

The Sabbath Recorder

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

VOL. 89, NO. 5

PLAINFIELD, N. J., AUGUST 2, 1920

WHOLE NO. 3,935

The President's Message Regarding Conference

On another page will be found a letter from Brother Alfred E. Whitford, of Milton, Wis., the president of our General Conference. It reached us too late for our last issue, but we hope our readers will not fail to give it all the closer attention because it is a little late. Belated messages and appeals sometimes arouse people to more intense and practical activity on account of their very lateness. So we hope the words of our president will stir our readers to make quick decisions in favor of going to Conference.

Mark carefully what Mr. Whitford says about the great importance of this particular Conference. We agree with him that the denomination is in a critical state and that much depends upon what is done during the week of convocation at Alfred. And I dare say you all have something of the same feeling. Please do not forget that it is up to the Seventh Day Baptist *people* to decide now whether the Forward Movement shall fail or succeed. By this we mean that it is up to *you*, dear reader, to help work out the plans for our next step as a denomination.

A small attendance from the churches and boards at the Alfred Conference will certainly be most disheartening. Lack of interest now in the plans set on foot a year ago at Battle Creek would be likely to give the cause a set-back from which we can never recover.

Alfred is a central place for meeting. Everybody has been used to seeing large delegations at Alfred, and to have a small attendance there this year would reveal a woeful lack of interest in the important work of the kingdom.

Look at the great theme for Conference program: "The Challenge of the Kingdom to Seventh Day Baptists." This is enough to stir the blood of every loyal friend of our cause. In these momentous times when so much is pending; when what we do next will have such a bearing on what we can do in the future; when undue lack of interest may seal our doom, it will certainly be a

calamity to have a dull, poorly attended General Conference.

There must be an awakening of the missionary spirit among us, and a hearty response to the appeal for laborers to do the Lord's work if any real good is to come from our Forward Movement. What is money good for in the work of the kingdom if there is no spiritual uplift and no men for the ministry? To be indifferent in an emergency like this will show that death has already set in! Come on, friends, let us arouse to meet the emergency! Let the challenge of the kingdom to Seventh Day Baptists ring in your ears, until from east and west, north and south, there shall come up to our annual convocation at Alfred an enthusiastic company of old and young who shall see that the success of the Forward Movement and the great causes we hold dear shall be ensured beyond a doubt.

The fact that the people are now hopeful on account of the success of our *financial* movement makes it all the more imperative that Conference shall work out the necessary details and so reinforce the plans adopted last year, that the real spiritual uplift may come and the blessed work of the kingdom may go forward. The very fact that the people are hopeful over the financial success will make it all the more disastrous if their hopes are undermined by spiritual dearth and indifference to the real things essential to complete the work.

Never was there a time in our history when we needed to stand together and see eye to eye as in these passing days. Never was there greater need of consecration and spirituality. Let us not forget that if these essential elements are lacking now our outlook as a people will be dark indeed.

When this RECORDER is mailed there will only be three weeks before Conference convenes. Really the "King's business requires haste" and decisions, if not already made, must be made soon.

We hope the young people will respond well to the call for help in serving the tables at Conference. This will help both the Alfred people, and the young friends who may respond.

Look Well to The Inner Life A man's outer life is well known to his neighbors. By it he is judged as to his character and real worth. The mysterious bound that hides the inner life is too sacred to be exposed to our nearest earthly friend. God alone knows the heart life, for it studiously strives to hide itself from mortal ken.

The fact that men can not see the heart may tend to make us think too lightly of our wonderful inner life, and at the same time incline us to think the outside shell is the main thing after all. Even an unworthy inner life is anxious to make the outer life appear well in the eyes of men. This is so because we know so well that men judge us by what they see of our actions. Anxiety to appear well in the sight of men makes us very pains-taking in respect to outward deportment.

We would be greatly helped in our efforts to appear well if we could remember that the beauty of the life we live depends upon the quality of the life within. The conduct is a true index to the thought germs cherished in the soul. To live the happy, healthy, holy life we desire to enjoy, there must be a corresponding inner life. We can truly abide in Christ only as he abides in us. Good fruit can only come from good seed. In order to carry a happy face there must be a happy heart. To live the pure life among men we must be pure in heart. To be an honest man requires one to be honest-hearted. And nothing short of a sincere and holy heart-life can bring true happiness here or give genuine hope of peace hereafter.

We can not look too well to the inner life if we would be healthy and happy and well prepared for the eternity toward which we hasten.

Positive Personal Power Must Leaven the Lump The more we study the history of Christian progress the more clearly it appears that Jehovah has depended upon outward, active, personal influence to kindle the fires of revival and to strike the blows of reform. Inward spiritual grace must, of course, be behind the activity of Chris-

tian workers; but this grace alone will never reform the world. This must come, if ever, by direct, zealous, personal, individual work.

The records show that God depended upon the efficient zeal of individual workers in a busy world, rather than contemplative speculators and philosophers hidden away in spiritual seclusion. Jehovah wanted men who did some positive and constructive work rather than men who could content themselves with talking about the "tendency of their times," with speculating upon doubtful negations regarding religion.

The worship of the true God gained the ascendancy over polytheism in Old Testament times because Jehovah raised up pioneer workers who stood true to him as individual exponents of his law. While others were speculating and philosophizing, the great men of Israel were *doing* things! While other religionists were professing theories they did not more than half believe, the Jewish leaders were openly and fervently proclaiming and obeying the moral law of Jehovah.

A sin-cursed and sorrow-burdened world is to be saved; society is permeated with false ideas of life; harmful and degarding customs hold it in relentless thralldom; the church is living in luxurious indifference when it ought to be aggressive, strong and progressive. These evils can not be remedied and the world saved without positive personal work. Negatives will never do it. These do not convert, uplift, and sanctify men. The most correct, but cold and lifeless, orthodoxy will not help matters now. We must have live wires for Christian workers or the case is hopeless.

God's true leaders have always been positive rather than negative in their teachings. The Bible leaders were constructive as well as destructive in their work. If they did destroy it was only to build again without delay. When they overthrew the golden calf, it was only to magnify the new tables of the law. If they proclaimed against sin, it was to pave the way for a clarion call to righteousness.

In the New Testament we see the religion of Christ carried on by individual work for a special end. John, and Peter, and Paul, each of them was a great personal power working for the kingdom. There was no place in the days of the apostles for the comfortable monastic recluse. The com-

mand was, "Go ye," and the Holy Spirit sent forth working messengers, rather than speculative investigators. It is the influence of such personal workers that must leaven the lump. The lump does not work on the leaven; but the leaven works in the lump.

The Far-reaching Power Of Personal Influence The thought about the leaven in the last sentence suggests the far-reaching, all-pervasive influence of a truly active Christian.

There are forces in nature which, if once set in motion never cease their influence. The encircling waves of ether send the sound of a human voice half around the world. These wonderful, far-reaching laws of nature may well illustrate the laws that govern human influences in the realm of morals.

We can begin a good work here as easily as a boy could drop a stone from our high church tower. But we can no more stop the influences we start than can the boy stop the stone he drops after it has once left his hand. This is a blessed truth when the influences are good; but a terrible one when they are bad!

One important thing in regard to the matter of all-pervasive moral influences is the fact that God is always on the side of the right and forever against the wrong. Under his watchful eye and nurturing care the influences set in motion by the righteous are not only perpetuated; but they are multiplied and made to grow.

This thought is emphasized by another illustration given in connection with that of the leaven. In the moral realm there is something like a growth from a seed that a *man planted*, and which was nurtured by God until the harvest was very great. Remember, it is the kingdom of *heaven* and not the kingdom of hell, that is like the grain of mustard seed sowed by "a man" and nurtured by God until a great tree is grown. Good influences started by one man may be the seed. These are germinal. They are given the life germ and the life principle by Jehovah and by him are made fruitful.

If in the field of your personal activities you are sowing good influences, then you are working with God according to his plan illustrated by the leaven and the good seed.

"Thou canst not toil in vain:
Cold, heat, and moist, and dry,
Shall foster and mature the grain,
For garnerers in the sky."

"One Thing I Know" Have You An Experience? The blind man whom Jesus had healed could not be made to doubt his experience even when confronted by those who rejected the claims of the Healer. He was sure of one thing, whereas he was blind he could now see, and nobody could gainsay his testimony.

The Master's cause today is suffering from want of clear-cut affirmations regarding what Christ has done for those who have claimed his help. There are plenty of "Oh-I-hope-sos"; but "One-thing-I-know" Christians are all too few. That miserable old hymn:

"'Tis a point I long to know
Do I love my Lord or no."

forms the dying slogan of too many know-nothing professors of religion. It is sad that so many go halting through life who can not say, "One thing I know!" Ask them if God has blessed them and all they can say is, "Oh, I *hope* so." Is the grace of God in our souls an indisputable experience? Do we *know* we are healed? Does faith enable us to face eternity without a fear? Christians, do you *know* anything? Are you sure of the divine indwelling? If you are, can you tell what you know? There is a pressing demand in these times for positive testimony on this matter. If all who claim the Christian name would come to the front and speak out in no doubtful or half-hearted way, as the blind man did when Christ came to him, this old world would see new light and obtain an indisputable title clear to mansions in heaven.

Imperfect Views of Divine Providence We have often been impressed by the way people interpret the providences of God as applying only to special protection and delivery from great calamities, while they overlook the steady flow of God's goodness which he constantly bestows as our ever-watchful friend.

It is well to recognize God's hand when we have been delivered from extraordinary dangers, or when under stress of some great emergency deliverance has come from an unexpected source. When in answer to the

cry of a peculiarly distressed soul wonderful deliverance comes, we should be profoundly thankful to our heavenly Father for the providence that delivers us.

But we must not forget the ever-watchful care which comes to us day by day when there is no emergency and when no special danger is in sight. This is God's best gift to us. The Christian should recognize the hand of God in all things—in the common as well as in the extraordinary.

When a Christian man was relating his remarkable experience of being rescued from a burning ship at sea, he extolled the matter as evidence of God's special providence in saving his life. He evidently tried to impress the minds of his hearers with the thought that he had been the recipient of a most remarkable token of God's regard for him. After his story was told in a most impressive way, another Christian said that only a few weeks ago he too had sailed over the seas, and, by God's constant care and mercy, the vessel did not catch fire at all.

The most perfect and helpful view of divine providence is that of God's ever-watchful care, with the emphasis placed on the word, *ever*. Day by day, year in and year out, we should be thankful not only that our towns and homes are not thrown down by earthquakes, but that the watchful care of God has given us a steady flow of blessings, provided pure air from heaven, and surrounded us with the means of comfort and plenty.

John Barleycorn in His Appropriate Place Really old John Barleycorn has been discovered in a hearse moving slowly through the streets of an old New England town, and that too with a man garbed as a priest, with prayerbook in hand, sitting beside the driver!

Federal liquor agents had been looking for him in everything on wheels; for they were sure that illicit liquor was making up the cargo of some sort of transportation carriage. Of course a funeral procession was the very last thing the officers would think of stopping; for they well knew that John Barleycorn did not want to die, and that the hearse was the last place in which he would be likely to ride. But when this hearse was seen moving slowly and solemnly through the street, with no mourners to follow, suspicions were aroused, it was stop-

ped, and, sure enough, there they found quite a load of high proof whiskey! Both driver and "priest" were arrested and Uncle Sam's agents looked after the burial.

The hearse is the most appropriate place for old John Barleycorn, and we may be sure that when he gets that last ride it will be toward a grave from which there will be no resurrection, and there *will be no mourners!* Only a *fake* "priest" will even pretend to conduct the obsequies.

Fouke Needs a Teacher On account of the requirements of the State of Arkansas for high schools, Fouke School is in great need of a teacher, qualified to teach high school English and the first two years of Latin.

Our readers will remember that Fouke has depended largely on volunteer teachers. Several young people have rendered excellent service thereby giving their time as missionary teachers. It has been a blessed work, and we know of no place where a consecrated teacher could do more good than to put in a year of voluntary work for the Master in Fouke.

It may be that some young man or woman will feel called to this work. We hope to hear that the appeal has touched some consecrated heart, and that Fouke's needs are being supplied. If any one is willing to go Mr. C. H. Siedhoff, 21 Waters Avenue, Battle Creek, Mich., would be glad to hear from him or her as the case may be. Please write him about it.

MESSAGE FROM THE PRESIDENT OF CONFERENCE

TO THE EDITOR OF THE SABBATH RECORDER:

I want to call the attention of the readers of the SABBATH RECORDER to the great importance to Seventh Day Baptists of the coming General Conference at Alfred, N. Y. There should be a large representation from both our churches and our boards. This is a critical time in our history and especially so with respect to the New Forward Movement. One year under the plan of the New Forward Movement has passed. More money for denominational purposes has been raised by our people during the past year than in any one previous year. Some mistakes have been made. Great opportunities are open to our people in the way of home and foreign missionary work.

"The harvest truly is plenteous, but the laborers are few." The people are hopeful for large results from the efforts of our denomination, but it is necessary that we all stand together and work out at the General Conference further plans for carrying the great aims of the New Forward Movement to full accomplishment.

The program of the General Conference will be of unusual interest. The central theme will be, "The Challenge of the Kingdom to Seventh Day Baptists." This subject should come very close home to every individual and to every church in our denomination. One strong feature of the program will be a great address on Thursday evening by Dr. Daniel L. Poling, associate president of the United Society of Christian Endeavor, and at present connected with the Interchurch World Movement. He will speak on "The World Opportunity of the Christian Church." Dr. Poling is well known by Christian Endeavorers as a speaker of unusual power. His presence on our Conference program should interest a large number of young people in attending the General Conference.

The usual railroad rate of one and one-third fare for round trip has been promised our railroad committee. Let me urge the people both East and West to make a special effort to attend Conference. Let us all pray earnestly that our people may be given power from God to render the service he would have us render. Let us pray for the coming General Conference that all who attend may be led by the Spirit of God.

ALFRED E. WHITFORD.

Milton, Wis.,
July 20, 1920.

RAILROAD RATES TO CONFERENCE

The Trunk Line Association have just granted our application for reduced railroad rates to Conference and a concession of one and one-third fares on the certificate plan will apply for tickets purchased in the following territories:

States of New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Virginia and West Virginia.

There are six other passenger associations covering the balance of the territory of the country who have *not* as yet granted the concession. We expect to hear favor-

ably from some of these, while others will probably decline to grant this reduced rate.

Watch this column for further information.

Tickets at the normal one way tariff (for the going journey) may be obtained from August twentieth to twenty-sixth, inclusive, but not later. Ask for a *certificate* when purchasing tickets. Tickets for the return journey over the same route may be obtained up to and including September first, 1920, at one-third the normal tariff fare.

At least two hundred and fifty certificates must be presented and validated at the Conference before this one-third fare can be availed of.

No certificates will be issued to those holding clerical cards or tickets sold at half rates for children.

Consult your local ticket agent regarding fares.

WILLIAM C. HUBBARD, *Chairman,*
Plainfield, N. J.

J. MURRAY MAXSON,
Chicago, Ill.

EARL P. SAUNDERS,
Alfred, N. Y.

P. S.—Word has just been received from the Central Passenger Association that they will grant the fare and one-third. Their territory joins the Trunk Line Association and covers practically the territory from Buffalo to Chicago and Cairo, Ill., and thence east back to the West Virginia Line.

RECORDER FOR NEWLY-MARRIED AGAIN

Before the war it was our practice to send the SABBATH RECORDER one year to all Seventh Day Baptists whose marriage notices were published in the RECORDER. Because of the war regulations we were forced to discontinue doing this. Now that regulation is no longer in effect and we will be glad to enter a subscription for one year to all whose marriage notice is published in this paper.

Pastors will bear this in mind and when they send in the notice, please give full mailing directions so the party will get the RECORDER regularly. Unless we have a definite address for mailing we can not tell where to send the paper.

L. P. BURCH,
Business Manager.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

"Lo, I am with you always, even unto the end of the world."

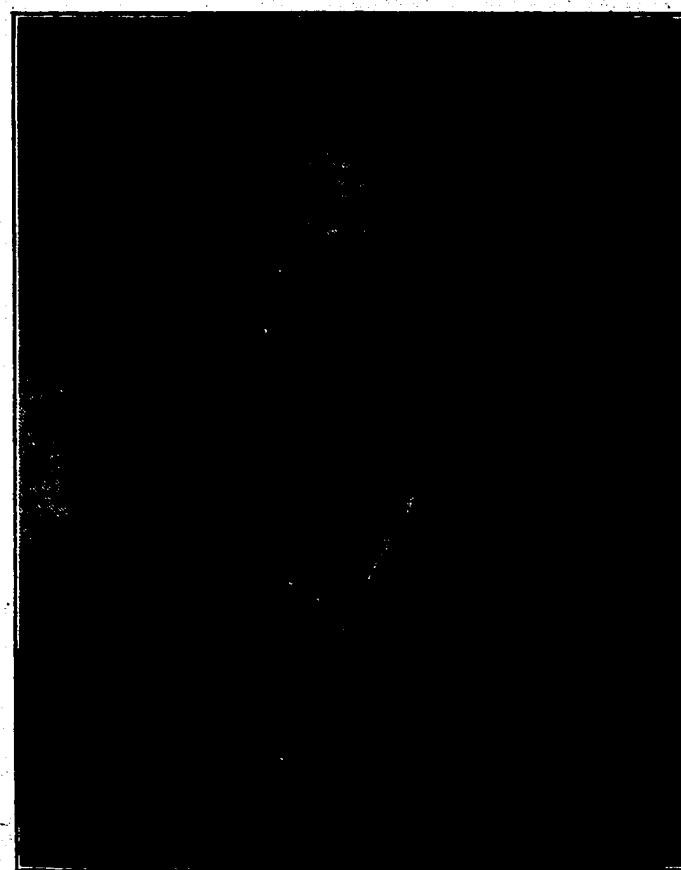
ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly, Rhode Island.
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Waterford, Conn.
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wis.
- + ★ Pawcatuck Church, Westerly, R. I.
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + ★ Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + ★ Nortonville, Kansas
- + ★ First Alfred, Alfred, N. Y.
- + ★ DeRuyter, N. Y.
- + ★ Southampton, West Hallock, Ill.
- + ★ West Edmeston, New York
- + ★ Second Brookfield, New York
- + ★ Little Genesee, New York.
- + ★ Marlboro, New Jersey

ORDINATION OF HAROLD RICH CRANDALL

The most impressive service of the recent session of the Central Association was held on Sunday afternoon, June 20, 1920, when the life and talents of Harold Rich Crandall, pastor of the DeRuyter Seventh Day Baptist Church were consecrated to the gospel ministry of the Seventh Day Baptist Denomination.

The program had been arranged by the Ordination Committee of the association, consisting of Rev. Jesse E. Hutchins, Rev. A. Clyde Ehret and Rev. Riley G. Davis. Rev. Theodore J. Van Horn was elected

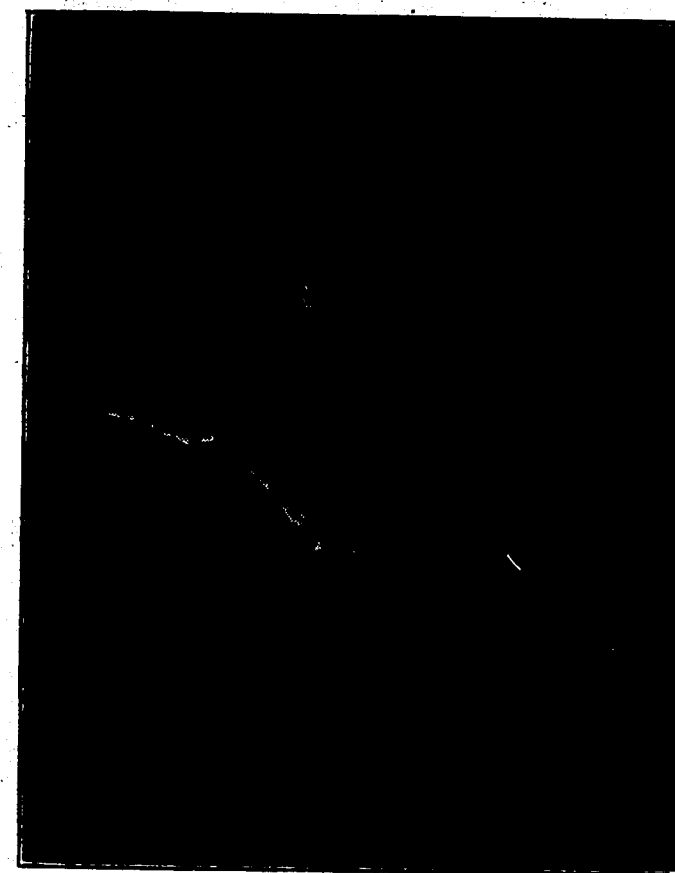


Rev. Harold Rich Crandall

chairman, and Mrs. Adelaide Clarke Brown clerk of the council, consisting of the delegates from the churches and the visiting delegates of the association. The candidate made a most satisfactory statement of his doctrinal beliefs, religious experiences and call to the ministry. Concerning his call to the ministry he said, "From early childhood I have felt drawn towards the Christian ministry. For a number of years I taught school and persuaded myself that my place was not in the ministry but there was always a feeling of dissatisfaction regarding my work. At the session of the Eastern Association at Rockville, in June of last year, the needs of the fields and the lack of workers were very forcibly presented. My heart was very deeply stirred, for it seemed that God was sending these messages to me

personally. I came to the point where, in my heart, I felt that if a call to a pastorate should come to me I should think it was a call from God and yet I did not have the courage to voice this in prayer. But letters came to me from three churches within a week; two were actual calls. I felt then that surely God had a place in his vineyard where he wanted me, and after prayerfully considering the matter it seemed that I ought to accept the call to DeRuyter. I feel my weakness and need, but trust in God for strength and wisdom to be of service to him."

Rev. Erlo E. Sutton, at one time pastor



Mrs. Harold R. Crandall and daughter Elizabeth

of the church at Rockville, R. I., of which Mr. Crandall was a member, gave a testimony of appreciation of his character.

By motion the council declared itself as being wholly satisfied, and asked the committee to proceed with the service of ordination.

After a Scripture lesson, 2 Timothy 1: 1-14, had been read and a prayer offered by Rev. A. Clyde Ehret, a vocal solo, "Oh, Song Divine," was sung by Professor Alfred E. Whitford.

The ordination sermon was preached by Rev. Erlo E. Sutton, of Shiloh, N. J., who used the text, "If a man seeketh the office of a bishop, he desireth a good work" (1 Tim. 3: 1). His theme was, "The Chris-

tian Ministry, and is published in the SABBATH RECORDER.

The consecrating prayer was offered by Rev. Edwin Shaw, of Plainfield, N. J., accompanied by the laying on of hands, the following clergymen taking part in the service: Rev. T. J. Van Horn, Rev. A. C. Ehret, Rev. Jesse E. Hutchins, Rev. Erlo E. Sutton, Rev. R. R. Thorngate, Rev. William Clayton, Rev. Edwin Shaw, and Rev. Luther A. Wing, together with the deacons who were present.

The charge to the candidate and the welcome to the Seventh Day Baptist ministry were given by Rev. T. J. Van Horn.

Rev. Luther A. Wing, a former pastor of the DeRuyter Church, gave the charge to the church.

After singing, "Blest be the Tie that Binds," the benediction was pronounced by Rev. Harold R. Crandall.

MRS. ADELAIDE C. BROWN,
Clerk.

A SABBATH-SCHOOL LESSON AND ITS TEACHINGS

REV. W. D. TICKNER

In the Sabbath-school lesson for February seventh we have the record of two very notable miracles. One, a man bed-ridden for eight years, the other a dead woman, both restored to normal health. Peter made no claim to superior power. He claimed no honor on account of the remarkable miracles. He did not say to Aeneas, I am a faith pastor. He did not quote authorities on how a man can be healed by faith. Instead he spoke with confidence one sentence, "Aeneas, Jesus Christ healeth thee."

Why did Peter say, "Jesus Christ healeth thee?" Why did he not say Cæsar or Socrates, Moses or Samuel? What virtue was there in Jesus Christ to heal more than in any other great or good man? Certainly Cæsar and Socrates, Moses and Samuel, David and Solomon were far better known than was Jesus. I ask again, Why did Peter name Jesus Christ as the one who healeth?

While Jesus was on earth he was poor, not having "where to lay his head." He was hated, despised, rejected and crucified. If he were a man, begotten of an earthly father and mother, when he died upon the cross his power to heal would have ceased.

As well might Peter have said, "Aeneas, Noah healeth thee." He might have said Daniel, Samson or even Nebuchadnezzar. No one believes that had Peter named any one of these noted men as the author of the cure to be performed that Aeneas would have been able quickly to arise a well man. Only one solution of the question is possible: Jesus Christ, though cruelly slain by his enemies, was alive and everywhere present. It was no longer necessary to send a messenger for him, as did Mary and Martha but, as he told his disciples, he was with them always. This is possible for only Deity himself. His power to heal was just as great as before his crucifixion. Could Peter by his own power have raised Dorcas to life? Yet some of our most noted scientists try to raise the dead. Peter knew too well to try it. He prayed. He believed in the power of Jesus to restore life. He asked and, receiving assurance that his prayer was to be answered, he said, "Tabitha, arise." With faith in the power of the living Christ, Peter spoke with confidence. He had no doubt of Jesus' willingness to answer, and he was not disappointed. Is the manifestation of such wondrous power to be explained as the power of faith in a man, a dead man?

NOTES FROM THE SOUTHWEST

If RECORDER readers will forgive the long neglect on his part, the missionary on this field will promise to keep them better posted in the future as to his doings.

I believe the last letter from him told something of the work at Little Prairie. With the valuable assistance of C. C. Van Horn, meetings were held each night, and day meetings, Sabbath Day and Sunday, for three weeks. We had the assurance from many people in the community that a great good was accomplished, yet the results were not all that we had hoped for. Arrangements are now being made for Brother Van Horn and his family to go onto the field about the middle of September. They need the sympathetic prayers of God's people that they may be used of the Lord in strengthening the things which remain in that much neglected portion of the kingdom.

~~While at Little Prairie we learned of some Sabbath-keepers at Lonoke, Ark., and~~

others living near DeWitt. I immediately entered into correspondence with some of them and arranged to stop at both places on my way home. I found one family of independent Sabbath-keepers in a reasonably thickly settled community out about twelve miles from DeWitt. It consists of a man and his wife and seven children, four of them nearly grown. They have been keeping the Sabbath about a year and are enthusiastic for the truth and have aroused considerable interest in the neighborhood. They invited two families in to spend the evening and I had the privilege of telling them something about Seventh Day Baptists and left them a supply of literature. They were much disappointed that I could not remain and hold meetings a week or ten days in the school-house nearby, but it was not possible at that time. I did promise them, however, that I would try and return at some later date.

While at Lonoke I discovered that there were several families of Sabbath-keepers out in the country a few miles, but as my time was limited I could not visit them. In response to their earnest request, however, I did visit them early in June, preaching for them on the Sabbath and becoming acquainted with them in their homes. There are seven families, thirty people, including children, that meet from house to house on the Sabbath for worship and Bible study. They embraced the Sabbath about ten years ago and built a house of worship which was burned a few years later, it is believed by enemies of the truth. These people have no organic union with any denomination and after reading our Articles of Faith they said they were Seventh Day Baptists in belief. Some of them have a strong leaning toward the Apostolic faith, much to the regret of others. They are very cordial and urged me to visit them as often as I could and if possible to hold an evangelistic meeting in their community.

Thus we find there are more open doors than it is possible to enter. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest.

R. J. SEVERANCE,
Missionary for the Southwest.

Peace and friendship with all mankind is our wisest policy, and I wish we may be permitted to pursue it.—*Thomas Jefferson.*

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Letters from Rev. W. D. Burdick and Professor D. N. Inglis tell of the evangelistic campaigns that have been conducted at Garwin, Ia. A tent was used for the meetings, and the quartet lived in a small tent, both tents being pitched near the church building.

The spiritual life of the people has been quickened, and interest in religious matters has been enlarged. They make special mention of "a good number of faithful mothers who have been a great help in the meetings." There was an orchestra faithfully attended by the young people. The quartet has had the opportunity of singing in the homes of invalids, and much good seed has been sown. The next place where this work is to be undertaken is at Dodge Center, Minn.

Very encouraging reports have come concerning the religious day school at Alfred Station, N. Y. The secretary has the examination papers of two of the children in the seventh and eighth grades. These will be given some time in the SABBATH RECORDER.

Rev. George B. Shaw who was working with the pastor of the church in the school has gone to Jackson Center, O., for about three weeks of Sabbath evangelistic work with the church at that place.

Rev. T. J. Van Horn sends in preliminary reports of the work at Scott, N. Y., where he was assisted by Mrs. Van Horn and their daughter Amey, a student at Alfred University. Thirty children were enrolled in their day school. Evangelistic services were held every evening, beginning July sixth, in the church. The workers lived in the parsonage and their wants were supplied by the people. At the close of the campaign arrangements were made for holding Sabbath services, consisting of a Sabbath school and the reading of a sermon by some one. It is hoped that the pastors

of the Central Association will be able to make occasional visits to Scott for the encouragement of the people who have been helped by the work done there this summer.

The following is a brief report from Rev. R. J. Severance:

"To begin with, allow me to say that this has been the hardest three months' work I ever did and from a human standpoint there seems to be so little to show for it at the present writing. But it has been a time of seed sowing, and I ask your prayers for the work here that God may give us a harvest of souls for the kingdom.

"My first work of the quarter was at Fort Smith, Ark., where I was called to present the Sabbath truth to a congregation of Baptists. Nine people professed to accept the 'truth' but subsequent visits there indicate that but three of the number are consistent Sabbath-keepers; one of them is Rev. Charles R. Brazuel who is a 'true blue' Sabbath-keeper and enthusiastic for the truth.

"On the tenth of April Brother C. C. Van Horn and I commenced a revival meeting at Little Prairie, Ark., which continued twenty-three days with preaching every night, and a day service on Sabbath Day and Sunday. The spiritual life of the community was somewhat revived, three backsliders were reclaimed, and people generally expressed themselves as having been blessed by the meetings. There is a strong sentiment, however, among the few Christians left that the field has been neglected so long that it will be almost impossible to build the church up again. But arrangements are now being made for Brother Van Horn to go there with his family about the middle of September and a strong effort will be made to conserve 'those things which remain.'

"While at Little Prairie I learned of some Sabbath-keepers living near Lonoke, Ark., and I entered into correspondence with some of them. They were very desirous that I should visit them which I did the first week in June. I found seven families, about thirty people, including children, who are strict Sabbath-keepers and meet from home to home each week. I think they consider themselves Sabbath Keeping Apostolics although they have no union with any other body of believers.

"On June twenty-fifth Rev. Charles R. Brazuel and I began a meeting in the community where he was raised, about seven-teen miles from Fort Smith. We plan to remain three or four weeks if the interest warrants. The results of this meeting will come in the next report."

MISSIONARY BOARD MEETING

The Seventh Day Baptist Missionary Board held its regular meeting in Westerly, R. I., Wednesday, July 21, 1920, with President Clayton A. Burdick in the chair, and the following members present: Clayton A. Burdick, James A. Saunders, D. Burdett Coon, Ira B. Crandall, A. S. Babcock, Charles H. Stanton, Robert L. Coon, John H. Austin, Alex. C. Kenyon, Edwin Shaw, Samuel H. Davis, Anne L. Waite, Frank Hill.

Visitors: Dr. Rosa Palmberg, Mrs. D. B. Coon, Mrs. O. U. Whitford, Mrs. Dell Burdick, Mrs. Lulu Clarke, Mrs. Mary R. Smith, Mr. and Mrs. John T. Dixon.

Prayer was offered by James A. Saunders. The reports for the last quarter of the Treasurer and the Corresponding Secretary were approved and recorded.

A. S. Babcock presented the following item which was unanimously adopted by the Board:

On the fifteenth day of May, 1920, Hon. William L. Clarke, closely identified with the work of the Seventh Day Baptist Missionary Society for more than a half century, was called home, in the eighty-fifth year of his age. He served the society as a member of its Board of Managers fifty-five years; was elected its President in 1891, and continued in said office until September, 1918, a period of twenty-seven years, when he was elected President Emeritus which office he held at the time of his death.

Brother Clarke was highly respected as a citizen, having been appointed to various positions of trust, including many years of service as member and as president of the Town Council, and, at different times, he represented his town in the Rhode Island Legislature.

He was always active in promoting the interests of God's kingdom; was especially interested in all the work of the Missionary Society; and was intensely loyal to our missionaries, wherever their field of labor.

We devoutly thank God for the inspiration that has come to us through long association with him in the work appointed to us as a Missionary Board.

Strong words of appreciation of this long

and useful life were spoken by members present; mention being made of generous gifts to our schools, churches and denominational interests, and financial aid quietly given at times to our missionary workers; the Treasurer adding that his love for the cause we serve was attested by his naming the Seventh Day Baptist Missionary Society as residuary legatee of one-third of his estate.

The sum of \$75 was appropriated from the Student Fund to assist Rev. Paul S. Burdick, of Fouke, Ark., in summer school work in Chicago, Ill.

The Evangelistic Committee reports verbally, with items of work and conditions on the fields now being visited by Rev. Willard D. Burdick and Rev. Rollo J. Severance. At this point special prayer was offered, led by Rev. D. Burdett Coon.

It was voted that what compensation Dr. Palmberg may receive for her own work while here shall belong to her personally.

The afternoon session opened with prayer by Deacon Saunders.

The Committee on China Work reported with recommendations, which were adopted:

1. The Board authorizes the Mission in Shanghai to spend up to \$3,000 gold for the purchase of suitable land and that the treasurer of the mission in Shanghai be authorized to draw upon the Treasurer of the Missionary Society for the money when needed.

2. That we extend Dr. Rosa Palmberg's furlough for the coming year.

3. The Board expresses sympathy with Rev. and Mrs. Crofoot in her serious illness and gratitude for her recovery through their return to this country for an operation, and approves the action of the Treasurer in paying their necessary expenses for travel; and we express our gratitude to the Mayo Hospital, Rochester, Minn., for its generosity in making no charge for Mrs. Crofoot's operation; and that a copy of this resolution be forwarded to the hospital. Also, that the salary of Rev. Jay W. Crofoot be, for the year 1920, the same as if his entire time were spent upon the field.

It was voted that, while we appreciate the opportunities that have come through the work at the college, we will be pleased to have Rev. H. Eugene Davis give his full time to the Board as soon as he shall feel that he can do so.

The report of the Program Committee was adopted:

GENERAL CONFERENCE PROGRAM

MISSIONARY SOCIETY

Thursday, August 26

Forenoon 10.15 to 11.40

	Minutes
Music	5
Message from the President, Rev. Clayton A. Burdick	15
Treasurer's Report, Samuel H. Davis	10
Secretary's Report, Rev. Edwin Shaw	15
Music	5
Evangelistic Work Among Seventh Day Baptists, Rev. H. C. Van-Horn	15
The Southwest Field, Rev. R. J. Severance	15
Music	5
	85

Afternoon 2.00 to 3.00

	Minutes
Music	5
China, Rev. J. W. Crofoot and Dr. Rosa W. Palmberg	20
Music	5
South America, Ira B. Crandall	12
Holland and Java, John H. Austin	12
Music	6
	60

The report of the Budget Committee was approved:

PROPOSED EXPENDITURES

Home Field:	
Salaries of workers, appropriations to churches, evangelistic work, traveling, supplementing pastors' salaries, etc.	\$13,190 00
South America:	
Salary and traveling	1,100 00
Holland and Java:	
Salary and appropriations	1,000 00
China:	
Salaries, incidentals, allowances, traveling, exchange, etc.	9,750 00
Administration:	
Secretary, treasurer, clerical help, postage, incidentals, etc.	2,000 00
Note payable	1,000 00
	\$28,040 00

EXPECTED INCOME

From interest, on permanent funds and from funds held by the Memorial Board	\$ 7,245 00
From the New Forward Movement budget	17,590 00
From the Woman's Board	2,500 00
From the Young People's Board	500 00
From new Life Members	100 00
From offerings at Conference, associations, etc.	100 00
	\$28,035 00

SUPPLEMENTAL—FUNDS EXPECTED FOR SPECIAL ITEMS

Income from the Ministerial Education Fund	\$ 125 00
--	-----------

From the Alice Fisher Fund (Ministerial Relief)	200 00
Forward Movement, Georgetown Chapel Fund	600 00
Forward Movement, Boys' School Building Fund	2,400 00
Forward Movement, Girls' School Building Fund	2,400 00
	\$5,725 00

In response to an application for aid it was voted that we appropriate at the rate of \$300 per year from July 1, 1920, to December 31, 1920, to the White Cloud (Mich.) Church.

President Whitford asked the Board to be represented by two members at the meeting of the Commission of the General Conference, to be held in Alfred, N. Y., August 19-23, 1920, and Rev. Clayton A. Burdick and Rev. D. Burdett Coon were so delegated with power of substitution.

It was voted that the Corresponding Secretary be directed to make investigations as far as possible through correspondence directed to the Commissioners sent from the Abyssinian Government to the United States or otherwise, concerning the reported observance of the Sabbath by Abyssinian Christians.

The Corresponding Secretary presented a report of the Board work for the year ending June 30, 1920, also the Treasurer presented the yearly financial report, properly audited; and these, together with that of the Budget Committee were made the Annual Report of the Board to the Missionary Society.

It was voted to appropriate \$50 to Rev. Angeline Abbey for work already done and that may be done previous to the time of the General Conference. Also voted \$25 toward the work of the "Foreign Missionary Conference of North America."

A committee, S. H. Davis, Frank Hill and C. H. Stanton, was appointed to consider some change in times of meeting of the Board, if it should seem desirable, and report to the October meeting.

Correspondence was considered from Rev. Samuel R. Wheeler, Mrs. W. M. Parks and others, and the meeting was dismissed with prayer by Rev. D. Burdett Coon.

CLAYTON A. BURDICK,
President.
A. S. BABCOCK,
Recording Secretary.

TREASURER'S QUARTERLY REPORT

April 1, 1920-July 1, 1920

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

By Months

Dr.

Cash in treasury April 1, 1920.....	\$1,692 07
Cash received in April.....	\$3,023 66
Cash received in May.....	1,958 27
Cash received in June.....	5,464 76
	<hr/>
	10,446 69
	<hr/>
	\$12,138 77

Cr.

Expenses paid in April.....	\$2,888 15
Expenses paid in May.....	1,811 92
Expenses paid in June.....	3,779 60
	<hr/>
	\$ 8,479 67
Cash in treasury July 1, 1920.....	3,659 77
	<hr/>
	\$12,138 77

By Classification

Cash Received

General Fund including balance brought forward.....	\$ 5,931 42
Home field.....	132 00
China field.....	1,982 30
Java field.....	3 00
Holland.....	25 00
Georgetown Mission.....	147 37
Specials.....	1,113 84
Income from Permanent Funds.....	2,500 00
Income from Memorial Board.....	300 50
Interest on checking account.....	3 30
	<hr/>
	\$12,138 77

By Classification

Disbursements

Corresponding Secretary and general missionaries.....	\$ 1,293 30
Churches and pastors.....	425 00
China field.....	3,608 84
Marie Jansz.....	50 00
Holland field.....	275 00
Mr. Spencer's salary, including July advanced.....	333 33
Hungarian Mission.....	60 00
Italian Mission.....	87 48
Specials.....	1,261 11
Treasurer's expenses.....	65 00
Interest on notes.....	18 27
Cost of money orders, etc.....	2 11
Payment of note.....	1,000 00
	<hr/>
	\$ 8,479 67
Balance in bank July 1, 1920.....	3,659 79
	<hr/>
	\$12,138 76

COME TO CONFERENCE

Lest the three invitations already given through the RECORDER may have been overlooked, or have failed to produce the desired effect, the fourth one now appears; and, besides, all of our pastors are earnestly requested to pass the invitation on to their congregations.

With the usual swiftness of time the twenty-fourth of August will soon be here. Our committees are at work making preparations for your coming; but there are some things for you to do. Please be prompt in sending your names to Mr. Cur-

tis F. Randolph, Alfred, N. Y., who is chairman of the Entertainment Committee.

Of course we are to have the privilege of furnishing lodgings and breakfasts without cost to you; and the best possible arrangements will be made for dinners and suppers. You can have your choice between cafeteria fashion and regular meals. For the latter the charge will be fifty cents. But even that, you know, in these times, will not provide a feast. But we do want you to have good food and enough of it.

Persons who would like to pay for meals by waiting on tables will please write to Mr. Frank Crumb. For general information write to Mr. V. A. Baggs, chairman of the Executive Committee. Also look in the RECORDER for word from the Railroad Committee.

We believe in you; we believe in the Christian grace of hospitality; we believe in the value of physical comforts to our physical being; but we would also give due attention to the things of the mind and heart. Let there be prayer that we may all yield ourselves willingly and unreservedly to the guidance of the Book and the Spirit.

ARTHUR E. MAIN,
Acting Pastor.

Alfred, N. Y.

ONE HUNDREDTH ANNIVERSARY

The celebration of the one hundredth anniversary of the First Verona (N. Y.) Seventh Day Baptist Church will be held in that place August 20-22. Dr. T. L. Gardner, of Plainfield, N. J., has been engaged to preach the anniversary sermon. It is hoped that a number of the former pastors of the church will be present and participate in the exercises.

T. J. VAN HORN.

And lest thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he swore unto thy fathers, as at this day. And it shall be, if thou shalt forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. —Deuteronomy 8: 17-19.

WOMAN'S WORK

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

PROGRAM OF PRAYER
Third Week of August

Pray for those who bear the responsibility of planning and directing our denominational work; may they be guided by a wisdom that is more than human, and given a clear vision to see and plan for the future, which may result in our prosperity as a people.

Give me not scenes more charming; give me eyes

To see the beauty that around me lies;
To read the trail of souls, see angels shy
Among the faces of the passers by.
I do not ask for sweeter music than
The common daily Sympathy of Man,
Could I but grasp its counter point, and see
How much discord melts toward harmony.

I do not ask for more to seek and love me,
I do not ask for brighter eyes to move me,
But sharper sense, to miss no hailing sign
Of fellowship in spirit seeking mine.
No golden shore I seek; but a heart that sings
The exquisite delight of common things,
The kingdom of heaven is not There, but
Here—

O for the seeing eye and hearing ear!
—Frank Crane.

SERVICE

MRS. F. D. GREENE
(Paper read in Woman's Hour, Central Association)

This is a very busy world, so much for every one to do. Could we be happy if we were not engaged in some service for others? Was there ever a time in the history of the world when there was as great need for faithful, valiant service on the part of Christian soldiers as at the present time? We think not.

Since the ending of the great war, many matters have been in a sort of chaotic condition. The teacher asked: "Are the States all in the Union?" The boy replied, "Yes, all but the state of contentment."

Our ministers and men of the best religious thought have conferred, and prayed, and studied these conditions, and decided that the only way to make this old world

better is to unite in one great, grand effort for Christ and the church. We can not all serve in the same way, but there is a work for each of us. Even the children can do their part. In most families the good man earns the money and the good wife attends well to the ways of the household and is not found eating the bread of idleness.

If he is a good man as we expect all Seventh Day Baptist men to be, he will let her help decide how much they can give for each particular need. We know these urgent needs from reading our RECORDER and by the posters on the walls of our churches. The Denominational Building calls for immediate funds, the colleges are in great need of money, and our missions and usual benevolences, etc.

They tell us these are the days of reconstruction, many of us can not remember that period after the Civil War.

We will mention some of the present day evils, which we hope will cease to exist when men reach a higher plane of living and think more of God and less of gold. We call this profiteering, they doubtless have another name for it. Allow us to give two examples as it affects the agriculturist. The farmer shears his sheep and the wool is rolled in a large ball or fleece. The dealer gives him a very small price, twenty cents a pound. Then it goes through all the different processes of manufacture until it comes out in a handsome suit. The ladies go to the city and see it displayed on the form. On inquiring the price they are simple appalled, and perhaps for patriotic and economic reasons wear their old one a year or so longer. Philip D. Armour says, "The success of capital lies in ministering to the people, not in taking advantage of them."

And as regards the leather market, the buyer tells the farmer he will take his cow-skins and calf-skins but can not pay very much for them for the bottom has simply fallen out of the leather market. The skins are manufactured into shoes and prices range from eight to sixteen dollars. These conditions are very trying to one's nerves, also his religion.

William G. McAdoo says, "More religion and less politics are needed to solve the country's problems. The fundamental problems facing America are not political or economical, but moral and religious, and

they demand moral and religious remedies."

There is another form of service we would speak of, more punctual church attendance. Some place this condition to the commonness of automobiles. Many of our pastors have sacrificed much in preparation for their life-work and are still sacrificing much in these days of high cost of living. How discouraging to them to preach to many empty pews. It is no worse to ride in our automobiles on the Sabbath than after Old Dobbin and we are quite sure to reach church earlier but let us be sure and have our cars headed the right way on the Sabbath.

Rev. Lyman Abbott has very truly said, "We can never learn how to rest in God on the Sabbath until we have learned how to work for God throughout the week."

This service is not for one day in seven, or the Sabbath, but for seven days in the week let us seek to do the little kindly acts which help to make the path of life less rugged for each other, remembering that our Savior said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

There is one other matter of service we must speak of, the use of our ballot. This is a sacred duty. There are great opportunities opening for the women in nineteen hundred twenty. Let us improve them wisely. If we take this spirit of service more into our lives we will be more like our Master who became the least of all, the servant of all, and yet was the greatest of all.

We have reason to expect great results from this world-wide movement for in union there is strength. There is always darkness before the dawn and the world will be made much better by this effort.

In the words of Longfellow:

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

WHAT THE WOMEN OF THE SOCIETIES OF THE CENTRAL ASSOCIATION HAVE DONE TO AID THE FORWARD MOVEMENT

MRS. CLIFTON CURTIS

When we begin to think of the things our societies have done to aid in this great work we perhaps think first of the vast sum total of money pledged, and the amount

we have been able to give from each society seems very small. Only the years before us will tell what great works our united efforts have accomplished.

We naturally think first of our apportionment and what we have done toward that. We find every society has worked faithfully to do its part along this line, and better still there is much spiritual life manifested.

All the churches of this group report active Sunshine committees which are doing a great and active work in sending Christmas boxes, sunshine bags and flowers and helping to make other lives a little brighter and the path more cheery. West Edmeston tells us that they have no regular committee for this work but nevertheless they all help and the work is carried on. This society at West Edmeston is weak in numbers, but not in spirit. They report thirty-five dollars as the amount raised on their budget and much work done on the home field.

DeRuyter too has a small but hard-working group of faithful women who have given forty-five dollars and kept up all branches of the work at home. I feel that these societies have done a most notable work.

Adams Center tells us they have been able to help to the amount of one hundred dollars. This society has an active Sunshine Committee and great social activities.

Verona felt at first that they as a society had done little, as their apportionment was all raised at one time by subscriptions, but we all know that such an active lot as constitute the Verona Society is not idle. They, not being obliged to work and worry about the money part, have been able to spend their efforts at home. They have done much to help and encourage their pastor and family, fix the parsonage and help those in their midst in need of financial aid.

Leonardsville too has an active society. They have forwarded two hundred and five dollars. They have a committee that sheds sunshine all the year, rain or shine, and also an active Social Committee.

Brookfield has raised about a hundred and eighty dollars, endeavoring to put this church over the top. All branches of the society are working faithfully and much work is being done at home.

Most of the societies observed Rally Day in some way and are a strong factor in

helping promote the Sabbath in our churches and communities. These are the reports that I have received but these are not all the things our women have done. What of the quiet efforts they are putting forth in the home to increase the spiritual life and teach their children the ways of God and his Holy Day? Are they not the ones who by saving and planning make it possible to meet the family pledge? And who but the Master knows of the earnest heartfelt prayers that are strengthening our leaders?

No one, I believe, can tell all that our women are doing to help the Forward Movement forward to Christ, for is it not true that practically all the best church workers are numbered among the ladies of our societies? This being so, the church naturally looks to them for socials, teas and dinners, to paper the pastor's study or fix the front porch and it may in truth be said that they seldom look in vain.

THE LONE SABBATH-KEEPER, A STORY OF HARDSHIP AND ENDURANCE

REV. HERMAN D. CLARKE

CHAPTER XV

Just before Thanksgiving, Mr. Sherman rode over to invite all the family to a Thanksgiving dinner and to have Leila stay all night with them and they would bring her back the next day. So Mrs. Livingston sent word to Leila and Frank to come for the holiday and they would have a great time. Frank came to Williston and surprised his folks by bringing Hazel along. Of course they were glad, though it was a very crowded load even in a lumber wagon, for Mr. Livingston had stocked up with groceries for which he had to be trusted, and some lumber with which to fix up the shack and shed somewhat. But they were a jolly crowd.

"How strange this all is," said Hazel, "A year ago I was living with you, then went to Cartwright and now Monot. What next?"

"Oh, settle down on a farm again," said Frank laughing.

Hazel blushed but joined in the laugh.

"Got to finish my school first," she said. "I want to learn a lot more domestic science and other things before I settle any question but one."

"What may that one thing be?" asked Leila. But Hazel looked grave and did not answer.

"We will draw our own conclusions," answered Frank.

"I know what I'd like to be and that is no secret," said Leila Maud.

"And pray what?" asked Hazel.

"Well, I have been horseback riding a lot at Williston this fall, a neighbor girl and I, and of course a young man who is interested in the girl—"

"What girl?" put in Frank.

"Stop your noise until I get through. We have been riding after school two days in the week, the family having ponies. We dress like cowboys and girls and at the county fair held there we entered to show off of course, and my chum got the prize and I honorable mention. But to come to the point. It has set me to thinking and I have determined to make the most of my life for whatever use I was created.

To do that I must have health, I must be efficient. That means a knowledge of divine physical laws, temperance in all things. Good health is easy enough when you live so as to have good digestion, sleep well, cultivate contentment, keep a clear head. Open the windows and doors and have outdoor life. Have a good garden and dig in the dirt a little every week in summer, keep pets such as squirrels and birds, but give them freedom. Make friends of everybody if possible. Let the flesh pots of Egypt stay in Egypt, eat grains, fruits, vegetables. Say, am I not quite an epicurean of the right sort?" and Leila laughed like a healthy girl.

"I should say you had learned something as good or better than you find in the school books," said her mother. "We will watch you tomorrow at the Thanksgiving dinner."

"Ha! I hope she will not sit next to the turkey. She will forget about the 'flesh pots' and ask for a third plate," remarked Frank.

"That looks like home," said Hazel as they reached the old shack. "I wish I could go over to the old home just once more where mamma died," said Hazel sadly.

"I'll take you over if you can go horseback," said Frank.

The next day they all met at Mr. Sherman's. They had the best house in all that

region. Although Mr. Sherman had lost heavily in the East and had called it failure, yet he had brought enough West to build a good house for the location and furnish it with good things he had shipped from Connecticut—even a phonograph with many fine records. It was a great day for the Livingstons who had been used to the greatest economy and self-denial. Mrs. Sherman brought out from her wardrobe a pretty dress that really was never long enough for her and gave it to Leila, also some ribbons for she had a stock of them on hand.

"You see we have been used to fine things, Mrs. Livingston, and I brought more than was necessary for this place. I am beginning to enjoy life now in the open and Floyd is so much better than he was in the East. Folks said I was leaving civilization but civilization in Connecticut means too much nonsense for the 'simple life' and for health and real fun. I am learning to be a cowgirl and I believe I will get me a gun and scare the natives. I hear that you, Leila, are getting to be quite a 'horseman' for I read in the *Williston Local* that you did finely and received honorable mention. I'll enter my steed and self at the next fair and take the honors. You see if I don't," said Mrs. Sherman.

Leila and Hazel stayed all night and the "old folks" went back home.

"James, I am proud of our girl. She has the right idea of life. I am glad she reads the books she does and makes practicable what she learns. You don't suppose she is getting familiar with that young horseman she rides with, do you?"

"I expect she has notions of her own according to her statements and that inclines me to think that she has no attachments yet," said Mr. Livingston.

"You remember what our pastor said about the 'psychological moment,' that may come when we little know it and when she is away from home."

"I don't take much stock in the psychological state of the mind," replied Mr. Livingston. "A girl with sense will know what she is doing from beginning to end. Leila is all right."

"I wish I could be as sure of Frank," she said.

"Frank will come out all right, don't you worry."

"Disobedience benumbs the conscience,

the heart, and no person can live contrary to light received and ever be the same as before. Chances are against him especially if he yokes up with unbelievers in business or matrimony. I do feel so anxious for our Frank," she said.

"I have heard you talk about early or first impressions. Have not his first impressions been all they could be?" he asked.

"I hope so and yet I may have failed, you may have failed."

"I am a failure anyway, Lura. I know that and don't need to be reminded of it. We are in too deep here and the end is a puzzle. 'Hope deferred maketh the heart sick' and I have hoped for years to be successful and leave you and the children well fixed in this world. But I am disheartened."

"You may have forgotten how to trust, James. Don't lose sight of the promises. Those give one sure hope."

"You are a jewel, my wife, but you made a sad mistake when you married this old good-for-nothing. You had better opportunities with you education and bringing up."

"You shall not talk that way. I married for love and not for wealth and ease and position. I am satisfied, only I never felt quite right about coming out here among strangers and away from the many means of grace we enjoyed. It may cost us our boy and possibly suffering for our girl. I hope you will be able to carry out your plans to sell as soon as you prove up and land advances."

The holiday was over. Hazel had visited her mother's home, the scenes of her great loss but nevertheless the pleasant memories of the departed saint. It made her strong to face again the world and live for Him who gave her such a mother. She went back to Monot with Frank.

The Livingstons on the claim struggled through another severe winter, but again began the season of seeding and planting with hope and determination to win out. At Monot Frank Livingston and the young LaForge had been almost constant companions. Frank's attentions to Hazel were some less than usual and Lona Gregg had somehow placed herself every week where Frank would meet her and she had always dressed to charm, and used flattering words to Frank which he did not well discern, or

understand, only that he was pleased and drawn to her.

By the time he was to return to help his father he was really infatuated. When with Hazel, she had been wise in words and acts and had seen Frank's disposition to forsake his mother's counsels and had frankly talked with him about it with concern. But he turned it off with a "pshaw."

Hazel had not ceased her attachment for Frank but would not make herself "cheap" for the sake of any boy's company and love.

When Frank returned home he seemed another boy. He was nineteen and past. Although he was a good worker and did his best with his father, yet he appeared dreamy and often was silent for a long time, not joining in the conversation of the family. Leila on the contrary was becoming more active and cheerful if such a thing could be with her, and she entered upon the summer's work with a determination to be one of the winning team. She was devoted to her parents who in her eyes were perfect. She delighted in the counsels of her mother and confided everything to her.

"Mamma, you remember that I told you about that young woman and man with whom I rode horseback so much. He seems such a frank and honest fellow and has never intruded himself upon me as I think Lona Gregg does upon Frank. I wish he would let her alone or she let him alone. But I was about to say, that this young man talks religion with me and has inquired about the Sabbath and seems interested. He says he is half converted and some time will keep it when he 'strikes out' for himself."

"But if he is honest, Hazel, he will not wait until then. You say he is twenty-one? Does he attend any church?" asked her mother.

"Occasionally, at the Episcopal church and I have been there three or four times. Did you know that the Episcopalians pray out of their books every Sunday after reading the Fourth Commandment that the Lord will help them keep this law? Then why don't they keep it? You say that the Lord answers honest prayers," said Leila.

"They do not keep the Sabbath because the preachers tell them that Sunday has taken its place. It is with them not a matter of the day but of the way they keep it.

But you notice that they do not improve in keeping it very well. They grow more and more lax and it is now a mere holiday for pleasure after attending church, and the vast majority do not even darken a church door. But this young man, Leila, does he go through the forms of worship when at church?"

"Yes, mamma, he kneels and stands with all the rest in their manner of worship."

"Do you discover yourself more and more liking him?" the mother asked.

"I must confess that I fear I do and yet I know that I ought not to while he remains indifferent to our faith and remains a Sabbath-breaker, though he may be ignorantly such. Mrs. James was talking with me about him recently, quizzing me, and said, 'Why don't you give him encouragement, Leila? He is a fine fellow and you couldn't do better.' But I asked her what about the Sabbath."

"What did she say then?"

"She said," replied Leila, "that in a few years I would think differently about such matters. I asked her if she had any sacred regard for Sunday and she said, 'Well no, I do not think it matters much anyway if you only take one day off for rest and church going.' Of course I could not agree with her."

"I am glad you can face any one and give a reason for your faith," said her mother.

"When I see those whom we call 'good people,' apparently honest, practice these errors, and hear good gospel sermons from Sunday pulpits, I ask myself, Why all this indifference is permitted by the Lord and how came it all about? And yet, I know the Bible is so plain about the Sabbath and so many Sunday-keepers admit that Sunday is not the Bible Sabbath. If I were not a Sabbath-keeper, how many places I could go to and how many things I could do. Must we always be denied these things or be so circumscribed?" asked the girl.

"I can not say that it will always continue in this world. It probably will as long as Sunday has any recognition. But God says, 'What is that to thee, follow thou me.' It is enough for me that God has said thus and so. The whole world may go wrong, but we are told to honor the Sabbath Day as his holy day. We are given six days in the week for our own good purposes and nine-tenths of all incomes, and God wants the rest

consecrated to him. In his own good time he will vindicate his holy law."

And thus mother and daughter had heart to heart talks.

How about Frank. One day she was mending his coat when she saw a letter that slipped from the pocket. Her impulse was not to read it but it came from Monot and she felt as though she ought to know who was at Monot and what about it. She read a part as follows: "Dearest Frank: So pleased to get your letters last week. I could hardly wait for them. I watch the office every day for a word from you. Oh, but we did have such good times when you were here. I feel your hand now as it pressed mine when we bade each other good-bye at the station. You sure will come back in the fall and then . . . I can hardly wait for the autumn. Does you mother ask any questions about me? What do you tell her? Say, I actually did go to church last Sunday and felt quite religious. I am glad you are not as strict as that nice sister of yours. There is lots of fun in this world that real strict people lose. But say, Frankie dear, Oh, well I dare not tell it unless you coax me to. Wouldn't take much coaxing either. It is hard work to keep anything from you. You seem to know all my heart as you occupy it all. But hush! I am too outspoken. More next time. Hurry up and write a long letter. Lona."

And so her boy had ceased to take her into his confidence. Was it because he knew that mother would not approve of this? It surely must be. And he was no longer "strict" about the religion she had taught him and God was not first in his affections. It was a shock to her and yet she had felt it coming for some time. Why can not boys tell father or mother, as well as girls. But then not all girls confided in mothers. And that is why so many went astray. Frank must not know she had seen this letter. She must get at him in some more tactful way and not arouse antagonism. And she carefully put the letter back into his pocket and went about her work as though she knew nothing of his affairs.

Letters came and went from the Livingstons to their old friends "back there." Each communion Sabbath the old church received letters from Mrs. and Leila Livingston renewing sacred vows. But none from Frank

or his father though the father was nominally all right.

The home did not seem what it once was. Fewer songs, fewer prayers, fewer heart to heart talks. The Bible was not read as much, only by the mother and Leila. The struggle to get ahead and own a farm was the all absorbing thing these days.

(To be continued)

ROCK ME TO SLEEP

Republished by request

Backward, turn backward, O Time in your flight

Make me a child again, just for tonight! Mother, come back from the echoless shore, Take me again to your heart as of yore; Kiss from my forehead the furrows of care, Smooth the few silver threads out of my hair; Over my slumbers your loving watch keep— Rock me to sleep, mother—rock me to sleep!

Backward, flow backward, O tide of the years! I am so weary of toil and of tears— Toil without recompense, tears all in vain— Take them and give me my childhood again! I have grown weary of dust and decay— Weary of flinging my soul-wealth away; Weary of sowing for others to reap— Rock me to sleep, mother—rock me to sleep!

Tired of the hollow, the base, the untrue, Mother, O mother, my heart calls for you! Many a summer the grass has grown green, Blossomed and faded, our faces between; Yet, with strong yearning and passionate pain, Long I tonight for your presence again. Come from the silence so long and so deep— Rock me to sleep, mother—rock me to sleep!

Over my heart in the days that are flown, No love like mother love ever has shone; No other worship abides and endures— Faithful, unselfish and patient like yours; None like a mother can charm away pain From the sick soul and the world-weary brain. Slumber's soft calms o'er my heavy lids creep— Rock me to sleep, mother—rock me to sleep!

Come, let your brown hair, just lighted with gold,

Fall on your shoulders again as of old; Let it drop over my forehead tonight, Shading my faint eyes away from the light; For with its sunny-edged shadows once more Haply will throng the sweet visions of yore; Lovingly, softly, its bright billows sweep— Rock me to sleep, mother—rock me to sleep!

Mother, dear mother, the years have been long Since I last listened to your lullaby song; Sing, then, and unto my soul it shall seem Womanhood's years have been only a dream. Clasped to your heart in a loving embrace, With your bright lashes just sweeping my face. Never hereafter to wake or to weep— Rock me to sleep, mother—rock me to sleep!

—Elizabeth Akers.

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA. Contributing Editor

LESSONS FROM THE POETS

Christian Endeavor Topic for Sabbath Day, August 14, 1920

DAILY READINGS

Sunday—A poet of love (Song of Sol. 7: 10-13; 8: 6, 7)

Monday—A poet of sorrow (Sam. 1: 1-11)

Tuesday—A poet of nature (Psa. 148: 1-14)

Wednesday—A poet of pain (Job 3: 1-26)

Thursday—A poet of faith (Psa. 130: 1-8)

Friday—Jesus, the poet (Matt. 6: 25-30)

Sabbath Day—Topic, Lessons from the poets (Exod. 15: 1-11)

"THE PRAYER LIFE"

MARK SANFORD

What is there in the prayer life? We ask, what can it be That helps man rise above the strife, And sail in calm on lie's rough sea?

Do we pray just to obey? Is it because God said, "You must," And thus we seek his wrath to stay; Without a thought of love or trust?

Are our prayers all of petition? Do we ask the Savior's care, And expect a changed condition While we shirk to do our share?

Should we not think more of praise And much less of selfish care? Be more thankful all our days, Help some other's load to bear?

We should make God's will our choice, For his love will ne'er depart. Men may listen to our voice; But God will read the heart.

We should travel on our way With the thought, What is God's will? Strive by all we do or say Christ's good pattern to fulfill.

Such an attitude is prayer: And when we've gone our length, When we see not how or where 'Tis then we feel the Master's love and care.

There is a power in the prayer life, A power both rich and free. It lifts mankind above the strife And keeps him calm on life's rough sea.

YOUNG PEOPLE'S BOARD MEETING

The Young People's Board was called to order by the President, Mrs. Ruby C. Babcock, in the Welfare office of the Sanitarium at 8.00 o'clock.

Prayer was offered by Lyle Crandall.

Members present Mrs. Ruby C. Babcock, Mrs. Frances F. Babcock, Miss Frances E. Babcock, Dr. B. F. Johanson, L. S. Hurley, E. H. Clarke, O. L. Crandall, I. O. Tappan and C. H. Seidhoff.

The following report for the month of July was received from the Corresponding Secretary:

Letters written 20
Number of report blanks sent 45
Correspondence from the following people: Ethelyn Davis, Mary Brown, Alberta Davis, Mrs. A. B. West, Rev. H. N. Jordan, Mabel Jordan, David Lawton, Edna Burdick, Rev. A. E. Witter, Milton Davis, Anna West.

Pennant was awarded to the Westerly Society.

Yearly reports have been received from: Nile, N. Y.; Milton, Wis.; Berlin, N. Y.; West Edmeston, N. Y.; Walworth, Wis., and Battle Creek, Mich

Respectfully submitted,
FRANCES FERRILL BABCOCK,
Corresponding Secretary.

The following report for the year was presented by the Corresponding Secretary:

Number of letters written 200
Number of letters sent out 800
Several letters have also been written to the non-resident superintendents and to the associational secretaries.

About two hundred and fifty L. S. K. letters have been sent out at different times. Personal correspondence has been carried on with several L. S. K's who have replied to the other letters sent out.

All C. E. societies of our denomination have been in correspondence with the Board some time during the year.

Respectfully submitted,
FRANCES FERRILL BABCOCK,
Corresponding Secretary.

The Tenth Legion Superintendent presented his yearly report which will appear in later minutes. The report was accepted by the Board.

A report from Rev. Paul S. Burdick, of Fouke, concerning the work there was read.

The financial report of the Fouke School Board for the six months, January 1-July 1, 1920, was read to the Board.

The following report was accepted as presented by the Treasurer:

E. H. CLARKE, *Treasurer*,
In account with
THE YOUNG PEOPLE'S BOARD
For the Month of June
Dr.

Balance	\$162 58
North Loup Church	25 88
Stone Fort	6 00
White Cloud	10 00
Shiloh C. E.	15 00
Milton Junction C. E.	10 00
Southampton	2 25
Alfred Station	10 00
North Loup	25 35
Pawcatuck C. E.	14 00
Battle Creek Junior C. E.	6 00
Riverside Junior C. E.	2 00
Nortonville	28 00
Mr. and Mrs. Timon Swenson	25 00
Milton Church	25 00
Woman's Board	5 00
A Friend	1 00
Conference Treasurer:	
Adams	2 45
Albion	1 10
First Alfred	26 12
Second Alfred	3 17
Andover	1 10
First Brookfield	6 74
Second Brookfield	3 43
Carlton	8 66
Cartwright	1 59
Dodge Center	3 97
Farina	13 70
Friendship	2 70
Gentry	1 84
Independence	2 45
Jackson Center	27 60
Milton	11 29
New York	8 89
Pawcatuck	11 41
Piscataway	5 02
Plainfield	12 16
Richburg	50
Riverside	8 27
Rockville	1 72
Salem	27 16
Shiloh	1 23
Stone Fort	1 47
Syracuse	37
First Verona	3 30
Waterford	58
Welton	5 15
West Edmeston	6 18
Dr. Grace Crandall	1 72
Elder J. F. Browne	12
Mrs. Cris White	12
Central Association	41
	<hr/>
	\$587 87

Cr.
Fouke principal and teachers\$100 00
E. M. Holston, one-third salary and expenses 30 90

Forward Movement, (credit Chicago and Los Angeles) 1 95
Balance on hand July 1, 1920 455 02

\$587 87

Respectfully submitted,
E. H. CLARKE,
Treasurer.

Voted to allow the bill of eight dollars for the new Junior banner.

Voted to advance fifty-five dollars to Rev. H. N. Jordan for expenses to the meeting of the trustees of the United Society of Christian Endeavor to be held in Boston, Mass.

Voted that the balance of fifty dollars of the apportionment of the Missionary Society be paid.

Voted that the President appoint a committee to revise the "budget" and the "goal" for the coming year. I. O. Tappan, L. S. Hurley and C. H. Siedhoff were appointed.

Adjournment.

A special meeting of the Young People's Board was called by the President on the evening of June 29, to meet with Professor A. E. Whitford to discuss plans for the Young People's part of the Conference program.

Respectfully submitted,
C. H. SIEDHOFF,
Recording Secretary.

YOUNG PEOPLE'S PART IN THE KING'S BUSINESS

H. MARGUERETE THORNGATE

(Read at Semiannual meeting in Exeland, Wis., June 26, 1920)

Young people are the hope of the future. If they are not consecrated and enthusiastic over the extension of Christ's kingdom, who will be? "Watch ye, stand fast in the faith, quite ye like men, be strong."

"I must work the works of him that sent me while it is day, the night cometh when no man can work."

"Men ought always to pray and not to faint."

To watch, to work and to pray is our task. Our words and actions must be watched, lest by carelessness, thoughtlessness, or indifference we set an example which is unworthy of our Lord and Master whose followers we are.

Work! There are numberless opportunities to do the work which we know is

ours. Many tasks are indeed difficult and require courage, confidence, and consecration to carry them out. Dependable and trustworthy young people are in demand. Work for others! Happiness comes from serving our fellow-beings. It is very easy to be selfish, but an excellent way to overcome it is to work continually for the welfare of others. "We ought to bear the infirmities of the weak and not to please ourselves." "Let every one of us please his neighbor for his good to edification."

Pray without ceasing. Wonderful results have been accomplished through prayer. It has been said that prayer is an attitude of the mind. May we as young people be strong in the use of prayer. Prayer is the soul's sincere desire, uttered or unexpressed.

Two commands given to us in the New Testament express my idea as to what the King's business is: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Luke 12: 3). "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself" (Gal. 5: 14).

OUR FATHER'S BUSINESS

CLYDE H. CLAPPER

(Essay read at the Semiannual meeting, Exeland, Wis., June 26)

I have been asked to discuss with you this afternoon something concerning man's mission on this beautiful world. Let us take a rapidly passing glimpse of life as we meet, mingle, and partake of it day by day through the passing years. We see man in every walk of life.

First, let us take the modern average business man. Very likely he's a fine specimen of the genius homo. Let us say six feet of solid manhood. Intelligent, clear-brained, active in all the walks of life if he chooses to be so. He is shrewd, keen in his dealings with his fellow-men. Taking all that the world calls success he seems to command. Mark me, friends, I'm speaking of the *average* business man.

Now let us question his religious standpoint. We ask if he is a believer. Oh, yes, he believes in a God. Does he believe in Christ? Yes, he believes there was once a man who walked this earth by the name of Jesus Christ. Does he believe this same Jesus died on Calvary to save mankind? Well, yes, they say he did. Yes, he believes

Jesus died to save all humanity. How often does he go to church? Well, let us see. A month ago last Friday Mr. Jones, his business co-worker, suddenly died and was buried on the following Sunday afternoon. Of course, Mr. Average Business Man went. (Visit No. 1).

Tomorrow night there is to be a special missionary meeting in the church. Is Mr. Business Man going? Yes, of course. Mrs. Average Business Man wishes to go but doesn't care to go out alone, so she has coaxed her husband to go along. Let us follow them to the missionary meeting. The meeting is over. It has been an urgent appeal for funds to help some needy cause in a foreign field. Mr. Business Man listened intently and seemed very interested. At the close the box is past around. Both Mr. and Mrs. Business Man contribute. He a *big round* silver dollar and she very likely ten.

After their home is reached (of course, we're following them) the following conversation ensues, "John, wasn't that speech simply wonderful tonight?" "Yes, a pretty good speaker. Used a very fine flow of English." "But, John, I mean wasn't it touching to hear him tell of those poor little homeless, parentless, starving Armenian children? It certainly touched my heart." "Yes, and I guess it touched your pocketbook as well by the looks of that greenback you threw in there." "But, John, don't you feel sorry for those little children?" Ah, yes, I suppose so, but come, I'm going to bed. I'm tired tonight. Had a pretty hard day of it today, but that's what brings the money in."

From the next question we ask about Mr. Business Man I'm going to let you draw your own conclusion. We have found out that he goes to church; that he is a believer in a God and a believer in Jesus Christ. Now, is he a worshiper?

Yes! Most emphatically a worshiper, not of the true and only great God, but of the little yellow god, Gold. He is literally selling his soul to the devil in exchange for the heaps of shining metal.

Friends, I care not what others may say, the greatest means the devil has of bringing about his works is through money. And is that our Father's business? Is that fulfilling the admonition our Savior left us: "Do unto others as you would have them do

unto you?" Most decidedly and unanimously we all say, "No."

But let us not be too severe on the business man only. We find it in all the walks of life—doctors, lawyers, dentists, mechanics, men of science and of letters—yes, and even among the leaders of the church, themselves, as well as those safe within the fold. By that I mean the paid-up members in the congregation.

There are other gods beside gold that we may worship—vain-glory, praise, bigotry, hatred, and that most despicable of maladies—selfishness. To explain the last two—hatred and selfishness, let me give you two illustrations. Two darkies once became very angry with each other. Word followed word until blows ensued and consequently Sam got the worst of the deal. Ike left the country shortly after. Several years later, Sam, while discussing the event with a friend was heard to utter the following: "If I ever catches sight of that big niggah, Ike, I'se going to hit him so hard that his great-grandchildren 'll shake for a week."

He was worshiping the god Hatred. Nursing and keeping alive that flame which was slowly eating out his vitals. How many of us do the same thing—worship the god of Hatred?

For selfishness I will quote the following little incident. A minister's wife of one of our large denominations, but who resided in a small town, was questioned as to the success her husband was having. "Ah, we are not doing very well—we haven't had a single convert in the last year, but thank the Lord for one thing—the Baptists aren't doing any better."

Was that the spirit the Master went about in? Is that the spirit he wishes us to carry with us? In answer we cry with Patrick Henry: "Forbid it, Almighty God."

When questioned and urged to linger and hesitate, Jesus promptly answered, "Wist thee not that I must be about my Father's business?"

Friends, there come to us all so many, many times, those moments of hesitation. Those times when we leave the door of our heart open a trifle and sin tries to enter. Temptation is always lurking around the corner but we can not stray far away if we always carry around with us the thought—Is this my Father's business? I must be about his business. He placed me here to

do something for him. God helping me, I'll do it.

God doesn't want us to go about on this earth a bunch of narrow-minded, bigoted, stingy, envious people. He wants us to open our hearts, our homes, our pocket-books, and loose our talents to all mankind. He wants us, like the Master, to go about doing good.

In closing let me quote a few lines from the poet Foss:

There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road
And be a friend to man.

Let me live in my house by the side of the road
Where the race of men go by;
They are good, they are bad, they are weak,
they are strong;
Wise, foolish—so am I,
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man.

TRACT SOCIETY—TREASURER'S REPORT
Fourth Quarter ending June 30, 1920

Table with financial details for Tract Society, including items like 'To balance on hand April 1, 1920', 'Contributions to General Fund', and 'Contributions for Denominational Building'.

Table listing income from invested funds for April and May, and other stock sales like 'Recorder' and 'Visitor'.

Main financial table with columns for items and amounts, including 'By cash paid out as follows', 'President's expenses', and 'Committee on Revision of Literature'.

Table listing various contributions and expenses, including 'Transfer contribution to Historical Society', 'Contribution, Alice A. Peckham to Missionary Society', and 'Balance on hand'.

F. J. Hubbard, Treasurer. E. & O. E. Plainfield, N. J., July 7, 1920. Examined, compared with books and vouchers and found correct. C. P. Titsworth, O. B. Whitford, Auditors. Plainfield, N. J., July 11, 1920.

WAITERS FOR CONFERENCE

Any young people who expect to attend the General Conference at Alfred, and who would like to wait on table for their dinners and suppers should send in their applications at once to F. A. Crumb, Alfred, N. Y.

THE BATTLE CREEK SANITARIUM
Wants At Once

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium. Requirements: Good character; physically able to work; at least a grammar school education. Permanent positions guaranteed to those who prove a success. Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich.

Lone Sabbath Keeper's Page

MORE ABOUT FAITHFUL L. S. K'S

REV. ANGELINE ABBEY

In making this trip among Lone Sabbath Keepers in the Dakotas, Minnesota and Wisconsin, I have tried to visit the places where there are two or more families where the distances were not so great as to entail much expenditure of time and money.

A pleasant day was spent with Will Johansen's family at Harrold, S. D. Father and mother, four daughters, and Mrs. Johansen's sister, Miss Aster Davis, are strong and staunch and true.

At Viborg Mr. and Mrs. Christian Swendsen and Mr. and Mrs. Timon Swenson are demonstrating by their daily life and reverent Sabbath-keeping, the well rounded, consistent, Christlike life. Some farmers say they can not tithe because it is impossible to know what their exact income is. Mr. and Mrs. Swenson do not seem to find it difficult, though they admit that it takes a little time to figure. The joy these people find in service is an inspiration to those with whom they come in contact. My visit here was greatly appreciated.

At Pipestone, Minn., upon invitation, I preached to some Seventh Day Adventists and others on Sabbath afternoon. Some of these, though not keeping the Sabbath have Seventh Day Baptist relatives. The people seemed to enjoy the services and spoke words of gratitude, urging me to remain in the city for a series of meetings.

At Alden two faithful families are living the Sabbath truth. My visit there was very pleasant. Mr. and Mrs. L. C. Sweet keep in touch with the denominational activities and are interested in all our work. His brother, Dell Sweet, and family, are faithful to the Sabbath. The young people are desirous of obtaining work among Sabbath-keepers. An employment bureau among L. S. K's may be one of the future developments.

At Minneapolis several families were visited and a meeting was held Sabbath afternoon at the residence of Mrs. Louise Schuh. A Sabbath school was started to be held in the homes for the present. As the people

are widely scattered, meeting together is difficult as in other large cities; but a few earnest souls, intent upon the King's business, with brotherly love and missionary zeal will make a success of this. God brings about great things from small beginnings. May it be so here.

At Frederic, Wis., about sixty miles from Minneapolis, M. C. Green and family are loyal Seventh Day Baptists, not afraid of letting their light shine. Mr. Green conducts a Bible study class on Sunday at the home of a family which has shown marked interest. I spoke to a good-sized congregation at the schoolhouse a few miles from town in the evening, though word was only given out about an hour before the time of the meeting.

I arrived at Exeland in time for the semiannual meeting. This was a most inspiring occasion, attended by six preachers and about forty other delegates and visitors. Two Lone Sabbath Keepers from Superior were present and two from Chetek. The program varied a little from that published in the RECORDER previous to the meeting. The special music was excellent, the two dinners served at the home of Pastor Thorngate by the Exeland sisters, bounteous, the hospitality of the people unbounded. This meeting will doubtless be reported for RECORDER readers by the clerk of the meeting in the near future.

Exeland is growing more and more to deserve its name. The S. D. B. society there, led by its earnest pastor can be spoken of by nothing short of excellent. It is faithful, steadfast, harmonious, progressive.

Sabbath School. Lesson VII—August 14, 1920

THE SINS AND SORROWS OF DAVID. 2 Sam. 12: 9, 10; 18: 1-15

Golden Text.—"Whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

DAILY READINGS

Aug. 8—2 Sam. 11: 6-17. David and Uriah

Aug. 9—2 Sam. 11: 18-27. Joab's Message

Aug. 10—2 Sam. 12: 1-14. Nathan's Parable

Aug. 11—2 Sam. 12: 15-23. David's Sorrow for Sin

Aug. 12—2 Sam. 13: 23-36. Absalom and Amnon

Aug. 13—2 Sam. 15: 1-12. Absalom's Rebellion

Aug. 14—2 Sam. 18: 24-33. Absalom's Death

(For Lesson Notes, see *Helping Hand*)

There is something better than knowledge—compassion; something worse than sentiment—cruelty.—*Our Dumb Animals.*

OUR WEEKLY SERMON

THE CHRISTIAN MINISTRY

REV. ERLO E. SUTTON

(Preached at the ordination of Harold R. Crandall, DeRuyter, N. Y.)

Scripture lesson, 2 Timothy 1: 1-14.

Text, "If a man seeketh the office of a bishop, he desireth a good work" 1 Timothy 3: 1.

This passage is one of the most important in the New Testament respecting the Christian ministry; and in the Pastoral Epistles it does not stand alone. Therefore a sermon upon the theme I have chosen would be incomplete which did not attempt to arrive at some conclusions respecting the question of the primitive Christian ministry, a question which at the present time is being investigated with the greatest care and with some clear and substantial results. The time is probably far distant when the last word will have been said upon this subject.

It would be impossible in a discussion of moderate length to touch upon all the features which have been raised in connection with this problem, but some service will have been rendered if a few of the more important features of the question are pointed out and classified. In any scientific inquiry, whether historical or experimental, such a classification is a useful one, and very often leads to the enlargement of the class of certainties. When the group of certainties has been properly investigated, and when the various items have been placed in their proper relation to one another and to the whole of which they are only constituent parts, the result is likely to be a transfer of other items from the domain of what is only probable or possible to the domain of what is certain.

At the very beginning I would like to give a word of caution as to what is meant by certainty. There is no limits to skepticism, as the history of speculative philosophy has abundantly shown. It is possible to question one's very existence as a material being, that is as being only a matter of mind, and still more possible to question the evidences of one's senses or reason. It

is possible to throw doubt upon any historical fact.

We can, if we like, classify the assassination of Lincoln and Garfield, and the genuineness of Evangeline and of the Epistles of Paul, among the things that are not certain. They can not be demonstrated like a problem in mathematics or an experiment in chemistry or physics. But a skeptical criticism of this kind makes history impossible, for it demands as a condition of certainty a kind of evidence, an amount of evidence, which from the very nature of the case is unattainable. There is a certain amount of evidence which to a person of trained and well balanced mind makes a thing practically certain. Juries treat as evidence that which they would be willing to recognize as such in matters of very serious moment to themselves.

In the theme I have chosen there are four or five things which may be treated as practically certain.

The solution of the question as to the origin of the Christian ministry has no practical bearing upon the lives of Christians. For us the problem is one of historical interest without moral import. As students of history and especially Church history we are bound to investigate the origin of the ministry which has been one of the chief factors in that history, but our loyalty as members of the church will not be affected by the result of our investigations. Our duty towards the constituted church consisting of bishops, priests, deacons and laymen which existed unchallenged from the close of the second century to the close of the middle ages, and which has existed down to the present day in some of the great branches of the church, is in no way affected by the question whether the constituted church during the century which separates the writings of St. John from the writing of two generations later, was as a rule episcopal, collegiate, or presbyterian in form. The exact form of church government during this period may be extremely interesting to close students of Church history but not essential to Christianity.

A second point, which may be regarded as certain with regard to the origin of the Christian ministry, is, that for the period which joins the age of St. John with the age of Irenaeus, we have not sufficient evidence to arrive at anything like proof. The

evidence of these years have received important additions during the last hundred years or so, and many more important additions are by no means impossible, but at present our materials are few. We are in light during the most of the time covered by the New Testament, and again when we reach the time covered by the writings of Clement, Tertullian and others. But during the period intervening we are, while not in total darkness, in a period with only an occasional light.

In the period covered by the New Testament it is certain that the church had officers who discharged certain spiritual functions which were not discharged by all Christians, in other words there was a distinction between the clergy and laity. Of this fact there is abundant evidence in the Pastoral Epistles, and other evidence is scattered through the New Testament from the earliest document in the volume to the last. In the First Epistle to the Thessalonians, which is among the earliest Christian writings that have come down to us, Paul is beseeching the church "to know them that labor among you, and are over you in the Lord, and to admonish you; and to esteem them exceedingly highly in love for their work's sake." The work here mentioned is evidently a function to be exercised by a few with regard to the many, they are duties which every one is to discharge towards others. The Third Epistle of John, which is one of the latest, perhaps the very latest of the writings of the New Testament, seems to show that there was not only ecclesiastical government but such government by a single individual. If we go outside of the New Testament and look at writings of about the same time, the First Epistle of Clement for example, which was in all probability written during the lifetime of St. John, we learn that the apostles were "preaching everywhere in country and town, and appointed their firstfruits when they had proved them by the spirit, to be bishops and deacons unto them that should believe."

There are three things that I would like to bring out from this and other similar passages from Clement, confirming what has been found in the New Testament. (1) There is quite a clear distinction made between the clergy and the laity. (2) This distinction is not a temporary arrangement but is the basis of a permanent organiza-

tion. (3) A person who has been duly promoted to the ranks of the clergy or bishop, the two terms used here being synonymous, as in the Epistle to Titus, holds that position for life, and unless he is guilty of some serious offense, to depose him is no light sin.

None of these passages tell us of the precise nature of the functions which the clergy as a distinct class were to discharge, yet every indication is that they were of a spiritual rather than of a secular character and that they concerned the souls of men rather than their bodies, and that they were connected with religious service. The one thing which is quite clear is this, that the church had and was always to have, officers distinct from the congregation to which they ministered.

For the fourth certainty as to the minister and his place in the early church we must turn to the last part of the second century. At this time we find two things clearly established which have continued in Christianity to the present time. There is a regularly organized clergy, and this class not only distinctly marked off from the laity, but distinctly marked off among themselves. We also find that each local church organization has its chief officers whose duty it is to minister to the congregation.

Again we find that there was a distinction made between clergy who went from place to place preaching the gospel and those who were stationary. Among the former we find apostles, prophets and evangelists, all preachers but doing a different line of work. Among the latter we find two orders spoken of as bishops and deacons. This distinction between the itinerant and stationary minister appears in the First Epistle to the Corinthians, the Epistle to the Philippians, and in the Epistle to the Ephesians.

In concluding this part of this address, or the origin of the ministry, I would like to add the following from W. Milligan, D. D.:

"By our reception or denial of priesthood in the church, our entire view of what the church is must be affected and molded. We shall either accept the idea of a visible and organized body, within which Christ rules by means of a ministry, sacraments and ordinances to which he has attached a blessing, the fulness of which we have no

right to look for except through the channels he has ordained, or we shall rest satisfied with the thought of the church as consisting of multitudes of individual souls known to God alone, as invisible, unorganized, with ordinances blessed because of the memories which they awaken, but to which no promise of present grace is tied, with, in short, no thought of a Body of Christ in the world, but only of a spiritual and heavenly principle ruling in the hearts and regulating the lives of men. Conceptions of the church so widely different from each other can not fail to affect in the most vital manner the church's life and relation to those around her. Yet both conceptions are a logical and necessary result of the acceptance or denial of the idea of a divinely appointed and still living priesthood among men." We believe in a visible church having its various officers including its pastor, and as Seventh Day Baptists we feel the Church of Christ is made up of living men and women whose joy it is to minister to the world.

Having studied the origin of the pastor or bishop in the sense I have used the term let us turn to the qualifications. The first common demand is preaching ability. And this, when rightly conceived, is indeed a fine qualification. The church is and probably always will be a teaching institution. Therefore efficient and adequate pulpit power is always to be considered in a pastor. But there is one thing we should remember and that is that the main thing is not elegance of manner or elocutionary power, but the power of conveying to the human heart the divine truths. There is a temptation to choose the man who is able to make his hearers say, "Wasn't that fine!" The real pastor is not only the one who is able to please by his manner of speaking but one who is also able by his words to lead his hearers to search their own hearts, and to stir them to new efforts and larger sacrifices. Churches are likely to look for the man who can fill the pews and swell the revenues whether he is fitted to lead his hearers into spiritual things or not.

The social gifts of a pastor are also to be considered when we think of his qualifications. He must be a kind and courteous man with some genius for friendship, with the power of drawing to himself the old and young, and the stranger who may come with-

in the bounds of the parish. It is involved in what has already been said, that, before all things else, he must be a genuine Christian man, who knows his Master whom he seeks to commend, and whose deepest purpose is first to seek the kingdom of God. If the church is to be a working church the pastor must be a leader, and have the gift of organization. The pastor of a church bears a similar relation to it that a superintendent does to a factory. So far as the church is to be considered a working body, the question is, not how much the pastor can do or can not do himself, but how much can he get the church to do.

The call to the ministry and the pastorate today means more than ever before in the history of the world. The world sweep of the obligations that inhere in Christian discipleship is one of the vivid revelations made by the recent World War. The words of the Master never sounded more clearly on our ears than at the present moments, "Go ye therefore and teach all nations." The instructions he gave so clearly, time and again after his resurrection, that his message should be spread throughout all the nations, are heard with greater distinctness today than at any time since the apostolic age. And apart from those explicit directions, we are catching in every great truth he uttered an implied direction for its propagation. Christians in larger numbers than ever before are coming to understand that he always spoke in intention to a world audience, though his voice carried to but a small circle, and that he proposed to use his disciples as reproducing agencies to the ends of the earth. In other words, the conviction is spreading rapidly today that we are stewards of the Most High. This is evidenced by the great gifts given by the church during the last few months for the work of the kingdom. Never in the history of the world has the church poured out her life in money and men to bless the people as she is at the present time.

The peoples of the world have long lived in a cage of selfishness and greed. The spirit of man finds nothing in this cage to satisfy. Bread may build a glorious body, but it does not satisfy the spirit. Ease, travel and companionship may satisfy for a time but the spirit longs for a companionship that will endure. Truth feeds the mind of man gloriously, but when

the World Builder is found the spirit yearns to become acquainted with him, to know him and be known of him. The moral nature longs for more than reformation and re-creation. The spirit yearns for food that will satisfy, and must have it. Where will it be found? We have, that for every hunger of the material man, divine provision has been made. Surely, then, there shall be divine provision for the satisfaction of the yearnings of the human soul.

From out of the unseen, where the Eternal Spirit dwells there comes a voice. It speaks in a tongue known to every one, "Come!" and the soul, jubilant and strong, recognizes a wondrous kinship between itself and the Spirit whose voice it hears, and mounts up as on wings of eagles, to find its satisfaction and peace in God. God in all his fulness is the provision of the spiritual nature of man. God is a Spirit, and in him our spirit lives and moves and has its being. God is the answer to the hunger of the soul. God is the fountain in which the spirit quenches its thirst. In God the eternal man is satisfied. It is the privilege of the minister to lead the world to this fountain of supply.

The golden age of the world is not past, it is yet to come. The age that is to be radiant with the outpoured splendor of God is still before us. There are signs that it is near at hand. Ministers can help to hasten it. Let God shine through us. Let the power of the Most High make us mighty to the pulling down of the strongholds of wickedness. Let the love of God dwelling in us prompt us to present ourselves a living sacrifice to the world. Let us give ourselves to the work of God. The victory is sure, and the eternal ages will be long enough to reward us for the shortness of time.

The ministers of the church believe in God and that the day will come when the heart of the earth will ache no more, and the riven side of the race will cease to flow, and the spirit of Jesus will be the bond of human brotherhood, and children will be born into an atmosphere of prayer, and sin and death will be a dream of the night, and the pain and groanings of today will be changed to anthems of praise. When the disciples of Christ come to believe in the reality of redemption they will dedicate all to the kingdom, and when we do

this the world will cease to travail in pain as it waits for the sons of God to stand forth.

The world waits for the baptism of fire, and the baptism waits for consecrated lives through which to flame, and the day when the consecrated host shall kneel for their crown of fire is not far distant. The saints shall rule the world and shape it into a fit habitation for the greatest buildings in the world—men.

It is to a world task that the minister is called today, a task worthy the best that there is in him. It may call for sacrifice and large faith but for such the world waits, for such men the world groans. Never in the world was there a time when more heroes are needed. The very providence of God has commanded science to labor and prepare for such. For them she is laying her iron tracks, and stretching her wires and bridging the oceans. But where and who are they? Who shall breathe into our civil and political relations the breath of a higher life? The answer is found in the ministers of the church. There has never been a day since Adam sinned which offered such peerless opportunities to heroic manhood and conquering faith as today. The pulse of the race throbs fast with the expectancy of mighty movements for social betterment, the atmosphere of the nations is electric with upheavals and re-shapings, the heart of the church of God is quivering with prophetic anticipations of the mightiest baptism of love and power it has ever known. The whole wide world seems at the feet of God and the past has not begun to perform the wonders of tomorrow. No, the golden age is not past, and it is our joy as ministers to have a part in bringing the world to the cross. We are living in a glorious time of opportunity. To be living is to be triumphant if we will. It is ours to build the greatest building in the world, human character.

Come now, ye that say, Today or tomorrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and do this or that.—*James 4: 13-15.*

HOME NEWS

FARINA, ILL.—I write to say in regard to the Seventh Day Baptist church and society of Farina, Ill., we have much to be thankful for, although having to give up the services of Rev. J. H. Hurley and wife on account of his failing health. After Brother Hurley went to White Cloud, Mich., the pulpit was filled two weeks in succession by Rev. Mr. Hargis who was on his way to Battle Creek, Mich., giving us splendid food for our thought.

We have with us, for a time at least, Rev. John T. Davis and daughter. A church social held the nineteenth of July was enjoyed by a large company. A musical program was rendered and was appreciated very much. Refreshments were served.

The Ladies' Aid Society having rested through berrytime, convened again the first of July and are meeting regularly each week with their usual interest and work. On July twenty-third, at the close of prayer meeting, we were invited to witness the ordinance of baptism. At the morning session of the twenty-fourth, the church doors were thrown open and a Mrs. Gwantley, of St. Andrews, Fla., was given the right hand of fellowship. She had been visiting in our society for a few weeks. She is also a convert to the Sabbath. Also Zinn Stillman, of Pueblo, Colo., who has been spending his vacation with his grandparents was received.

Four Christian Endeavor members attended a state Christian Endeavor meeting held at Lawrenceville, Ill. They reported a very interesting meeting. Our season has been cool and pleasant and as to finances we can't complain. Thus the cause of Christ is advancing and we feel our efforts are not in vain.

LETTIE C. FERRILL,
Reporter.

WALWORTH, WIS.—Some time has elapsed since the Walworth Church has been reported through the columns of the RECORDER.

We were very much surprised and pained a few months ago to have Pastor Loofbourrow present his resignation to the church to take effect July 18. He has been a busy man since coming to Walworth nearly five years ago and the going away of himself and family from our midst will be a great loss to our church in more ways than one. But while we regret that he felt that

it was best for a change, we are also glad that another is soon to come and minister unto us. Mr. Hargis and wife come to us some time in August. "Paul may plant and Apollos may water, but God alone giveth the increase," and we are hoping that some increase may come as the result of Pastor Loofbourrow's faithful service among us. And although our coming pastor is a stranger to us we hope that we are all one in the service for the Master and much good may be done through his ministrations.

While our church did not go over the top in the Forward Movement, we have done what we could and although we are a small church we have always tried to do our share. We are pleased to note the advance movements in other parts of our beloved Zion and believe all should take courage and go forward to victory.

Our Sabbath school held its annual picnic last week. A good program was presented, consisting of songs, speeches, recitations, etc. A bountiful table was provided and all seemed to have a happy time. Big Foot prairie is a beautiful place to cast anchor, at this time of year especially, and we ought to be more grateful for God's wonderful bounties to his children and render unto him his just dues.

E. H. Mc L.

July 25, 1920.

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and summin, and have left undone the weightier matters of the law, justice, and mercy, and faith; but these ye ought to have done, and not to have left the other undone.—*Matthew 23: 23.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Dietetics, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1920, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan. 3-4-1f

DEATHS

SCOUTEN.—Sarah Jane Hurley was the daughter of Gilbert Hurley and Ann Hawthorne Hurley. She was born March 3, 1843, and died at Fouke, Ark., on March 6, 1920.

She was at one time a member of the Seventh Day Baptist church at Welton, Ia. At the time of her death she was a member of the Christian church at Topeka, Kan. On January 14, 1858, she married Augustus Butz, of Welton, Ia. To them were born three children: Molly Butz McConkey, who preceded her mother in death; Minerva J. Butz Boyce, of Red Cloud, Neb.; and Ai Milton Butz, of Oneida, Kan. Her first husband died in the service of his country during the Civil War.

She married Andrew Scouten, August 6, 1863. Seven children were born, of whom four are living: Elias G., of Fouke, Ark.; Effie J. Scouten Largent, deceased; Emma M. Scouten Birt, of Glenrock, Wyo.; Charlotte Scouten Birt, deceased; Charles Edward, of Humbolt, Neb.; Fred, of Topeka, Kan., and Lewis, also deceased.

She was a good mother, with a deep interest in the church and in all things relating to the service of her Master.

Services were held at the home of her son, Elias, where she had spent the last year of her earthly life. Pastor Paul S. Burdick officiated. Music was arranged by Brother C. C. Van Horn. Burial took place at the Fouke Rural Cemetery.

P. S. B.

SCRIVEN.—Zebulon Scriven, son of Elizabeth Peckham and Isaac Scriven, died at the home of his son, Albin L. Scriven, Lowville, N. Y., October 23, 1916, aged 86 years.

He had been in poor health for some time, having been confined to his room since July. Mr. Scriven was born in Verona, June 26, 1830, and came to Watson when eighteen years of age; later going to Durhamville, Oneida County, where he resided until he came to reside with his son eighteen years ago. January 1, 1862, he married Clarissa R. Lawrence, who died January 12, 1877. Three sons and one daughter survive: Jay, William P. and DeEtta A. Williams, all of Plainfield, N. J., and Albin L., of Lowville; also several grandchildren and great-grandchildren. He was a member of the Seventh Day Baptist Church of Watson, and still kept that day, although the church at that place had been closed. He was a man of strong Christian character and especially fond of children. His funeral was held at the home of his son October 25th, 1916, Rev. S. W. Brown, pastor of the M. E. Church, officiating, taking for his text Rev. 3: 4, "They shall walk with me in white, for they are worthy." The flowers were beautiful, completely covering the casket. Interment at the Seventh Day Baptist Cemetery at Petries Corners, N. Y.

O'NEILE.—Mrs. Lydia O'Neile, wife of Deacon W. O'Neile, Parkhurst Road, Bower Park, London, England, passed to her eternal home aged 72 years.

Mrs. O'Neile was a member of the old Mill Yard Church, and had been a Sabbath-keeper more than 40 years. She was waiting for the blessed hope.

*

TREMMELL.—In Leonardsville, N. Y., July 11, 1920, Leonard C. Tremmell.

Mr. Tremmell was born in Hooverville, N. Y., November 20, 1849. He was married to Mrs. Olivia E. Crandall in 1901, who survives him. He is also survived by three brothers and one sister. Farewell services were held at his late home on Tuesday afternoon, July 13, and interment was made at his old home at Greenville, N. Y.

F. E. P.

FITCH.—Mrs. William G. Fitch in the eightieth year of her age.

Sarah Emma Rogers was the daughter of David Benedict Rogers and Sally Maxson Rogers. She was born at Waterford, Conn., on September 12, 1840. While still quite young she removed with her father's family to Brooklyn, N. Y. On March 9, 1867, she united with the New York City Seventh Day Baptist Church by letter from the church at Waterford. The records of the church show that she had been an interested and faithful member for these many years. She died on April 24, 1920, at Faith Home, Brooklyn. She has fought a good fight, has finished the course, and has kept the faith.

Funeral service was held in Brooklyn and burial was at Waterford.

Twenty-seven years ago Sarah Rogers was married to William G. Fitch, and for a short time their home was in Cincinnati, Ohio. Mr. Fitch died in 1904. The only remaining member of the immediate family of David Benedict Rogers is Mary E. Rogers, the widow of Henry C. Rogers, whose home is now in Plainfield, N. J.

Very few now remain of the generation and families that made the New York Church strong fifty years ago.

G. B. S.

It's rather embarrassing to say "Good-bye" to a friend, and then meet him the next day and have it to do all over. It might be as well not to say "Good-bye" to the horse until there are at least less than 21,000,000 of him on our farms, to say nothing of those in our cities.—Our Dumb Animals.

THE 1919 YEAR BOOK

There are still a few 1919 Year Books in the publishing house. If there are any who did not receive theirs or who wish a copy, by sending their name and address to this office we will forward the books as long as the supply lasts.

ALFRED UNIVERSITY

ALFRED, N. Y.

Progress in Raising \$100,000

Table with 3 columns: Description of subscription, Amount raised, Amount needed. Total amount raised is \$55,750 and amount needed is \$44,250, totaling \$100,000.

Fill out and detach the pledge below indicating which one of the above pledges, paid in five year installments, you will be responsible for, and forward to Alfred University

In consideration of the efforts of the Trustees of Alfred University to raise an Endowment and Improvement Fund for the College of Liberal Arts at Alfred University, and in consideration of the subscriptions of others, I hereby agree to pay to ALFRED UNIVERSITY, of Alfred, N. Y.,

the sum of Dollars to be applied toward said fund.

Payable in not more than.....equal.....annual payments ofDollars, beginning

.....; or as follows.....

Dated.....

Signed.....

Address.....

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*,
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

There is that scattereth, and increaseth yet more; And there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat.—
Proverbs II: 24, 25.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year \$2.50
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

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

Advertising rates furnished on request.

But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.—*1 Timothy 6: 9-11.*

"In India, with a population of 315,000,000, approximately three-fifths of one per cent are Evangelical Christians: one-half of one per cent are Catholics. In 1880 there were 8,000 Christians in India as against 250,000,000 non-Christians. Today the Christian constituency approximates 3,000,000."

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED—A first-class sheet metal worker. Should be able to lay out patterns. Only men of good habits need apply. Open shop; Sabbath privileges, good wages. Battle Creek Sanitarium, Battle Creek, Mich. 3-8tf

INVESTIGATE—Good homes for Seventh Day Baptist families, at \$40 to \$60 per acre. If interested, send us your address. Branch Brothers, White Cloud, Mich. 7-5-400

FOR SALE.—In the village of Alfred, place with about two acres of land, eight room house, with bath, running water and gas, good barn, chicken houses, abundance of fruit, such as apples, plums, raspberries, currants and gooseberries. Just the place for a family wishing to retire from the farm and make a good part of their living. Write Mrs. A. C. Rogers, Alfred, N. Y. 7-26-4w