MRS. NETTIE WEST

FIRST IMPRESSIONS

"Western" hospitality and "Southern" hospitality are familiar terms, but so far as this Conference of 1917 is concerned we can distinguish no difference between the Eastern brand and that of our Western or Southern cousins. We are called Conference "guests" but ever since we have reached Plainfield we have felt so much at home that we have wondered if "guest" were the proper term. To be sure we had never met our hostess until late Monday evening when the member of the Entertainment Committee who met us at the train roused her from her bed to receive us. Such a performance is a severe test of hospitality but there was no lack of cordiality in the greeting, and when in the hall upstairs we found Mrs. O. U. Whitford waiting with schoolgirl eagerness to greet the newcomer, whoever it might prove to be, we felt at home at once. And this wel-

come is typical of the Conference. Everything possible is done for the comfort and convenience of every member of the Conference family from the screened cribs for the babies and the playroom for the children, to the ample rest rooms and even swimming pools for the adults. Boy Scouts are in attendance ready for any service from sharpening pencils to carrying traveling bags. Electric fans in dining and rest rooms cool the air and in the auditorium electrical appliances are provided for those whose hearing is defective. Plainfield's wealth of flowers is brought inside to enhance the beauty of the wonderful high school building in which the Conference has its home.

As to matters under consideration we might characterize this Conference as one of wide outlook. There is a breadth of view that takes into consideration not only our opportunities for service in our own country, but in the great world outside; and not only our work for the coming year, but looks forward into the great future.

We are fortunate in having with us Mr. and Mrs. Crofoot and Dr. Grace Crandall from China, and Mr. and Mrs. Bakker, formerly of Holland, while Dr. Bessie Sinclair is daily expected. We miss, however, familiar figures of past Conferences and realize that some of our devoted home missionaries are not here because they can not leave their posts of service.

One thing that helps us in the extended outlook which includes the past as well as the present and future is the valuable exhibits of the different boards. That of the Missionary Board and Woman's Board occupies and fills one large room and comprises maps, pictures, record and scrap books and many valuable and interesting souvenirs and curios brought from foreign shores, chief among which are those of Dr. Grace Crandall and Mr. and Mrs. Crofoot.

The first news that reached us on our arrival was that which brought sorrow as a board, for it was that of the home-going of our beloved and capable secretary of the Central Association, Miss Agnes Babcock. Thus, for the second time this year have we been called to part with one of our officers. Under the inspiration of their consecrated lives we must go on to renewed

effort to carry out the plans being made by the present Conference.

Of the two splendid meetings of the women on Wednesday and Thursday an account follows. A description of the Woman's Hour will come later.

THE ANNUAL BUDGET.

The women of Conference were called together by the president of the Woman's Board to talk over in an informal way the problems of the board and more especially to discuss the proposed budget for the coming year.

The meetings were held at the close of the two hours' program of addresses, discussions and reports, but so interested were the women that there seemed to be no hint of weariness as they filled the large room assigned them for their meeting.

On the blackboard in the front of the room had been placed the budget as adopted for the Conference year just passed, with the amounts actually raised for the different objects, and the proposed budget for the coming year. The items discussed were those of the Twentieth Century Endowment Fund, that of the Tract Society, the salary of Dr. Sinclair, the Ministerial Relief Fund and the evangelistic work in the Southwestern field.

We were shown how the board had asked for \$250 for the Twentieth Century Endowment Fund, and how scarcely more than one fifth of this sum had been raised. The president then explained about this fund, speaking of the urgent needs of our schools for endowments, and of how earnestly Miss Agnes Babcock, so recently called to her heavenly home, had championed this cause. Others also spoke of their interest in, and anxiety for, the colleges. It was then voted to raise not less than \$300 for this object, making it a special tribute to her memory.

The needs of the Tract Board brought out an earnest discussion of this work. As definite appeals for different lines of work bring more hearty response it was suggested that in making our contributions to the Tract Society we designate them for special objects, as the deficit on their publications or some other special phase of the work, and that we endeavor to raise \$900 for the Tract Board.

In the discussion of the question of raising the salary of Dr. Sinclair the fact was

brought out that if we became responsible for the entire amount we would be giving more than twice as much to the foreign field as to the home field, and it was felt that this would be an unequaled distribution of our funds and would not truly represent our interest in home missions. It brought out a call for Mrs. T. J. Van Horn, whose husband is one of the home missionaries, whose parish is more than 3,200 square miles and where one may travel for sixty miles without even seeing a church. She told us how eager the people were for the gospel, and how much the young people—bright as our own—needed the help of resident pastors.

An appeal was made for the fund for aged ministers. This came from one who knew of the piteous calls which come to the Memorial Board, and brought out a hearty response by others who knew of the needs. These appeals and discussions resulted in the vote to raise \$100 for the salary of Dr. Sinclair, \$250 for the evangelistic work of the Southwestern field and \$250 for the Ministerial Relief Fund.

A committee was then appointed consisting of Mrs. N. M. West, Mrs. O. U. Whitford and Mrs. H. M. Maxson to draft resolutions to be sent to the family of Miss Agnes Babcock.

Questions were asked and answered, and helpful suggestions made by the women; and though the meeting on the second day lasted for an hour and a half, it was with reluctance that it was brought to a close. Dr. Grace Crandall led in a few words of earnest prayer and the women departed feeling it had certainly been good to be there.

CELEBRATES EIGHTIETH BIRTHDAY

About twenty-five relatives and friends of the Hon. P. M. Green called at his home Wednesday evening to congratulate him on reaching his eightieth milestone. A pleasant evening was spent and light refreshments were served.

During the evening Rev. Lester C. Randolph, coming from a meeting of the college trustees, brought a message of greeting and congratulation from them to Mr. Green, who for twenty years served the board as its efficient president. Following was the message:

"At a meeting of the Board of Trustees of Milton College held in the Davis Room of the college on this date the following resolution was unanimously adopted:

"Resolved, That on this eightieth birthday anniversary of the Hon. P. M. Green, for many years the efficient president of this board, we extend to Mr. Green our affectionate greetings and hearty congratulations. Allen B. West, Secretary."

—*Journal-Telephone.*

PROGRAM OF SOUTHWESTERN ASSOCIATION September 13-16, 1917

Fifth Day Morning
10.00—Introductory Sermon—J. F. Shaw
Address of Welcome—Deacon S. J. Davis
Reading of Church Letters and reception of Corresponding Delegates

Evening
8.00—Sermon—Delegate from Northwestern Association.

Sixth Day Morning
11.00—To be filled
Afternoon
2.00—Sermon—Verney A. Wilson, of Attalla, Ala.

Evening
7.30—Sabbath Eve Service—S. S. Powell
Sabbath Morning
11.00—Sermon—Edwin Shaw

Afternoon
2.00—Y. P. S. C. E. Service—C. C. Van Horn
Evening

7.30—Sermon—J. T. Davis, Delegate from Eastern, Central, and Western Associations
First Day Morning

11.00—Sermon—T. J. Van Horn
Afternoon
2.00—Woman's Hour—Mrs. Nancy E. Smith

Evening
7.30—Sermon—Edwin Shaw
Music will be in charge of C. C. Van Horn and Mrs. J. N. Pierce.

MOTHER

The theme is worn and aged, lads,
But so is mother's brow.
And though you know what I shall say
I'll say it anyhow.

The theme is worn and aged, lads,
But so are mother's hands.
No matter what her boy may do
She always understands.

I often wish that I might be
A little boy again
And run to her in grief and joy,
In gladness and in pain;

I often wish that I might see
Her by the cottage door,
Or sitting in the window seat
That roses clambered o'er;

I often wish that I might smell
The hollyhocks she set
Along the garden paths beside
The fragrant mignonette;

The theme is gray and hoary, lads,
But so is mother's hair,

And could I find the way back home
I'd find her waiting there.—*New York Sun.*

A BRIEF AUTOBIOGRAPHY

REV. GEORGE SEELEY

BIRTHPLACE, PARENTAGE AND HOME IN
AMERICA

I was born in February, 1835, at historic Kinsale in the south of Ireland, of Protestant parentage of Anglo-Irish descent. I remember being at my maternal grandfather's before we left the Emerald Isle. When I was about three years of age, our family, consisting of father and mother, and three children, left in a sailing vessel for America. This was before ocean steamers came into use and we were thirteen weeks crossing the Atlantic, bound for St. John, New Brunswick. We had three hundred Irish Roman Catholic emigrants on board, and all were Romanists excepting one of the officers of the vessel and my father's family. Before reaching Newfoundland we almost had nothing to eat except a few potatoes. Upon reaching the Banks of Newfoundland we obtained provisions from the fishing schooners at a very dear rate, but were glad to obtain food to last till we reached New Brunswick at any rate of price.

A brother and sister died on the passage over, and were buried in the sea. I remember one of the funerals on deck. The captain read the Episcopal burial service, and then lowered the canvass bag containing the remains into the deep. My parents were very sad, but in the hope of the resurrection, when the "sea shall give up its dead."

My parents were George Seeley and Ellen Howe Seeley. Her father was a relative of the Howes of historic fame in American Revolutionary time. My mother taught school for a time after landing in St. John. Both of my parents were well educated people, and were well adapted to make a living on this side of the Atlantic. They were very anxious about my education and did all they could to bring it about. My first religious convictions came when I was about nine years old. I went away and prayed much for some time for the mercy of grace of the Lord. I was not converted at that time, but when about fourteen my convictions returned, and to remain.

MY CONVERSION TO GOD

My heart was deeply wrought upon by the Spirit of God, and for many months

sought the Lord by reading his holy word and prayer. I remember well the time of deliverance. It was on the 20th of November in my fifteenth year. I was so graciously relieved of my long-carried burden of sin, and sorrow for it, and my soul set at liberty, the liberty wherewith God sets his children free. It was the best and happiest day of my life. I could sing—

"My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And boldly Abba, Father, cry."

AFTER MY CONVERSION AND MY EDUCATION

I was the second eldest of thirteen children and while my dear parents were concerned for the education of all their children, they seemed to be especially so for mine. We had no public schools in those days; all the schools were private and taught mostly my "old country" people, as people from the British Isles were called at that time. I was sent to the very best the city could afford, and for two years to Mills' Academy, the best school in the city. Here all the branches of an English and classical education were given. Mills was a Protestant Irishman, and my mother had known him in Ireland. They entertained the idea that if I attended his school I would be fitted to fill any situation in life. A few years after I left school, I met this kind-hearted man on board a steamer. In the meantime I had become a city pastor in St. John. We recognized each other and shook hands heartily. He had found out that I had entered the ministry. He put up his hand and lifted my hat and said in his peculiar way, "Ah, George, I thought there was something there." He had educated a multitude of the city boys to become merchants, lawyers, ministers, and indeed to enter all the professions. My parents seemed to have a forecast somehow that some special work lay before me in life.

Immediately after my conversion I began work, speaking and praying in prayer meetings, and after a while going into the country and back parts of the city to hold meetings, getting other boys to go with me.

HOW I LEARNED ABOUT BAPTISM

I was brought up to think and fully believe that infant sprinkling was the true

baptism, and it was hard to get me out of this belief. However it did come to pass that after some time my mind changed on the subject. As I thought on it, and considered its Scriptural aspect, it vanished from my religious belief, and the more I read and thought upon it, the less faith I had in it as Bible baptism. A great revival was in progress among the Baptists in Brussels Street church, near by where we lived, and I think about one hundred had been immersed by the dear old pastor, Rev. Samuel Robinson, a man, to many people, of blessed memory. The ordinance was administered in the waters of Courtney Bay, not far from the church. I was the last one that season. My father was present, and was sorry that I was baptized as it was the first one of the family to become a Baptist. He got over it all right, and went to hear me preach in that very church some time afterwards and spoke no more against it. My people were Episcopalians, and he thought my baptism was the first disgrace to the family. My mother and sister were baptized afterwards. It is an astonishing thing how even well-disposed persons will become prejudiced against a matter that they know little or nothing about, and afterwards become changed in their opinions and belief when they consider the subject in a right way and with a proper state of mind.

GOING FROM HOME TO PREACH THE GOSPEL

In the spring of the year following my baptism and uniting with the church referred to, having been all the fall and winter busy in gospel work about my home place, and having fully given my life and humble abilities in holy consecration to the Lord, I was kindly asked by a young man who was returning home from normal school, to accompany him to his home in the country about fifty miles from the city. They lived in a beautiful place on the St. John River. I accepted his kind invitation and found at his father's home a hearty welcome. I was then in my eighteenth year, and full of desire to work in the Lord's vineyard. I found all the homes in that lively region open to me, and all the meeting houses, and all the pastors ready to take me by the hand. I was not then licensed to preach, but had a recommendation from my dear pastor, which appeared to amply satisfy all parties. At this writ-

ing it is all fresh before my mind and is more than fifty years ago. I have kept no diary, but my memory continues as good as when I was much younger in years. We had no railroads then in New Brunswick. Telegraph had just come in. We traveled by steamboat, sailboats, on horseback, on foot. My father gave me a complete driving outfit, both for summer and winter, which I continued to use for the next two years. Wonderful kindness and hospitality was found everywhere in those days. It was home wherein you wished to put up for day or night.

MY CALL TO THE CHURCH IN CARLETON, ST. JOHN, NEW BRUNSWICK, AND ORDINATION

After two years or more of work in country districts, where I had gained considerable knowledge and experience of persons, places, and things, all of use to me then, and afterwards, and had kept up a line of study in connection with my work, when I went home to visit my kind father and mother, and my dear pastor and the church I was a member I found a call awaiting me to engage in work near home.

The Carleton Baptist Church on the other side of the beautiful harbor from our home, and within the city limits, being without a settled pastor, I was requested to labor with them. After due consideration and concurring with the wish of my pastor, I consented to do so.

It was the fall of the year before the terrible cholera season the next summer. I was given a hearty welcome, made lots of friends, and I hope some good was done. I was called to ordination there subsequently. All the ministers of the city Baptist churches attended. I think all of them are now gone to their reward.

The following winter I made a visit up the St. John River as far as Fredericton, the capital of the province. The provincial legislature was in session then. I went there to spend a night in company with a friend, having attended a quarterly meeting on my way up river. The church at Fredericton was without a pastor. Rev. Dr. Spurden, an Englishman, was principal of the seminary there and was supplying the pulpit at the time. At this period of the history of New Brunswick only Episcopalians and Romanists had colleges, and no students from denominations other

than their own were allowed to enter. This shut all Protestants from college training for the ministry except English churchmen. The present university of New Brunswick was then under the rule of English bishop and authority. Since that the whole thing has been changed. The people of Protestant churches throughout the province claimed the institution as theirs, as the government supported it, and wrested it from the hands of the Episcopal clergy and people, and made then, and ever since, a university for all, irrespective of denomination or clergy.

The Baptist people asked me to supply for them for a few times. It was something I did not expect. Fredericton was high-toned, and many felt their dignity as being citizens of no mean city. I consented to stay a short season and then return homeward, but they insisted that I must remain and go to work as work was much needed. So meetings were begun which lasted all winter, and a glorious season began which lasted for many months—seasons of refreshing, "coming from the presence of the Lord."

THE REVIVAL IN FREDERICTON

This is more than fifty years ago, and most of the members then living have since gone to join the ranks of the ransomed before the eternal throne. I, as one, am left to remember the works of the right hand of the Lord, which wrought gloriously. Wonderful meetings followed in quick succession. The city was moved. People of all classes and distinctions came to see for themselves the wonderful work of God.

In my weak and humble way I endeavored to preach the gospel, so as to win souls to the Lord Jesus Christ. More than sixty were then baptized. All but two of them were baptized in the crystal baptism cut in the ice in the river, the two in the baptism in the church. Multitudes witnessed the outdoor baptisms. I remained sixteen months, and only intended to remain one night.

I often think of the scenes in Fredericton, and wonder how it was that I had courage enough to face all matters as then they took place before me. Strength was equal to my day. I had nothing of myself; to God I give all the glory and praise. "His right hand, and his holy arm, hath gotten him the victory." The meeting con-

tinued till spring came and broke up our crystal baptistry, and baptism occurred from time to time for months afterwards.

At the commencement of this wonderful work of grace it was entirely unexpected to me, but the gracious Lord knew all about it. One secret of it was this, when the revival meetings began, the people had a mind to work, to pray, to sing, to weep, to rejoice, to encourage one another, to exhort sinners, to praise God themselves. It was united effort along all lines of true revival work,—an old-fashioned revival in a gay, proud city.

During my sojourn in Fredericton a revival broke out in Cardigan, a Welsh settlement about fifteen miles from the city. I worked in this section, and baptized quite a number of candidates, and had most joyful Christian meetings. I shall always remember the work of God in Cardigan. To God I give all the praise and glory, blessed be his name forever.

GOING TO WOODSTOCK

Woodstock is sixty miles up the St. John River from Fredericton, through a beautiful farming country, with comfortable homes, nice orchards, good roads, schoolhouses and nice churches along the line of the highway, and with stopping places for travelers everywhere, in public hotels or private Christian families. The old stagecoach and four was on the road every day but Sunday, and during high water in the river there was steamboat conveyance. On reaching the growing town, now a city, you find it full of business of all sorts, with churches of all denominations, fine schools, and public buildings for all purposes. I spent about two years in this place as pastor of the Baptist church, and here it was I became acquainted with the dear lady who afterwards became my wife, Miss Mary N. Cowperthwaite, eldest daughter of Deacon Reuben Cowperthwaite, of the Mangeville Baptist Church. This was one of the leading churches in Sunbury County, fourteen miles distant, down the river from Fredericton, a most lovely country place.

We were married on the first day of July 1858. The marriage took place at her father's home, and we returned to our home in Woodstock immediately. She was much beloved there, as many of the people had formed her acquaintance previously.

In the meantime we spent seven months in New Castle, Miramichi, Northumberland County, as missionary pastor, preaching in the town once on Sunday and in some country locality the other parts of the day. We left New Castle after a pleasant season of laboring in the work of our Lord and Master, and returned to resume our work in Woodstock, the people receiving us graciously and with a helping hand in household matters. Some were added to the church and things went on pleasantly and profitably for the cause of God, and our comfort.

I must not to forget to mention here the work of the Lord in Richmond, a place in the country several miles distant from our Woodstock church. I labored in this church as an outstation, but it was a regularly organized Baptist church. Here the meetings were well attended and the revival tide set in, and glorious meetings were the consequence. The Holy Spirit was given very graciously, a goodly number were converted and baptized and added to the church, for which we all praised the Lord.

Thus our work in Woodstock and vicinity was not in vain in the Lord, as several were baptized in another locality also. To God be all the glory, which he is worthy to receive.

THE CALL TO SALISBURY

This is one of the oldest Baptist churches in New Brunswick. Here we remained for the following five years. Large congregations greeted us in all our stations as well as in Salisbury itself, at that time a growing village and now a railway center. Here our second child was born, and died a short time afterward. The first was born in Woodstock and died there. Was it not pious old Job who said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He was an old-time saint, and he knew what to say and to do. May we follow his example.

Several great and glorious revivals, wrought by the Spirit of God, followed each other during those years. Many were converted, baptized, and united with old Salisbury. In all about one hundred persons were united in fellowship with this ancient church during this pastorate. What seasons of gladness and rejoicing were witnessed during those days never to be forgotten either in time or eternity.

My health, from overwork, began to fail, and for nine months I was not able to preach. I began to get better and a call to the Carleton Baptist Church in St. John, the place where I was ordained, awaited me. The call was accepted and I began to labor in our old home once more. Here I got well and strong, and remained two years. I sighed for country life again, and after a prosperous season, during which time the church building was repaired and some additions were made, we left for Harvey, Albert County, a truly beautiful locality.

THE WORK IN HARVEY

This was a place worthy of praise. The people were well educated, well-to-do-farmers, sociable and very good and kind. They had a large handsome church building. The outside localities were several in number, and good congregations awaited us in all the localities. We remained here for four years. A large number were baptized, and united with the Lord's dear people during those years so full of prosperity and joy. The recollection of our pastorate here can't be forgotten.

From this place we removed to Sheffield in Sunbury County, situated on the river St. John, about twenty miles from Fredericton, the capital. Some work was done here and in the out-lying localities. A number were added to the church, and after several months we returned from this laborious field and accepted the call to "St. Andrews by the Sea," the shire town of Charlotte County and a place of some importance. It is only a few miles from Eastport and Calais, on the American side of the border, and situated on the St. Croix River. We remained here for three years, and the Lord gave his blessings in additions to the church and the building up of his work in this place. To his name be all the glory. These were years of very pleasant labor and useful employment in the Master's work.

OUR RETURN TO WOODSTOCK

An invitation came to us to return to our old home in the town of Woodstock, and so we gathered up our goods and chattles and found ourselves among our old friends once more, with this difference that many during our twenty years' absence had

gone over the river to the home beyond, where sorrow and pain and death never come. To many of them it was bright with eternal sunshine in the presence of the King. Our stay lasted for eight years, during which time a new church was built and dedicated to the worship of God and converts were baptized. I remember one baptismal occasion on about the coldest day that came that winter. Several followed their Lord, and all was crowned with a blessing from him. Our dear little girl was taken sick with diphtheric sore throat and croup, which finished her earthly course. It would have inspired any one to hear her speak of the Lord's goodness and love to her, and listen to her rich experience of divine things. We were overwhelmed with grief, bitterness and sorrow. My wife was sick at the same time with some disease and not able to get up from her bed. "Our loss was her gain;" "absent from the body she was present with the Lord." Dear Maimie joined the other three that had left us before that time, and with only Fred left, we were lonely and sad. But we would not ask them to return if they could, for they are "forever with the Lord. Amen, so let it be. Life from the dead is in that word—'tis immortality."

"My beloved has gone to his garden today,
To gather the lilies so bright,
And with joy he tenderly bears them away
To bloom in the mansions of light.

"The beautiful lilies are dear to me,
He cries as he bears them away:
'I will take them aloft to my heavenly home,
The earth-winds bring blight and decay.'

"So he tenderly bears to a fairer clime
The blossoms to us so dear,
Which have brightened our homes for so brief
a time;
But we yield them without a fear,

"For we know 'tis a loving Father's hand
Transplants the flowers we love
To eternally bloom in a fairer land.
And we'll find them all above."

We had joy, mingled with deepest grief and sorrow, in Woodstock; and after years of labor for the salvation of men, in preaching the gospel, and much temperance work, spreading our feeble efforts all over Carleton County during the three years all together, first and last, we turned our attention once more to the eastern part of New Brunswick and settled in Petiscodiac.

PETISCODIAC AND ADJACENT LOCALITIES

It is twenty-eight years since leaving our old home in Woodstock and we find ourselves in the parish of Salisbury once more in a new field and growing village, a railroad center on the F. C. R., with much work to do for the Master, much to learn about the Sabbath of the fourth commandment, with much to suffer in changing our views on the subject.

A new church was in course of erection in this beautiful village. In the meantime we held our services in another building. The church was finished and dedicated; ministers came from a distance to assist in the service; a revival began. Many professed faith in Christ and were baptized into the fellowship of the church. The Holy Spirit was given in much power. In the meantime our labors extended to many places outside of our home place. Elgin was a prominent place, and here revivals appeared from time to time and large numbers were saved and added to that church. Other localities sharing in these special seasons of refreshing coming from the presence of the Lord.

It was while residing in Petiscodiac that my mind was directed to the question of the Seventh-day Sabbath, and for six years I studied it from all points of view, and with it the subject of Seventh Day Adventism, and came out of the crucible a Seventh Day Baptist, at which time I experienced a change almost if not fully as great as when I was converted in my big-boyhood. My enjoyment of the full blessings of salvation was very great, "my peace flowing like a river." To God I give all the glory.

I made my full confession of the change in my views in a letter to the Eastern New Brunswick Baptist Association, with which I had stood connected for several years. The letter was read at the association in session at Hopewell Hill that year. So they kindly gave me the full opportunity for my letter, which gave me much satisfaction. This thing was not done in a corner, and when the light came to me, I was anxious that all should know it. I thank the Lord for it.

A year or two passed after my separation from the Baptist denomination before I became connected with the Seventh Day Baptist, and soon after I removed to Berlin,

N. Y., U. S. A., to take charge of the Seventh Day Baptist church in that beautiful place. On reaching there we were received with loving hearts and open arms and found a happy home and many dear friends for four years and three months, till our return to New Brunswick again, occasioned by the ill-health of my dear wife. Before going to the United States to reside, and labor for the master, I had found many excellent and very dear friends; namely, Rev. A. H. Lewis, D. D., L. L. D., Rev. Dr. Whitford, and Rev. Dr. McLearn, all of whom showered favors on me, and led me into acquaintanceship with others of like precious faith. The Lord in a wonderful manner opened the way for the acquaintanceship of the above named persons.

My home and work in Berlin was very happy and prosperous. The fine old church was fully prepared for a long time to come, the building repaired thoroughly, and the membership replenished by baptisms and otherwise. Rev. E. B. Saunders and Rev. J. G. Burdick helped greatly in a series of revival meetings in which much good work was accomplished. To God be all the glory and praise, as he is the author of all good revival work, and the giver of the same. During this time we formed the acquaintance of a large and increasing number of the leading men and women of the denomination at associations and General Conferences. My wife's health became so that we could not remain, but felt it our duty to return to our home in Petitcodiac, having spent four years and three months profitably and pleasantly with many beautiful recollections of persons, places and things during our pastorate in "dear old Berlin," as many people call it, and we join in the same description in word and spirit.

BACK AGAIN TO PETITCODIAC

And here I spent seven or eight years of work in the country around, preaching the gospel, and in tract distribution through all Canada, using the mails for sending our Seventh Day Baptist literature from the Atlantic to the Pacific oceans into thousands of homes that had had no previous knowledge of us or the work for which we stood, and which Jesus the "Lord of the Sabbath" had given us to do everywhere head and

pen could reach, "even from the rivers to the ends of the earth."

The illness of my wife continued and I found that I must close my missionary labors as I had to remain at home, she failing and becoming more dangerously ill as time advanced; and on the 18th of November, 1907, she finished her earthly course and entered the portals of King Jesus to praise his precious name for salvation, and join loved ones who had passed forevermore.

We were married almost fifty years. She possessed a beautiful spirit, was amicable and lovely, a wise counselor, a constant friend, an unflinching source of comfort. My loss was very great and can not be made up in time. "Lover and friend hast thou parted from me." She was nearly eighty years old, being above six years my senior. "The memory of the righteous is blessed."

One son is living, the rest having gone home in early life. My earthly ties are few and I am hoping for the happy reunion before long in the Kingdom of our Father.

My tract work still goes on into the millions.

"Though truth lies buried in the dust,
It shan't deceive the hope;
The precious grain can not be lost,
For Grace insures the crop."

September, 1909.

The following are a few items of interest to me that I omitted in the story of my life just related.

THE MINISTRY

The idea of the work of the ministry for my life work had come to me early in my youthful days, and seemed to remain with me till I had reached the time when I entered upon the work. After I was converted to God it was stronger than ever before, and I often made it a matter of prayer. In my early youth I had read and thought a good deal about a call—a special call—to the work of the Christian ministry and could not get rid of it. It impressed me very deeply. When I gave myself to the work it was settled for all time to me. I believe in a call from God to his work as a special calling, and we can't be happy if we do not yield ourselves up to it in holy consecration.

"Woe is me if I preach not the gospel." I felt to preach the gospel was paramount

and before all other work. To win souls to the Lord and save them from death eternal was my chief aim and delight; therefore to this work I gave myself, unworthy as I was and am, and my humble abilities which the Lord hath given me.

The probable reason why I did not find peace and rest sooner than I did, after my soul troubles began, might be this: I was bashful and shrank from publicity. When a lad of nine years, in 1844, I felt greatly troubled about my salvation lest the Lord should come and I be not ready to meet him. This was the time when William Miller was preaching the second coming of the Lord. These impressions all left me, and returned not till I had reached my fourteenth or fifteenth year. I think I should have found peace and joy for pardoned sin if I had been willing to own my Lord, to seek the advice and prayers of some one who could have helped me. I soon found rest and salvation after I had told a minister about it. It was a matter of courage to unfold my sorrow to any person, but joy came in the meantime. I shall always remember the time. I could praise the Lord then, bless his name forever.

I had not the privilege of attending a theological institution, but from my earliest days I had a peculiar love for the Bible and divine things. I learned a good deal at Sunday school. After I began to preach, a minister of some considerable distinction, said to me, when speaking on the subject of theology, "Make your own theology." The memory of the occasion and words remain, although the man has long since gone to his reward. "Make your own theology." This I had to do, as there was no alternative. On this vital subject I had read much and studied largely; it became all-absorbing. I made a study of the best authors the world ever had, or knew. In my early days the "Higher Criticism," so called, was receiving attention. I had studied theological subjects so, there was in my "make-up" no place for it and its dangerous tendencies. I mean old-fashioned Bible theology was deep down in my heart. And now when it appears again on the surface, I must say that I deplore its appearance and influence. The Bible, and the Bible, only, is the religion

of Christianity, the religion that saves. I want no other, and there is no better.

Fifty or sixty years ago we had no schools of theology for Protestants in this part of Canada.

TRACT WORK

As to my coming home from Berlin to Petitcodiac to go into Tract work I have thought—

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

God has his own way of doing things, his own plans for his work, and he requires us to work with him. When we do, all goes on well and happy. There is joy in serving the Lord.

Canada sorely needed the knowledge of God.

THE SABBATH

Concerning the true Sabbath, the Sunday Sabbath is a perverted truth. It did not spring from the Bible, but rather from Roman Catholicism. My work, for which I returned with my dear sick wife, was to spread far and wide Sabbath truth, and to some good degree that has been done. May the Lord of the Sabbath add his blessing.

PRESIDENT DALAND'S VISIT TO PETITCODIAC

It was great thoughtfulness and kindness on the part of our Seventh Day Baptist people to send this excellent man, excellent in all ways, to visit me in our own home in New Brunswick. I must say we enjoyed that visit immensely. It occurred some time before we removed to Berlin. My mind was clear upon the subject, but my dear wife was not. Dr. Daland's visit settled that, and from that time onwards she seemed to rest satisfied that the seventh day of the week was the Sabbath of the Lord, and this was a great comfort to me, and gave us both great joy ever afterwards. I look back upon that memorable visit as among the bright spots in our life, if not among the brightest. At the time of the visit Dr. Daland was pastor of the Seventh Day Baptist church in the city of Westerly, R. I.

HOW THE SABBATH CAME TO ME

During all my life before, I had never doubted for a single moment, nor had it even entered my mind, that there was anything wrong or unscriptural in Sunday-keeping. I had the idea that the Baptists had the whole truth. About six years or more before I became a Seventh Day Baptist a young man came to my house one day, and asked me the question, which at the time appeared to me very strange, "Elder," said he, "why do you keep Sunday for Sabbath?" I could not answer for a few moments. I replied, "I suppose I keep it because Jesus our Lord arose from the dead on that day." He said no more, nor did I, so the great question remained for the present. It came to stay, it troubled me, set me thinking and studying the question. Six years of pain, anxiety, thought and study, accompanied by prayers for light to shine from on high, and finally the matter was settled. Some kind person sent me the *Sabbath Outlook* for a long time. I just looked at the numbers, and was not interested in the subject on which they dwelt, so I took them up to the attic and put them in safe keeping. And now when my mind was agitated and anxious to know about the matter, I remembered and went up and got a lot of them and brought them down stairs to my study; and I found so much help in them. It was a good thing that I had put them in safe keeping, and now in time of need they are at hand for consultation. I thank the Lord for all the mercies to me all my life, and this counted in. With the knowledge of the Bible which I have I could not be anything else than a Sabbath-keeping Baptist. The Lord Jesus and his forerunner, John the Baptist, were Sabbath-keeping Baptists. Can any person say this was not so?

Moncton, N. B., Canada,
June, 1917.

SALEM COLLEGE NOTES

Last Friday, August 10, 4 p. m., marked the closing date of the seventh annual session of the summer school of Salem College. At a recent meeting of the faculty, it was voted to close the term Friday instead of Thursday, as was originally planned. Summer school this year opened

one week later than usual. This consequently threw matters one week later behind the schedule.

The summer school just closed is one of the most successful that Salem College has ever had. The attendance this year about 85. This is not as large as last year, but in self-defense we may say that practically none of the higher colleges or institutions of learning have had an enrolment anywhere near as large as that previous to the outbreak of the war. The students represent a wider range of territory, indicating that the influence and usefulness of the college is spreading.

The faculty this summer was practically a new one, not only to Salem students but to the community as well. Every one however was a specialist in his line, well qualified by experience and training to teach. President Clark and Miss Harkness were the only members left over from the regular college faculty.

Professor John C. Shreve, superintendent of schools, of Littleton, and a graduate of Ohio State University, was assistant professor in education and philosophy; Mr. J. Ruskin Hall, of Wesleyan and State, was professor of English; Mr. J. Dinsmore Alley, of Columbia, was professor of science and agriculture; and Mrs. D. D. Burdick, superintendent of art in Moundville schools, was instructor in normal art and basketry. This latter department was more or less a new one, and met with a great deal of approval and commendation, and proved, particularly interesting to the girls.

Plans are now under way for the opening of the fall term, which will be September 18, Tuesday.

A pamphlet indicating the changes effective with the opening of the fall term is now being prepared. Two of the most important changes will be: the complete separation of the academy from the college, both in the matter of administration, faculty and schedule work; second, the installation of a department of domestic science, which will be first-class and up-to-date in every respect.

These pamphlets will be ready for distribution in about three weeks.

A. F. G.

One thing worse than a quitter is the man who is afraid to begin.—*The Blow-off.*

YOUNG PEOPLE'S WORK

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

ARE YOU A "YES—BUT"?

MARY G. BROWN

Christian Endeavor Topic for Sabbath Day,
September 8, 1917

DAILY READINGS

Sunday—Two kinds of men (Matt. 21: 28-31)
Monday—"Thanks—but" (Matt. 22: 1-14)
Tuesday—"I am but a child" (Jer. 1: 1-10)
Wednesday—"I am too poor" (Judges 6: 11-16)
Thursday—"I dared not" (Matt. 25: 14-28)
Friday—"I have no time now" (Acts 24: 22-27)
Sabbath Day—Topic, Are you a "yes—but"?
(Exod. 4: 1-7) (A lesson on excuses)

"Good evening, Miss Jones. Are you on your way to the Christian Endeavor meeting?"

"Yes, Mr. Smith."

"Oh, I'm so glad, because I'm the leader and I've great plans for the meeting. I've been studying and praying about it for a month now and I know we'll just have the 'best yet' meeting, that is, providing every one comes prepared to take some part in the meeting."

"Well, I'll tell you, Mr. Smith, I intended to study my lesson but—"

"There! that's just what our lesson is about, so you'll be able to help out. You know it's always dandy to take part so as to help fill in the vacant and uninteresting pauses. I thought we'd have a 'pop-corn' meeting but every one must respond pretty 'pronto'."

"Yes, that's a fine idea, Mr. Smith, but don't expect me to help out for I told you I've not looked at the lesson."

"It will serve you right, Miss Jones. Guess you'll never get caught again, will you? I've asked every one to be sure to be on time. It helps out if all are there at the beginning of the meeting, and every one said they would be on time. People will usually do things for you if you ask them far enough in advance, don't you think?"

"You're just right there, Mr. Smith, and this 'yes—but' business is a matter of habit, I'll have to admit."

"How's this for a proposition, Miss Jones? Let's lock up the 'yes—buts' and

drop them into the middle of the sea."

"But they wouldn't sink."

"Of course not. They are too light to have any weight. When do you suppose that we started the habit? When we were Intermediates or Juniors?"

"I know better than that, Mr. Smith. I have yet to find the Junior or Intermediate who would try to hide behind a 'yes—but.' They are always willing and anxious to 'do their bit.' Sometimes I hate to do things because I feel that I'm not as talented as Mr. and Miss So-and-so and hide behind a 'yes, but!'"

"On whom does the result of God's work depend? Certainly not on eloquence but on power from God. Our prayer life doesn't bear fruit because we don't cultivate the ground. God only asks us to do what we can do. I have doubts if one's talents will increase until one uses the ones he already possesses. We must be all-round men and women and do our best. God wants our best."

"Goodness sakes! Mr. Smith, this sounds as if you were preaching to me and I object very strenuously, but of course one has to use all opportunities. I, for one, say that our Christian Endeavor society is dead unless we are a social factor in our community. Now, it's my time to preach! We must be awake and train and develop the young people for 'Christ and the Church,' and be alive to the needs of humanity. Let's propose that we as a society eliminate all 'yes—buts' for a whole year and see if we're in the hole at the close of a year. My guess about it would be a mighty good dose of medicine? Oh, say! let's fine every one a quarter. That sum added to our budget would make our missionaries smile."

"That's just the idea! You know, our young people are careless about the tithe. It makes me think of the man who stood up in prayer meeting and said, 'Praise God! religion is free. It only costs me a quarter a year.' A friend replied, 'Yes, and you get just that much out of it and no more.'"

"Oh, I'm sure it will rejuvenate our society. We won't know ourselves. A quarter for an excuse!"

"Better yet, Miss Jones, they will have to do what they're asked besides paying their fine. No time for slackers!"

"That's o. k., Mr. Smith. Here we are at Christian Endeavor. Count on me to help out with the pop-corn meeting."

"Many thanks," Miss Jones.

A CLUSTER OF QUOTATIONS

Excuses are often palpable pretexts.—*David Smith.*

Excuses show careless unconcern, not hardened wickedness. Business occupations, family ties, and various distractions are pleaded as excuses for not taking God's summons seriously.—*Dummelow.*

Every man obeys Christ as he prizes Christ, and not otherwise.—*Thomas Brooks.*

"A little girl said to her mother, 'I always do what you bid me, but sometimes I go slow.' God wants quick, unhesitating, uncalculating obedience."

YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met with Mrs. W. D. Burdick at Milton, Sunday afternoon, August 12, 1917, at 2.30.

Meeting called to order by Vice-President Clifford Burdick and opened with prayer by Minnie Godfrey and Mrs. W. D. Burdick.

Minutes of the last meeting were read. Those present were: Mrs. L. H. Stringer, Clifford Burdick, Minnie Godfrey, Mrs. W. D. Burdick and Beulah Greenman.

Report of the Corresponding Secretary was given.

A letter from Ethel Carver was read, which stated that twelve members have joined the L. S. K. Christian Endeavor.

REPORT OF THE TREASURER
From July 15 to August 12, 1917

Dr.	
Balance on hand July 15, 1917.....	\$ 79 50
Pawcatuck	25 00
Alfred Intermediate	3 00
Leonardsville	5 00
Welton Juniors	15 00
Milton	50 00
Boulder	5 40
Battle Creek	15 00
Verona Social Club.....	16 64
Adams Center	12 50
Mrs. E. Cockerill	1 00
Milton Junction	7 38
Contributions received not credited....	14 00
Total	\$249 42

Cr.	
Minnie Godfrey	\$ 4 36
Wm. L. Burdick	23 85
Clifford Burdick	6 95
Woman's Board	15 00
Davis Printing Co.....	7 25
Balance on hand August 12, 1917.....	192 01
Total	\$249 42

Voted that the Annual Report of the Treasurer for 1916-17 be adopted.

Voted that the Annual Report of the Corresponding Secretary for 1916-17 be adopted.

Voted that the Annual Report of the Intermediate Superintendent be adopted.

Voted that the Annual Report of the Junior Superintendent be adopted.

Report of the Junior Superintendent for the last month is one of progress.

Report of the Missionary Superintendent is one of progress.

Voted that the report of the Booster Committee for Conference be adopted and the committee be discharged.

Voted that the report of the Committee on Young People's Conference Exhibit be adopted.

Voted that the following bills be allowed: Davis Printing Co., for posters, \$7.25; Mrs. W. D. Burdick, postage, \$1.00; Beulah Greenman, postage, \$1.00.

Voted that \$45.00 be paid to the Evangelical Committee if needed.

Voted that \$50.00 each be paid to the Missionary Board and the Tract Society.

Voted that the Board adopt the following budget for the coming year:

Dr. Palmborg's salary.....	\$ 300 00
Fouke School	200 00
Principal of Fouke School.....	100 00
Fouke grade teachers, each \$50.00....	150 00
Missionary work	100 00
Tract Society	100 00
Board expenses	100 00
Salem College Library Fund.....	100 00
Emergency	50 00
Total	\$1,200 00

Voted that the Board send Clifford Burdick as our representative to Conference and meet his expenses.

Minutes read and approved.

Meeting closed with prayer by Beulah Greenman and adjourned to meet at the call of the Secretary.

BEULAH C. GREENMAN,
Recording Secretary.

If you are halted by any weariness, lift up your eyes to vaster and finer things, consecrate yourself to the high calling of God and once more you shall stand erect and your burdens will roll from your shoulders as did Christian's when he stood before the Cross and the sepulcher.—*Gaius Glenn Atkins.*

OUR WEEKLY SERMON

THE CHURCH OF JESUS CHRIST

REV. WILLARD D. BURDICK

Scripture Reading: 1 Peter 2. Text: Matt. 16: 18.

When God planned man he also planned for him, so that his possibilities might be realized.

Man needed a Savior, and God gave his Son to die for him. He needed a revelation from God, and God has provided him with the Bible. He constitutionally needed a day for rest and worship, and "The sabbath was made for man." He needed the help that comes from uniting with others in worship and Christian service, and Christ established the church.

When Peter made the great confession to his Master, "Thou art the Christ, the Son of the living God," Jesus answered, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it."

Whose church is this of which Jesus speaks, and of which we read so much in the New Testament? Jesus says, "I will build my church." Our belief in the importance of and perpetuity of the Sabbath Day is increased when we remember that God repeatedly speaks of it as "my holy day." And the value of the church is better realized when we grasp the truth that *Jesus Christ established it*; that he spoke of it as *his church*; and that Paul spoke of it as *the body of which Christ is the head*.

UPON WHAT IS THE CHURCH BUILT?

The Roman Catholics claim that it was built upon Peter. I believe that this claim is both unreasonable and unscriptural. It can not be that an organization with such aims was founded on poor, weak, sinful Peter. Only a few verses after our text we read that when Peter rebuked Jesus for saying that he soon was to be crucified, Jesus said to him, "Get thee behind me, Satan:

thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men."

It seems to me that Peter's confession, "Thou art the Christ, the Son of the living God," is the rock foundation upon which the church is built. In other places Jesus is spoken of as the "chief corner stone" on which we build (1 Pet. 2: 6; Eph. 2: 20).

Do you realize the honor and safety there is for you in being a member of the church built on Jesus Christ?

WHO ARE THE MEMBERS OF THE CHURCH?

What is the method of selection of members of this church? Who can seek for admittance into its membership with the assurance of success? Is its membership to be made up of the rich only? Is it only for moral men? For the cultured? For white people? For adults? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The membership of the church is to be of those who believe in Jesus Christ and are saved. Any and every vile sinner may come and be saved, and become a member of the church of Jesus Christ. Startling? Repelling to you? And you don't wish to belong to such an organization? True it is that we do not take members into clubs and lodges in this way, but it is God's way of getting members into his church. On the Day of Pentecost three thousand of just such people were baptized and "were added unto them."

But the church is made up of those who are called out to be a *peculiar people*,—a people different from those in the world, because they worship and serve God, and live righteous lives.

WHAT IS THE MISSION OF THE CHURCH

First, it is to *save* people.

Do we fully realize that the church is the great organization that works with God to save men from sin to lives of righteousness? No, we do not get hold of that fact. Some one has said "with the exception of the Salvation Army, the Bowery Mission and a few organizations of the same class, we know of no serious effort that is being made to reach the tramp and the outcast." The church largely expends its energies

within itself. The masses are largely outside the church.

A few years ago a preacher in London looked upon sinful men and women about him until "he fell in love with the world's unlovely." One day he returned to his home and told his wife that he had given himself, his wife, and his children to the saving of these lost souls. Together William Booth and his wife knelt and dedicated their lives to the saving of the lost, —and the Salvation Army had its beginning.

The church ought to feel more intensely the importance of saving sinners! Our local organizations should be soul-saving churches.

What if the nations now at war would turn the energies to the saving of men that they now are using to kill men? Think of such a statement as the following: "It has been reckoned that from 1496 B. C. to 1861 A. D. there were but 227 years of peace. War has filled so much of the time that history has been written too much as if wars were the chief part of a nation's life."

THE TEACHING FUNCTION OF THE CHURCH

H. Clay Trumbull once said, "Seeking to win an outside world for Christ is not to be counted a superior work to that of seeking to draw a believer closer to Christ, or of upbuilding in Christ one who is already his follower."

Jesus said to Peter, "Feed my sheep." A part of his commission to his disciples was to go into all the world and "teach all nations." Paul said to the Ephesian elders, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." And Paul said, when some were anxious to speak in unknown tongues, "Seek that ye may excel to the edifying of the church." And after affirming that he spake with tongues more than did others, he said, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

The several appointments of the church offer the best opportunities that we have for teaching the truths that mankind needs, and we ought to make the best possible use

of these opportunities. The hour of Sabbath worship should abound in praise and true worship to God,—it should be a time for instruction in the Word; of making known the conditions and needs of the world; and of inspiration for better service. But the church has its best chance to teach the Bible in the Sabbath school. Every week multitudes of boys and girls spend an hour in the Bible school. Not long ago a speaker said before the Religious Education Association that 95 per cent of the membership of the Protestant churches, 85 per cent of the workers, and 95 per cent of the ministers were members of the Bible school the generation before. A recent copy of the *Sunday School Times* said that 500,000 boys and girls pass out of the Bible schools each year without having accepted Christ. What opportunities are here offered for instruction that will win this multitude to accept Jesus Christ, and train them for the service that the world needs in these days in which we are living! In view of these things we ought to increase the efficiency of the Sabbath school. We ought at least do as good work in it as in the public school.

WHAT HAS THE CHURCH BEEN TO YOU?

What memories cluster around the churches in which you have worshiped? What blessings have come into your life because of the church? What educational advantages have you enjoyed because the church has been interested in educational work? Have you found helpful social pleasures within the church? Has the church encouraged you to work for the uplift of others?

Are you depriving yourself of the help that God has for you in the church and its several appointments?

This is a time when many and varied interests appeal to us, demanding our time, attention, and energy. Sometimes it is a hard problem to decide what we should give up. We certainly have to do some pruning, but as Professor Inglis recently said at a Workers' Meeting of the Milton Sabbath School, we are apt to do the pruning at the wrong place. We are very tired on Sabbath morning—but we can not afford to prune out the Sabbath worship and the Sabbath school. We have but little time to read, but can we afford to prune out the religious reading?

WHAT OF THE FUTURE OF THE CHURCH?

The Kingdom of God is to triumph! God lives, and his church can not fail!

During the Civil War an old man inherited a small sum of money and wanted to invest it in government bonds. A prudent friend cautioned him, saying that the government might fail and his bonds would thus become worthless. "Put it all in! Put it all in!" said the old man, "if the government fails, I do not want to be worth anything." That is the way we ought to feel about God's kingdom and our relationship to it. Put your all into his kingdom, into his church, for if it fails, your life, your social, educational, and your spiritual interests will not be cared for, and you will be left helpless and hopeless. But take heart, for Jesus says, "The gates of hell shall not prevail against it." Your interests are safe in the bank of heaven.

SABBATH SCHOOL BOARD ANNUAL MEETING

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Theological Seminary building at Alfred, N. Y., September 12, 1917, at 7.30 p. m.

A. L. BURDICK,
Secretary.

Janesville, Wis.

Sabbath School. Lesson XI.—Sept. 8, 1917

THE BENEFITS OF TOTAL ABSTINENCE. Dan. 1

Golden Text.—Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank. Daniel 1: 8.

DAILY READINGS

Sept. 2—Dan. 1: 1-9. A Brave Youth
Sept. 3—Dan. 1: 10-20. Benefits of Total Abstinence
Sept. 4—2 Cor. 6: 11-18. Separation Enjoined
Sept. 5—Eph. 5: 6-21. Walking Wisely
Sept. 6—Jer. 35: 1-11. Loyalty to a Vow
Sept. 7—Jer. 35: 12-19. Obedience and Reward
Sept. 8—1 Pet. 4: 1-11. Sobriety and Watchfulness

(For Lesson Notes, see *Helping Hand*)

WANTED—A Seventh Day Baptist job compositor or pressman of experience. Address, stating qualifications, etc., THE SABBATH RECORDER, Plainfield, N. J.

MARRIAGES

CANFIELD-WHITFORD.—At the home of the bride's sister, Mrs. Lewis Odell, of Alfred Station, N. Y., August 7, 1917, by Rev. Ira S. Goff, Mr. Lyle McOmber Canfield, of Friendship, N. Y., and Miss Bertha May Whitford, of Almond, N. Y.

COON-SAUNDERS.—At the home of the bride's mother, Mrs. E. B. Saunders, at Ashaway, R. I., on August 9, 1917, by Rev. George B. Shaw, Philip L. Coon, of Milton, Wis., and E. Mildred Saunders, of Ashaway.

DEATHS

RANDALL.—Anna Louisa, daughter of Joel P. and Sarah Randall, was born April 29, 1863, and died February 21, 1917.

She was baptized and joined the First Hebron Church about the year 1876. She had been a great sufferer for many years but was always cheerful and ready to do anything she could for others. She spent her life in Hebron. G. P. K.

BURDICK.—Alberti Masson Burdick, youngest son of Nathan M. and Clarissa West Burdick, was born April 15, 1845, and died at his home near New Auburn, Wis., June 29, 1917, aged 72 years, 2 months and 14 days.

In 1849, he came with his parents from Rhode Island, his native State, to Dodge County, Minnesota, in its early pioneer days. On January 21, 1864, he was married to Anna T. Wooden, who preceded him to the better world December 12, 1916. In the spring of 1910, they came to New Auburn, Wis., and settled on the farm where they each laid down life's burdens, full of hope for the life beyond.

Brother Burdick was very solicitous for the church and all of its interests, and during his last illness planned much for the future of its members and pastor. We all shall miss him from his place in both church and community.

He leaves to mourn their loss a daughter, Mrs. Jennie Carpenter, of New Auburn, Wis., Lee, of El Paso, Tex., and Lester B., of Dodge Center, Minn., beside a host of friends.

Services were held from the home, and he was laid to rest in the New Auburn Cemetery.

J. T. B.

TRACY.—At her home in Coudersport, Pa., August 5, 1917, Mrs. Mary Tracy, aged 54 years and 29 days.

Mrs. Mary Tracy was the daughter of Mr. and Mrs. Jonathan Nichols and was born in Sweden Township, Potter Co., Pa. Her mother died when Mary was still in her infancy, and when about four years of age she was taken into the

home of Deacon and Mrs. George W. Stillman, of Hebron, Pa. In this Christian home she grew to womanhood, receiving the privileges of an own daughter.

October 14, 1882, she and Arch V. Tracy were united in holy wedlock and to them were born two children,—Theron H. Tracy, of Erie, Pa., and Mrs. F. C. Carey, of Coudersport, Pa. There also grew up in their home an adopted son, Charles Tracy. For twenty-seven years Coudersport had been her home.

At the age of thirteen she was baptized and joined the First Seventh Day Baptist Church of Hebron, Pa. The influence of this church, together with that of the Christian home in which she grew up, had much to do in molding her character and shaping all her life. She was strong in her likes and dislikes and clung to her friends with devotion. To the tasks of life she gave herself with strength and courage, performing well its duties and bravely bearing its burdens.

Funeral services, conducted by Pastor William L. Burdick, of Alfred, N. Y., were held at the house August 7, and burial took place in Eulalia Cemetery, Coudersport, Pa. W. L. B.

MERRITT.—In Alfred, N. Y., August 4, 1917, Mrs. E. Elvena Meritt, in the forty-ninth year of her age.

Mrs. Meritt was the daughter of Jacob and Jane Rosebush Rosenkrans and was born in Friendship, N. Y. With the exception of a few years spent in Independence, N. Y., a few months each in Ohio and Pennsylvania and one year in Richburg, N. Y., her life had been lived in Friendship and Alfred, N. Y. The latter place had been her home the last sixteen years.

She was united in holy wedlock with Samuel Bryant Meritt August 26, 1885, and to them were born two children,—Carl, teacher of industrial training in the public schools of Erie, Pa., and Miss Myrtle, a teacher in the Carnegie Art Institute of Pittsburg, Pa. Mr. Meritt died nearly eighteen years ago, leaving Mrs. Meritt the care and education of the children, a task which she performed heroically and well.

In the winter of 1897 she was baptized and joined the Seventh Day Baptist Church of Independence, N. Y. After coming to Alfred she transferred her membership to the church of like faith in Alfred and has since remained a devoted member, adorning her profession in a marked way with the modest, womanly Christian graces.

Funeral services, conducted by Pastor William L. Burdick, were held at the house August 6 and burial took place at Independence. W. L. B.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held at the Seminary, Alfred, N. Y., the third First day in September, 1917, at 7:30 p. m. (Sept. 16th).

WM. C. WHITFORD,
President.

THE SABBATH RECORDER

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

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All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

HOME NEWS

LEONARDSVILLE, N. Y.—The evening of August 19 brought to the people of Leonardsville and vicinity a deep sorrow caused by the passing of one prominent in the activities of the church, in the school, and all the interests of the community. When it was known that Miss Agnes Babcock had passed away a gloom settled over the whole village.

We feel that the loss to the church is such that, at this moment, we can not comprehend its magnitude. To fill Miss Babcock's place as an officer in the church, as superintendent of the Sabbath school, as president of the Benevolent Society, we know not where to turn.

We believe we are expressing the sentiment of all members of the church when we say that her memory will ever be held as sacred and her worth shall long be appreciated; that it is not only a loss to the family but to the church and community.

PASTOR J. T. DAVIS.

SABBATH KEEPERS' ASSOCIATION

The annual convention of the Sabbath Keepers' Association will be held at White Cloud, Mich., beginning September 27. All Sabbath-keepers are cordially invited to attend. Entertainment provided for all.

NATHAN E. BRANCH,
President.

"He linked his life to better things;
He climbed the holy hills of God:
He gave to the discouraged wings
And left a path by angels' trod."

New Sabbath Hymn

By MARY A. STILLMAN

THIS new hymn by Miss Mary A. Stillman has been published by the American Sabbath Tract Society, and is printed on good quality of magazine paper in a size suitable to paste into your hymn books. This hymn, "Sabbath Eve," or the companion hymn, "The Sabbath" by Miss Stillman, can be obtained ready for mounting in hymn books for 85 cents for the first hundred of each, and 15 cents for each additional hundred.

Mary Alice Stillman

SABBATH EVE

James Stillman



Now our weekly toil is ended;
 Shades of evening drawing nigh,
 Falling like a benediction
 From the altar of the sky,
 Bring the Sabbath, blessed Sabbath,
 Precious gift from God on high.

Let us lay aside each burden,
 Put all thought of care away.
 We may claim a Father's blessing
 When His children meet to pray
 On the Sabbath, blessed Sabbath,
 Sacred and most holy day.

Father, grant us now Thy favor,
 Keep us safe throughout the night;
 May we feel Thy presence near us
 When we waken with the light,
 On the Sabbath, blessed Sabbath,
 Day most precious in Thy sight.

Address the

American Sabbath Tract Society

Babcock Building

Plainfield, New Jersey

The Sabbath Recorder



FRANK J. HUBBARD
 Treasurer of Tract Society and President
 of Conference

—CONTENTS—

EDITORIAL.—Study the Reports.—An Open Parliament.—Tract Board's Report.—The Question of a New Publishing House.—Study Carefully This Part of the Report.—There Must Be No Debt.—Rally Day Approved.—Federal Council Matters.—Tired of the Word "Deficit."—Java Policy Continued.—Libraries Offered Free—Who Cares?—"In the RECORDER Account"—Are You One of Them?.....289-292	The Tent Work..... 311
American Sabbath Tract Society—Annual Statement 294	Seventh Day Baptist Education Society..... 311
Jesus the Supreme Teacher..... 310	YOUNG PEOPLE'S WORK.—A Christian's Power 312
	Sabbath Keepers' Association..... 313
	CHILDREN'S PAGE.—His Burden (poetry).—Jonas Hanway's Pluck..... 314
	SABBATH SCHOOL.—A Problem.—Lesson for Sept. 15, 1917..... 315
	Annual Meeting 316
	OUR WEEKLY SERMON.—Christian Constancy 317-320
	Deaths 320