

The Sabbath Recorder

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

VOL. 89, NO. 7

PLAINFIELD, N. J., AUGUST 16, 1920

WHOLE NO. 3,937

How to Forget the Weight of Your Burden

We all have burdens. Some of them seem heavier than we can bear, and there are times when it would be a great relief if we could only lay them down and once again enjoy the hopeful, buoyant, life of our youthful days.

Some burdens are harder to bear than others, because we realize that we have brought them upon ourselves through selfishness and unworthy living. There is no burden so heavy as that which comes from an accusing conscience. No amount of self-examination can relieve a conscience burden after it is fully realized that we have one. And no amount of effort to escape can avail until one is ready to look away from self to the divine Helper who tells us to cast our burdens upon him, and who promises to sustain, to uphold, and relieve.

So then, my brother in trouble over conscious sin, if you would be enabled to forget that burden, there is but one way to do it. Come humbly to the foot of the cross, and let Him who came to earth's sin-burdened children on purpose to take away the sting of a guilty conscience, give you rest and peace. You need not carry the burden of sin another hour.

There are some burdens that trouble us, which can not be attributed to sinful living. The Christian in common with all others must drink deeply of the cup of sorrow drawn from the heart's deep wells dripping with tears. Job's home is darkened by the shadows of bereavement, his fortune is swept away as by a cyclone, Abraham's beloved Sarah goes down into the cave of Macpilah, David's son becomes a reprobate, and many a true Christian is called upon to suffer from business troubles, from bereavements, and from ill health, all of which load him down with burdens and take the light out of the years.

In all such cases, the tendency is to brood over our troubles, and think of self and self-interests, which is sure to make our burdens heavier. There is no relief in commiserating ourselves. But there is a wonderful help in forgetting self and trying to assist

others whose burdens are heavier than ours.

The selfish man looks out for himself and lets others "shirk for themselves." His burdens are made heavier by his very selfishness. We have read of a Red Cross boy who had troubles of his own, but instead of brooding over his lot he looked about for some one to help. Soon he discovered a crippled girl and a blind boy lagging in the rear of the company. The journey was too hard for them, and the Red Cross boy forgot his own troubles in his effort to help them carry their burdens. He was the happiest boy in the company, for the weight of his burden was lost sight of in his efforts to help others.

Children of God

Ten times in the New Testament, reference is made to the children of God. There is something peculiarly endearing to the expression, and it is pleasant to think that in the sight of the heavenly Father we are always regarded as children.

When we stop to think upon the matter we are impressed with the appropriateness of the term, for we behave so much like children and are dealt with as children. We are wayward and think we know what is best for us, but our Father, like a wise earthly parent, hedges us in and patiently waits until we learn that his ways are the best after all, and until we are willing to accept his conditions.

A mother places before a complaining child the food she has prepared for it, but the little one says: "I don't want that. I don't like it." The wise mother knows what is best and so she says: "Very well, do as you like. Eat it or go hungry," and then turns away leaving the child to settle it for himself. It does not take such a one long to discover that no other food will be offered, and it settles down to eat rather than go hungry.

God's treatment of his children is much like this. We fret over our lot. We don't like our surroundings, and think we never can be reconciled. But our Father, full of sympathy, and pitying us in our waywardness,

allows matters to go on until we realize that his way is the best and that his appointed place for us is the one we should fill. Then it turns out that all things work for good to his loyal children, and we learn to appreciate his fatherhood as never before.

It is when men and women grow old and begin to realize something of the feebleness of age, that the child-like feeling increases and they love to speak of themselves as children. One aged friend says: "I am a child of God. I can not wander from his protecting care." An aged mother was heard to say: "I am his own child. I am sure he will never forget me."

How comforting it is to a weary soul after years of trouble and toil to be able to appropriate the words: "As one whom his mother comforteth, so will I comfort you." Many a weary soul after years of strife has longed for the mother-love of childhood days, and in the words of Elizabeth Aker, says:

"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!"

When one has battled with the stern rough world until he feels like that, what a comfort it is to know that God is both Father and Mother and is as ready to comfort as was the mother of our childhood days.

The submissive child is a happy child. And when a long life with many sorrows has taught its hard, but wholesome lessons, it is indeed a blessing that something like the restfulness and happiness of early childhood can return to bless and cheer the heart.

Getting Ready to Live When Professor Drummond in his teachings placed so much emphasis on getting ready to live rather than on getting ready to die, there were many young people who learned that life was far more serious than death. They had been taught, especially in old Scotland, that death was the most serious thing for which they must be prepared; that they could not die without Christ. But when it was brought home to them that life was the main thing to be concerned about and that they could not live without Christ, many began to see things in a different light.

The new day finds the main emphasis placed on getting ready to live. This is the watchword in all our schools. Young people are urged to prepare for a life-work and are urged to work out some definite program of life and so make everything count toward "getting ready to live." This is very good so far as it goes. But he makes a great mistake who forgets that there should be something more in life than what we call accomplishments, something grander than worldly fame, something more valuable than gold. Even when accompanied by the rarest genius, all these things may bring disappointment and ruin.

Success consists in goodness more than in greatness. Men who live for worldly gain, and strive for self-exaltation are soon forgotten and the world is seldom any better for their having lived in it. But Christ-like character which prompts men to live among their fellows in the spirit of their divine Master, always makes its possessor a source of unending blessing to the world.

**Converting Powers of a God's ways of ar-
Word, Look or Song** resting the wander-
ing ones are sometimes marvelous. There is power in a look, or often times, in some other very little thing, to arrest a sinner's attention and bring him to repentance after all other efforts have failed.

Ever since the Lord's look upon guilty Peter, and the crowing of a cock resulted in opening the flood-gates of repentance, the Holy Spirit has made use of little things to open the eyes of wanderers and bring them to the merciful, loving Savior.

An associated thought, started by a word, a strain of music, the sight of a familiar handwriting, has sometimes been more effective than powerful sermons. And it often happens that a sermon becomes effective only as it awakens old memories that startle the soul.

A young man becalmed in the Bay of Bengal, heard a familiar song, on a vessel lying near by, which reminded him of the home from which he had fled, and this led him to forsake a sinful life. A young woman who had started on the way to ruin, after the most heartfelt entreaties had failed, was finally shown a card sent by her mother to the friend who was pleading with her. On the card was written, "The Lord bless thee and keep thee." The very sight of her

mother's handwriting awakened old associations, and the words recalled mother's prayers. She was subdued and escaped from the very clutches of the tempter.

Thus it often happens that, when all else has failed, a word, a look, a song, is invested by God with wonderful power to win souls to Christ.

Glorious Mornings At Island Heights Island Heights is a quiet little summer resort on Tom's River, N. J., near Ocean Gate. Nature has done her best to make the place beautiful. Instead of the usual sandy lowlands so well-known along the Jersey coasts, we have a fine group of wooded hills, among which nestle beautiful homey cottages owned by families in and around New York and Philadelphia, who come here for summer rest and recreation. Shaded by natural groves of pines and oak, these homes are indeed beautiful to look upon, and they, in turn, furnish for their inmates an outlook upon a landscape as beautiful as heart could wish.

Travellers in distant lands beyond the seas go into ecstasies over scenes no more beautiful than this around Island Heights. For three "week-ends" now, the editor has been resting from Friday noon until Monday morning in this little paradise by the broad river flecked with sails and alive with motor boats.

But we began to write of the glorious mornings and we must not forget our subject, for most people are asleep when the morning begins to break, and so they lose the beginnings of many a perfect day. Five-fourteen a. m. was the time for our train. Four o'clock was the latest we could lie and be sure of time for breakfast for the train. Oh! the glorious things of those early morning walks, when the groves were vocal with the songs of many birds; when no breath of wind stirred so much as a leaf; when the river face, smooth as burnished glass, reflected the trees and cottages of its farther bank, always inverted in its beautiful mirror, and when the early sun sent the glint of its golden beams through the groves, and gilded the heavens with silver and the clouds with gold.

As we sat by the station looking up the broad stream, far away on the horizon our coming train was unrolling a long cloud of black smoke that stretched away close to

the forest-touched sky and lengthened out nearer to us every moment. Then the sky above seemed to burst into colors of silver and gold—cirrus clouds above aglow with white light, and nimbus underneath, edge-fringed with gold—all mirrored on the still waters below!

We had three of these glorious mornings, and our heart was made glad that the master Artist of the universe had made the heavens show forth his handiwork and the morning stars to sing of his glory.

The fast fulling moon illumined this scene two or three nights with its sheen upon the waters and its softened lights and darkened shadows spread over the landscape.

We shall not soon forget the restful days spent in this little paradise, built by Jehovah in the geological past, when its hills really formed an island, before drifting ocean sands filled in the stream and made the low plain now found on its landward side.

God's work of creation in continent building is still going on as shown by the sand dunes, the drift plains, and the little wooded hills of the New Jersey coast. Morning and noon and evening we love to read his messages on the wonderful pages of his other book.

RAILROAD RATES TO CONFERENCE

The following railroad associations have granted our applications for reduced railroad rates to Conference and a concession of one and one-third fares, on the certificate plan will apply on tickets purchased over the Trunk Line Association, Central Passenger Association and Southeastern Passenger associations, which includes practically all the territory between New York City and Chicago and the Great Lakes and Gulf of Mexico lying east of the Mississippi River, but not including the New England States.

We have had no response from the New England Passenger Association, and the Western, Southwestern and Trans-Continental Passenger associations decline to grant reduced fares.

Tickets at the normal one way tariff (for the going journey) may be obtained from August 20 to August 26 inclusive—not earlier and 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 1, 1920, at one-third the normal tariff, if validated at Alfred on August 27.

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

Those living in New England should purchase a ticket to New York City or Albany and obtain a *certificate* when purchasing a ticket to Alfred.

Those living west of the Mississippi River should purchase a ticket to St. Louis or Chicago and another ticket from these gateways in the Central Passenger Association, to Alfred, N. Y., asking for a *certificate*.

No certificate to those holding clerical cards or tickets sold at half fare.

Consult your ticket agents regarding fares. An effort is being made to have the Erie Railroad stop train No. 4 leaving Chicago at 1.10 p. m., at Alfred, Tuesday morning, August 24, and also to stop train No. 5 leaving New York 8.10 p. m., arriving at Alfred Tuesday morning, August 24.

WILLIAM C. HUBBARD,

Chairman.

Plainfield, N. J.

J. MURRAY MAXSON,

Chicago, Ill.

EARL P. SAUNDERS,

Alfred, N. Y.

August 11, 1920.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Sabbath evangelist, Rev. W. D. Burdick writes from Dodge Center, Minn., of the special work that is being done there. He encloses a copy of the program of the "Daily Vacation Bible School" which is a part of the work. It is held from July 29 to August 12. The sessions are held every morning from 9 to 12 o'clock except Sabbath and Sunday. There are three departments: Kindergarten-Primary, in charge of Miss Myrtle Lewis; Junior, in charge of Professor D. Nelson Inglis and Mr. Jesse H. Lippincott; and Intermediate, in charge of Rev. Herbert C. Van Horn and Rev. Willard D. Burdick. These three departments have three half-hour class periods from 9 to 10.30, after which there is a

recess for supervised play in charge of Russel D. Burdick, a member of the quartet. This is followed by a half hour of worship where all grades met together, with this service: Song, reading of Scripture, prayer and the Lord's prayer, Gloria, song, talk or sermon, song, benediction. The last half hour before dismissal is given to an elementary singing class for all grades, of which Mr. Lippincott has charge. The three class periods in the Primary department are: Simple Bible Stories, Primary Mission Stories and Memory Work, all in charge of Miss Lewis. In the Junior department Professor Inglis has two classes, Graded Bible Stories—Catechism, and Mission Study—Honorable Crimson Tree, while Mr. Lippincott has a class in Memory Work. In the Intermediate department Rev. W. D. Burdick has a class in Denominational History and Missions, and Rev. H. C. Van Horn has two classes, Bible Study—Jesus as Master, and Memory Work—Bible and Hymns.

This work gives promise of being very interesting, encouraging and profitable, and it is hoped that next year there may be many such schools among our people.

In preparation for better leadership in such work, during the year in the home church, and for this sort of special effort, two young women of Alfred have been attending the Summer School for Christian Workers at Auburn, N. Y. They have sent the secretary a catalog of the school. Why not have a group of ten or more Seventh Day Baptists in attendance next year? The course is two weeks, this year July 26 to August 7. Then why not have another group of Seventh Day Baptist workers at Lake Geneva, Wis., and another at Mountain Lake Park, W. Va., and a fourth at Asbury Park, N. J.? If we can not have a summer school of our own, or until we can have one of our own, which is the cherished wish and plan of the secretary, let us use the opportunities that are about us to fit ourselves to help and direct the children in religious training and character building.

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.

NOTES FROM THE SOUTHWEST

Regular RECORDER readers must, by this time, be familiar with the name, Rev. C. R. Brazuel, of Fort Smith, Ark. For the benefit of others I will say that he is the recent convert to the Sabbath.

I told you about my first visit at his home last March and a recent article by Secretary Shaw tells of his meeting with Mr. Brazuel and family while in our section of the country. It is my privilege, however, to bear testimony as to the splendid "fighting" qualities of Brother Brazuel as evidenced by his conduct while "under fire."

On June 23 I went to Fort Smith and assisted in taking down the large tent that Mr. Brazuel had been using for religious meetings near his home. Early the next morning we loaded into a wagon the tent, camping outfit, Mrs. Brazuel with the four children and the two preachers, and started on a seventeen-mile drive to the country. Our destination was a place known in that section as Arclove, on Weeber Creek. The old cottin gin still stands there but the store and distillery have long been a thing of the past.

Mr. Brazuel was born and reared in this community and his parents, one brother and one sister, besides numerous other relatives still live there.

We arrived safely about 3 p. m. and proceeded to set up housekeeping in a vacant farm house nearly across the road from where we erected the tent. As there was no lumber available with which to make seats, it was arranged that I should take a neighbor's team and go to Fort Smith the next day for a load of chairs while Mr. Brazuel put up the tent. When I returned just in time for the evening service after having driven a farm wagon thirty-four miles over one of the roughest and rockiest roads I ever traveled I felt as though I had done a day's work.

From the first, the meeting was well attended and there was good interest and attention. Mr. Brazuel is an exceptionally forceful speaker and preaches a straightforward gospel founded upon the Bible. He believes in a heartfelt religion but insists that it must manifest itself in every day living.

With the exception of a few days during the first week, we conducted a Bible study

each day at eleven o'clock. These were not largely attended but those who did attend expressed themselves as having received great benefit in understanding the Word of God.

On Sunday morning, July 11, I presented the Sabbath to a congregation of over one hundred in the form of a Bible reading. At the close we distributed a large amount of Sabbath literature. At night Mr. Brazuel preached a strong sermon on the subject. It created quite a commotion in the community and we discovered that people went to searching the Scriptures for reasons for Sunday observance. Several admitted before we left that the Seventh Day is the only Bible Sabbath.

We closed the meetings July 18, having had but two definite conversions, both adults. They had splendid experiences, and after surrendering used every opportunity to engage in prayer and take part in testimony meetings urging the unconverted to accept Christ.

It is too early to tell what the results will be, but we are very hopeful that several will accept the Sabbath truth. The people in the community are very anxious for Mr. Brazuel to hold meetings regularly once a month and possibly such arrangement will be made later.

R. J. SEVERANCE,

Missionary for Southwest.

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.

Whether in chains or in laurels, liberty knows nothing but victories.—Phillips.

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.
- + ★ Fouke, Arkansas

MINUTES OF THE SEMIANNUAL MEETING OF THE NORTHERN WISCONSIN AND MINNESOTA CHURCHES

The semiannual meeting of the northern Wisconsin and Minnesota churches met in session with the Exeland Church Friday evening, June 25, at 8.30 o'clock. The meeting opened with a praise service led by Ellery Crandall, of Exeland, after which Pastor Thorngate gave an address of welcome. Rev. Henry N. Jordan, of Milton, Wis., as a delegate from the quarterly meeting of the southern Wisconsin and Chicago churches, read the ninth chapter of Mark and followed this with prayer. The choir then sang an anthem, after which Rev. Mrs. Angeline Abbey, home missionary from New Auburn, Minn., gave the sermon of the evening, using as her text Mark 9: 23, "All things are possible to him that believeth." After the sermon another song was sung. A conference meeting followed, led by Mrs. Abbey. The meeting was dismissed with prayer by Pastor Thorngate.

The Sabbath morning service was opened by a song at 10.30 o'clock, after which Rev. C. B. Loofbourrow led the congregation in repeating the First Psalm, and then read Isaiah six. This was followed by a prayer by Pastor Thorngate. The choir then sang an anthem after which Rev. Henry N. Jordan preached the sermon. The meeting was closed by Rev. H. C. Van Horn, of Dodge Center, Minn.

Sabbath school was called to order by Superintendent Ord Babcock and opened by singing, "I Will Sing the Wondrous Story." Prayer was offered by Mrs. Abbey. A solo was sung by Mrs. Clayton Freeborn, of Exeland. After the reading of the lesson by Superintendent Sholtz, addresses were given by Rev. C. B. Loofbourrow and Rev. H. C. Van Horn. The congregation sang in closing, "Whiter Than Snow," and the service was closed with the Mizpah benediction.

Upon invitation, the people gathered at the home of Pastor Thorngate where a picnic dinner was served by the residents of Exeland and community.

Sabbath afternoon the young people's meeting was held at the home of Pastor Thorngate on account of heavy rain. It opened with an impromptu song service followed by prayer. Miss Marguerite Thorn-

gate, of Exeland, read an essay, "Young People's Part in the King's Business." Duets by Rev. and Mrs. Van Horn, and Mr. and Mrs. J. E. Ling, of New Auburn, Wis., were enjoyed. After an essay by Clyde Clapper, of Exeland, the meeting was closed with the Lord's prayer repeated in unison.

Sabbath evening the meeting opened with a praise service led by Mrs. Clayton Freeborn. Rev. C. B. Loofbourrow read a passage of Scripture followed by a song by the congregation. Prayer was offered by Rev. Henry N. Jordan, followed by an anthem by the choir. Rev. H. C. Van Horn preached the sermon. After singing the meeting was dismissed with prayer by Mrs. Abbey.

Sunday morning the business meeting opened with a song. The minutes of the last meeting were read by the clerk. Reports from the following churches were received: Dodge Center, Minn., by Rev. H. C. Van Horn; New Auburn, Minn., by Mrs. Abbey; New Auburn, Wis., by Mrs. Alton Churchward; Exeland, Wis., by Pastor Thorngate; Walworth, Wis., by Rev. C. B. Loofbourrow. A report of the quarterly meeting of the southern Wisconsin and Chicago churches was given by Rev. Henry N. Jordan. No report was received from Grand Marsh, Wis. It was voted that after the moderator appointed a nominating committee the business meeting adjourn until 2.00 p. m. After a duet by Miss Pearl and Mrs. Earl Babcock, "Amen to Jesus," John 14: 1-12 was read by Mrs. Alton Churchward. Prayer was offered by Mrs. Abbey. Rev. C. B. Loofbourrow preached the sermon, using as his text Proverbs 29: 18, "Where there is no vision the people perish." The meeting closed with a duet by Ellery Crandall and Kathryn Baldrige and prayer by Rev. Henry N. Jordan. Supper was served at the home of Pastor Thorngate.

Sunday afternoon the business session opened with prayer by Rev. C. B. Loofbourrow. An invitation to hold the next meeting in the New Auburn, Wis., church was accepted. George Truman was elected chairman of the next meeting. Joe Ling was elected secretary. Mrs. Abbey was elected delegate to the quarterly meeting of the southern Wisconsin and Chicago

churches with Charles Thorngate as alternate. Luella Coon was elected corresponding secretary. Mrs. Alton Churchward, of Chetek, Wis., Mrs. Earl Watts, Exeland, Wis., and Mrs. Myron Greene, of Grand Marsh, Wis., were appointed to write essays. Mrs. Alton Churchward was chosen to give a short address. The corresponding secretary's report was read and accepted. It was voted to send resolutions of sympathy to Mrs. Clarence Carpenter, of New Auburn, Wis., a copy to be put in the books and one to be sent to the SABBATH RECORDER. Pastor Thorngate presented his report as delegate to the last quarterly meeting of southern Wisconsin and Chicago churches. The regular session was opened by an anthem and the praise service was led by Mrs. Clayton Freeborn. Prayer was offered by Mrs. Alton Churchward, followed by a song by the congregation. Scripture was read by Rev. H. C. Van Horn. A solo was sung by Clyde Clapper, accompanying himself on the organ, "Tell Mother I'll Be There." The sermon was preached by Rev. H. C. Van Horn, text, Zechariah 4: 6, "Not by might nor by power, but by my spirit, saith the Lord." The meeting closed with an anthem by the choir and benediction by Mrs. Abbey.

On Sunday evening there was a union service with the Methodist church. The praise service was led by Rev. H. C. Van Horn, followed by a season of prayer and a conference meeting. A song, "Speed Away," was sung by the male quartet, Clyde Clapper, Alton Churchward, Rev. H. C. Van Horn and Ellery Crandall. Instrumental music was given by Kathryn Baldrige and Marguerite Thorngate. The lesson was read by Rev. H. C. Van Horn, Phillipians 6: 12-24, and prayer was offered by Rev. Mr. Dale, pastor of the Methodist church. Motion was made and carried that the secretary be instructed to write a letter of sympathy to Dr. Tickner, of Grand Marsh, Wis. The sermon was preached by Rev. H. N. Jordan. An offering was taken. The congregation was dismissed by Mrs. Alton Churchward, and the choir sang, "God Be With You 'Till We Meet Again," while the congregation was passing out.

ELLERY F. CRANDALL,
Secretary.

LETTER OF SYMPATHY

Mrs. Jennie Carpenter,
New Auburn, Wis.

DEAR SISTER:

The semiannual meeting of the northern Wisconsin and Minnesota Seventh Day Baptist churches assembled at Exeland, voted on June 29 to send resolutions of sympathy to you in this hour of your great sorrow.

We realize that words can help but little, but we wish you to know that we suffer with you in your grief. We feel that we are deprived of one who was of inestimable service in carrying on the work of the kingdom of Christ. We feel that the place of Clarence Carpenter never can be filled in our semiannual meeting. But we feel that he has been promoted to higher and grander work and rewarded with greater joy than he has ever known. God doeth all things well, and he will bless and keep you.

In Christian love,
ANGELINE ABBEY,
Committee.

Exeland, Wis.,
July 1, 1920.

RECORDER SABBATH AT NILE

Our report on the RECORDER Sabbath, partly written, has been laid aside for a long time on account of busy days, but it was suggested that some would like to know that we observed the day even if it is late. Our Sabbath morning service, May 22, was given over to a RECORDER program. After the usual opening services a paper written by Mrs. W. D. Crandall, was read. The subject was "The RECORDER in the Home." Mr. and Mrs. Crandall have had the RECORDER in their home a good many years. Mrs. Crandall pointed out the value of the various departments of the RECORDER and especially the Children's Page as a means of interesting the children in our paper. Her high regard for the paper was expressed thus: "With all my faults and shortcomings, I believe I am a better woman than I otherwise would be if I had not had the influence of the RECORDER in my home these many, many years."

Mrs. S. T. Burdick then told us about "The RECORDER a Bureau of Denominational Information." Beginning with the cover,

she went through the RECORDER, pointing out interesting information in regard to Conference, the boards and officers, the seminary, the missionaries and especially Mrs. Crofoot's health, the work of Evangelist W. D. Burdick, our former pastor, and much more of interest she found for us.

Mrs. C. R. Voorhees next read a poem that she picked out as the best in the RECORDER during the past year. The title was, "How? When? Where? Why?" (RECORDER of January 12, 1920.) Part of Dean A. E. Main's article, "The Holy Communion," was read next. (RECORDER of March 22, 1920). This was chosen by Mrs. Martha Davidson as the best article in prose appearing during the year.

The closing remarks by the pastor were to show the value of the RECORDER, the General Conference, and the associations to make the people acquainted with our denominational interests. And we are not interested in anything we do not know about.

Therefore, Read the RECORDER, attend Conference and associations as much as possible.

All those who took part on the program were old RECORDER readers, who are well acquainted with the paper. Next year we promised the young people an opportunity to tell us what they think of the RECORDER.

JOHN FITZ RANDOLPH.

Nile, N. Y., August 5, 1920.

TRAINS TO CONFERENCE

Trains going west and not stopping regularly at Alfred are due in Hornell at 4.43 and 9.50 a. m., and 11.30 p. m. Trains going west and stopping regularly are due in Alfred at 8.24 a. m. and 7.51 p. m.

Trains going east and not stopping regularly at Alfred are due in Hornell at 9.50 a. m. and 11.29 p. m. Trains going east and stopping regularly are due in Alfred at 2.36 and 9.38 p. m.

A bus leaves Hornell for Alfred at 11.15 a. m. and 5.15 p. m. daily, and 10.30 p. m. Friday, Saturday, Sunday, New York State time.

We hope or expect that trains 4 and 7 will stop here.

A. E. MAIN,
V. A. BAGGS.

Alfred, N. Y., August 6, 1920.

MISSIONS AND THE SABBATH

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

REPORT OF SABBATH EVANGELIST, REV. WILLARD D. BURDICK TO THE AMERICAN SABBATH TRACT SOCIETY

DEAR BRETHREN:

The following is a brief report of my work for the year ending June 30, 1920:

According to my agreement I have spent three months of the past year in work under your direction, and have attended the sessions of the General Conference and the Eastern Association.

Immediately after Conference I went to Farina, Ill., where I spent a week in visiting among the people and speaking at the church.

During the month of September I was in West Virginia where I spent some time in each of our churches, except at Greenbrier, and called on lone Sabbath-keepers in other places. At Berea I assisted Pastor W. L. Davis in evangelistic meetings for several days. At Salem I attended the session of the Southeastern Association, serving also as delegate from the Eastern Association and representative of the Missionary Society.

At the request of Secretary Shaw I met the students of Salem College soon after its opening in September as a representative of the Seventh Day Baptist Denomination. It was my privilege to meet the students, teachers and friends in three chapel exercises and general meetings in Y. M. C. A. and Y. W. C. A. cabinet meetings, and in a meeting of Sabbath-keeping students of the college. It was also my privilege to give the Convocation Address at the opening of the college.

The last week-end of this trip was spent with the Salemville, Pa., Church.

During the winter I spent three weeks in special study and writing for tracts, under the direction of our Committee on the Revision of Denominational Literature, and in attending a meeting of the committee in New York City. During this time I exchanged pulpits with Pastor G. B. Shaw,

of the New York City Church, and Pastor J. L. Skaggs, of the Plainfield Church.

From February 27 to March 14 I assisted Pastor H. L. Polan in evangelistic meetings in the Nortonville, Kan., church. The Spirit of God worked among the people, and they were serious and thoughtful. Many were refreshed in spirit, and several accepted Christ. Pastor Polan reported not long afterwards that sixteen had been baptized.

By request of Secretary Shaw I returned by the way of Stone Fort, Ill., to talk with the people about securing a missionary for that field. It would please that people if a consecrated layman would locate among them, visit among our people and others in that section, organize and lead our people in meetings and Sabbath school, and help in community uplift work. While the field has its difficulties, it has many things of promise, and the right man, with an equally competent and consecrated woman as the pastor's wife, would do a great service on the field.

From April 23 to May 2 I assisted Pastor John F. Randolph in evangelistic meetings at Nile, N. Y. Through the kindness of Nile friends Mrs. Burdick accompanied me, and we greatly enjoyed this work in the church that we once served nearly eight years, and we trust that many were encouraged in Christian service, and that some accepted Christ.

The following is a summary of my work:

I have preached at Farina, Ill.; New Milton, Berea, Salem, Lost Creek and Roanoke, W. Va.; Salemville, Pa.; Plainfield, N. J.; Nortonville, Kan.; New York City, Nile and Richburg, N. Y. I also spent some time in calling at West Union, Smithburg and Cowen, W. Va., and Stone Fort, Ill.

I have visited sixteen places in the interest of our work, made three hundred and forty-three visits and calls, written forty-four letters and cards, written tracts for denominational use, given fifty-five sermons and addresses with an average congregation of sixty persons, given chapel talks in Salem College, Salem public schools, and Nortonville public schools, and three meetings with students of Salem College. My expenses chargeable to the Tract Society were \$127.32. On the field I received

\$22.50 for the Tract Society and \$12.50 for the SABBATH RECORDER. In doing this work I have traveled upwards of four thousand seven hundred and fifty miles.

WILLARD D. BURDICK.

CORRESPONDENCE WITH CERRO CORA, ARGENTINA

*J. J. van Ysseldijk,
Cerro Cora, Bompland,
Argentina, South America.*

MY DEAR BROTHER VAN YSSELDIJK:

I am writing to you in the English language, hoping that you will be as fortunate as I was in securing a good translator.

Your letter and statement concerning the Iglesia Baptista del 7th Dia, of Bompland, Cerro Cora, Argentina, came in due time. I secured the help of Jacob Bakker, who rendered the communications into English. These were presented to the Seventh Day Baptist General Conference at the annual meeting at Battle Creek, Mich., August 19-24, 1919, and were referred to the Committee on Petitions. The committee made a unanimous recommendation that the church as named above be received as a member of the Conference. The General Conference adopted the recommendation, and at the closing session of the meetings the president of the Conference, Rev. W. L. Burdick, on behalf of the Conference extended the right hand of Christian fellowship to the church, through Rev. Edwin Shaw, who had been appointed to represent the church on the occasion.

Your little church in Argentina is now a member in full standing of the Seventh Day Baptist General Conference.

In reference to your answer to question No. 6. It is a custom of our churches to give to men who preach, but who have not yet been officially ordained to the gospel ministry, what we call a "license," and sanction him to baptize, conduct the Lord's Supper, pronounce a formal benediction, etc., although he has not as yet been fully and officially ordained. That is what is meant in the set of questions which is sent to the churches asking, "Names of licensed preachers."

Our Year Book is not yet printed. When it is done I will send you one or two copies. But I enclose a slip which contains the

English translation of your letters sent to the Conference.

You will see from the letter head above that the next session of the General Conference will be held at Alfred next August.

You will see who is the corresponding secretary and his address. We wish that it were possible to send to you a missionary. That may be possible some time. Let us hope and pray that it may be soon. In the meantime, we commend you to the loving care of the heavenly Father. May your zeal grow stronger, and may others come to the truth and join with you. What language is best adapted for use in your community? Could one who speaks only English be understood as a preacher? Could a young man who speaks Spanish and English work to advantage as a missionary.

May the Lord bless and keep you.

Sincerely yours,

EDWIN SHAW,
Secretary.

Plainfield, N. J.,
November 30, 1919.

(Translated from Dutch into English by Jacob Bakker.)

To the Secretary of the General Conference of the Seventh Day Baptists of the U. S. A.

DEAR SIR AND BROTHER IN CHRIST:

On April 11, 1919, I wrote you on behalf of the Seventh Day Baptist church at Bompland, with an enclosure containing answers to your questions and also some explanations about the church and the work.

In this letter we asked your Conference:

First, That we might be officially recognized as a church belonging to the Seventh Day Baptist General Conference of North America.

Second, That your Conference might send us a minister, missionary, or evangelist to take charge of our meetings.

We did not receive any reply although we assume that you received our letters for Rev. G. Velthuysen, of Amsterdam, wrote me last October, "The Missionary Society decided upon request of Brother van Ysseldijk to send some one who can speak Spanish," which made us rejoice greatly and for which we heartily thanked the Lord. Of course you can easily under-

stand that we are greatly disappointed in not receiving any answer from you, although we have not given up all hope.

So we repeat our earnest request and would very much like to get an answer as soon as possible.

At the same time we would like to suggest that it would be greatly desirable that the coming missionary be able to speak German also, as there are many Germans living in missions and here. Nearly all of the missionaries of the Seventh Day Adventists coming here from the U. S. A. can speak this language and we think that is one reason why they gain so many converts.

With the prayer that God may enable you to comply with our earnest request,

On behalf of the church,

Your brother in Christ,

J. J. VAN YSSELDIJK.

Cerro Cora,
April 19, 1920.

*J. J. van Ysseldijk,
Cerro Cora, Bompland,
Argentina, South America.*

MY DEAR BROTHER VAN YSSELDIJK:

I have your letter of April 19, 1920, and through the kindness of Jacob Bakker it has been translated into English.

I am very sorry that the letter I sent you last November appears to have been lost. I am enclosing a copy of the letter I wrote you at that time, in order that you may know that you were not forgotten, and that your letter to the General Conference was received, and that your church was recognized and received as a member in the Seventh Day Baptist General Conference.

Blanks have also been sent to you on which you are requested to make a report for this year. Of course some of the data that the blanks ask for does not apply to your church. You will please answer the questions that do apply, and let the other questions go unanswered.

I shall again bring before the Conference at the meeting in Alfred, N. Y., August 24-29, your urgent plea that a missionary be sent to your help.

Sincerely yours,

EDWIN SHAW,
Secretary.
Plainfield, N. J.,
August 9, 1920.

MISSIONARY SOCIETY—MONTHLY STATEMENT

S. H. Davis,
In account with
The Seventh Day Baptist Missionary Society
July 1, 1920, to August 1, 1920

Dr.	
Balance on hand July 1, 1920	\$3,659 09
Memorial Board:	
D. C. Burdick Farm	7 78
D. C. Burdick Bequest	272 78
E. K. Burdick Fund	49 20
S. P. Potter Bequest	21 20
Missionary Society Fund	29 24
E. L. Babcock Bequest	168 86
Utica, Wis., Church Fund	13 50
Mr. and Mrs. J. W. Crosby	10 00
Marie Jansz	5 00
Tract Society	10 00
Luella Coon, Georgetown Mission	11 00
Conference Treasury:	
Georgetown Mission	19 57
Boys' School	78 26
Girls' School	78 26
Missionary Society	573 57
Battle Creek Church:	
Boys' School	19 20
Girls' School	19 20
Missionary Society	39 70
Shiloh Church:	
Georgetown Mission	2 85
Boys' School	11 39
Girls' School	11 39
Missionary Society	33 47
One-third collection Eastern Association	22 41
Young People's Board:	
General Fund	50 00
Dr. Palmberg's salary	75 00
Washington Trust Co., interest on checking account	3 09
	\$5,340 11

Cr.

Stephen J. Davis, June salary for P. S. Burdick	\$ 25 00
Dr. E. S. Maxson, apply June salary, Rev. Clayton	25 00
Mrs. A. G. Crofoot, apply June salary	25 00
Rev. W. L. Davis, June salary	25 00
Rev. George W. Hills, June salary	58 33
Rev. J. J. Kovats, Hungarian Mission	20 00
Rev. M. C. Pennell, June salary	66 66
Rev. S. S. Powell, June salary	25 00
James M. Pope, salary W. T. F. Randolph	25 00
Jesse G. Burdick, Italian Mission	29 16
Rev. R. J. Severance, June salary and traveling expenses	99 61
Charles W. Thorngate, April-June salary	50 00
Rev. R. R. Thorngate, April-June salary	25 00
Rev. W. D. Tickner, April-June salary	50 00
Rev. Luther A. Wing, June salary	41 66
Marie Jansz, July-September salary	50 00
Dr. Rosa Palmberg, June salary	41 66
Zilpha W. Seward, June 13-25 salary	27 00
Edwin Shaw, June salary	75 00
Rev. J. W. Crofoot, June salary	108 33
Rev. G. Velthuysen, Holland appropriation	250 00
George E. Crosley, evangelistic work in Northwest	500 00
Rev. Charles R. Brazuel, salary part June and July	50 00
Rev. Paul S. Burdick, traveling expenses	26 68
Ethel Titsworth, account H. E. Davis	50 00
American Sabbath Tract Society, account Mr. and Mrs. J. W. Crosby	10 00
Zilpha W. Seward, salary July 11-23	27 00
Thomas Cook and son, twenty-five per cent Crofoot traveling expenses to China	144 00
Rev. Frank E. Peterson, supplementary salary	100 00
Rev. Jesse E. Hutchins, supplementary salary	100 00
Rev. T. J. Van Horn, supplementary salary	100 00

Rev. L. D. Seager, supplementary salary	75 00
Rev. John T. Babcock, supplementary salary	75 00
Harold R. Crandall, supplementary salary	50 00
Rev. R. R. Thorngate, supplementary salary	50 00
Rev. C. B. Loofbourrow, supplementary salary	50 00
Rev. Herbert L. Cottrell, supplementary salary	50 00
Rev. John F. Randolph, supplementary salary	50 00
Rev. S. S. Powell, supplementary salary	50 00
Rev. Walter L. Greene, supplementary salary	50 00
Rev. M. G. Stillman, supplementary salary	50 00
Rev. E. A. Witter, supplementary salary	25 00
Rev. James H. Hurley, supplementary salary	25 00
Rev. L. J. Branch, supplementary salary	25 00
Rev. W. D. Tickner, supplementary salary	25 00
Rev. W. L. Davis, supplementary salary	25 00
Rev. Verney A. Wilson, supplementary salary	25 00
Mrs. Lena G. Crofoot, supplementary salary	25 00
Rev. J. J. Kovats, traveling expenses	50 00
Specials	150 00
Treasurer's expenses and exchange	53 75

Balance on hand August 1, 1920..... \$3,228 84
2,111 27

\$5,340 11

Bills payable in August, about \$1,500 00
Notes outstanding August 1, 1920..... \$1,000 00

S. H. Davis,
Treasurer.

E. & O. E.

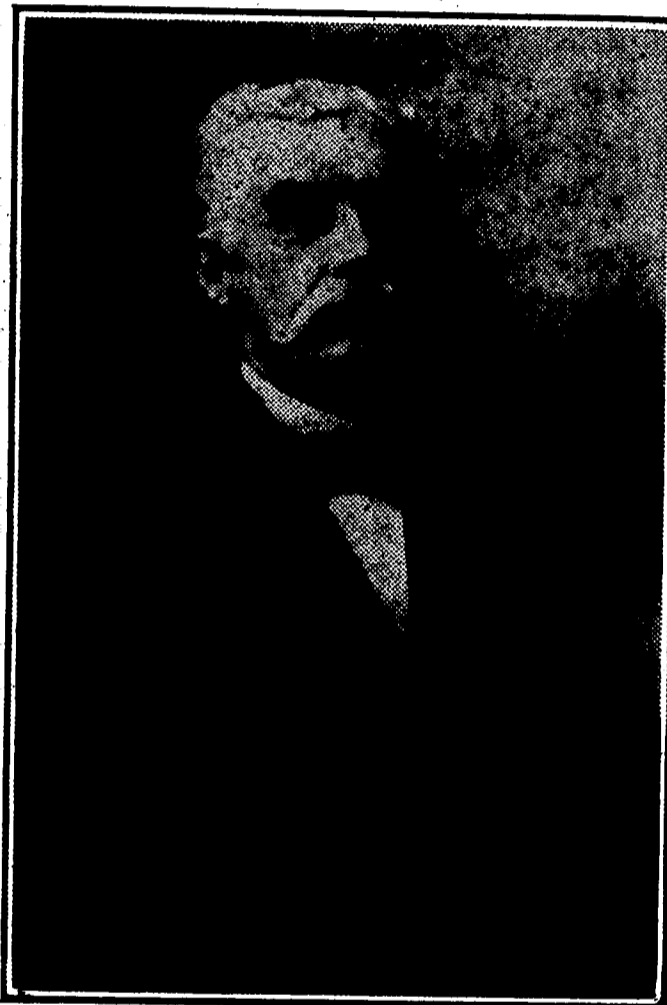
FIFTIETH ANNIVERSARY

The photographs accompanying this report are of Elder L. J. Branch and wife Sarepta D. Branch who celebrated in a very quiet manner their fiftieth wedding anniversary on July 23, 1920. The story of these two persons is as follows: Lemuel J. Branch was born in Lawrence, Van Buren County, Mich., April 13, 1850, and Sarepta Kelley was born in Delte County, Ohio, April 9, 1855. On July 23, 1870, they were united in marriage and lived on a farm.

In 1875 Mr. Branch was selected to fill the place of local elder at Hartford, Mich., and in 1880 he was ordained to the gospel ministry. For ten years thereafter he preached as circumstances permitted, and in 1890 he with his wife moved to Bangor, Mich., where he began preaching and soon interested a company of people in the doctrine of the seventh day Sabbath and organized a church known as the Church of God and was called to be their pastor.

Here he with his wife labored faithfully until 1912, and during all those years they conducted tent meetings, traveling together in Michigan, Indiana, Iowa, and Missouri. This is the way they spent their vacations from the regular pastoral work. Having such a wide acquaintance in Michigan where they had lived all their lives it has not been an uncommon thing to be called to officiate at funerals and weddings. The record shows about six hundred funerals and two hundred weddings and is still being made in this direction.

In 1915 when the Conference of the Church of God in Michigan saw fit to cast



in its lot with the Seventh Day Baptists, Elder Branch and wife were among the first to show their willingness to unite with this people. They had observed the Sabbath ever since they were married and even before this time, and felt that no mistake had been made in uniting their efforts with a strong people.

On April 25, 1918, they moved from Battle Creek, where they had lived for five years, to White Cloud, and on September 1 of the same year Mr. Branch was called to the pastorate of the Seventh Day Baptist church of the above place. Since that time he has been as faithful to the work as time and means would permit. Besides the work in the home church he has conducted

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

REV. HERMAN D. CLARKE

CHAPTER XVII

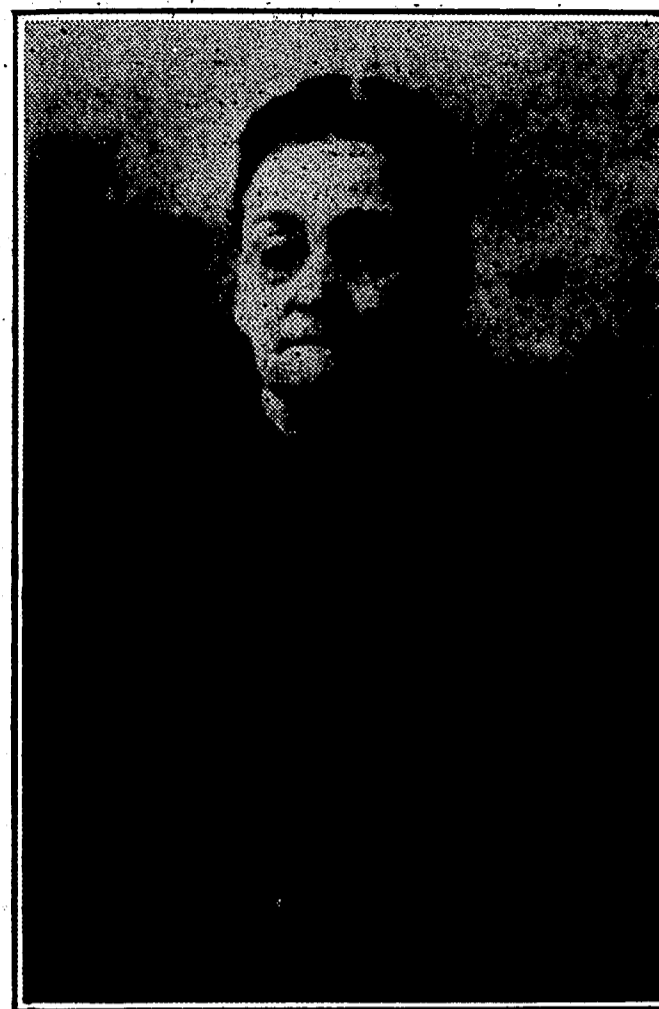
After the holidays Frank was sent for to take his former job at Monot. "It just seems as though I can not let you go this time, Frank. You know why. To me it is the parting of the ways for you. I have talked to you and prayed for you and yearned after you, my boy. You know the truth and will never feel right to take things into your own hands like this contrary to the Word of God and the counsels of your parents. 'Choose ye this day whom ye will serve.' Choices are liable to be eternal. Once away from God and the Sabbath and you will weaken in many other ways. Don't deceive yourself that prosperity and success will surely come to you by following the ways of the world and bending to expediences and sacrificing principles. When God has once given you clear light and then you deliberately go away from it, you are different from one who has not had the light, you will be more likely to invoke the displeasure of God and suffer from it in the long run. Don't go, Frank, but trust God to open up another and better way," pleaded his mother.

"I can't see any other way and live, mother, but this is only for a time. When I get on my feet, I'll return to the Sabbath and make you glad with a useful and straight life. It is just for this winter and spring. Don't worry, I'll come out all right," he replied.

And so he shut his eyes to the plain truth which in theory he believed but in practice denied. His mother stood by the door and watched him as he went away, her heart breaking and her soul pleading with God to overrule his disobedience, and restrain him and lead him back.

Conscience pricked him all the journey to Monot but when he arrived and met young LaForge and later Miss Lona Gregg, he was light of heart and seemingly plunged into work, gaiety and Sabbath desecration with desperation though he tried to pay God for it by attending the Episcopal church and some societies of a semi-religious nature or name. Occasionally he would arouse himself and try to do penance.

One day he met Hazel Lewis though he



meetings every Sunday at a distance of nine miles from home, driving with a horse and carriage with but few exceptions. As a result of this work ten persons have been baptized in the last few months, five of whom are keeping the Sabbath, and have united with the church. Four others have been taken in by letter, and in the next few months it is expected that a meeting house will be erected to worship in, which is very much needed.

Elder and Mrs. Branch were not forgotten on their fiftieth wedding day. The Ladies' Aid Society and others presented a purse of money as a loving remembrance.

With this brief life-sketch, Elder L. J. Branch, pastor of the Seventh Day Baptist church at White Cloud, and Sarepta his wife, express the hope that the remaining years, whether few or many, may be filled with labor for the Master. This is the prayer of your servant.

L. J. BRANCH.

If God would permit me to live my life over again, and allow me to put in or leave out whatever I pleased, I would not dare leave out a single trial or trouble, because in so doing I would leave out some of the best things in my career.—Governor Seymour, of New York.

did try to avoid her. Once he had thought her a model girl and that when he was older he would win her, but as he later saw that she was "too religious and too strict" and would not conform to his ways, and Miss Lona was so attractive and easy to please, he gradually came to shun Hazel.

"Well, well, Frank, it has been a long time since we met. Tell me all about your folks and my little name-sake, Hazel. Do please," she said.

"All doing finely I assure you. Sister Hazel is the only baby in this State. I'll just go crazy without her to fondle," he replied. "But I had to get a living and so I am here."

"Pshaw! Frank, no one *has* to get a living. Death is better and safer than living in some cases. One can think he is living when he is really dying. Are you going to work on the Sabbath?" she asked.

"Well, how can a young fellow eat and drink and have clothes in these parts and not work Sabbath Days until he gets a start? Some day I'll surprise you with Sabbath-keeping and helping others by giving them jobs. I'm sowing wild oats now and—"

"You will reap wild oats and a fearful harvest, take my word for it, Frank. You can't kill your mother or at least break her heart by this course in life when you know the better way, and prosper. I have never heard of a young man who really prospered even in this world's goods after he had been as well taught as you have and then deliberately turned away from it. You'll be sorry," said Hazel.

"Are you a prophetess like Mrs. White?" he asked rather sarcastically.

"It does not take a prophet to say that truthfully. But we will not quarrel. Say, Frank, you called me a sister when I was at your home. Am I still related to you?" she asked though she blushed a little.

"Oh, yes, in a way. Well, I'm glad I met you but you will please excuse me this time as I have an engagement in a half hour. Is your father in town now?"

"Yes, and keeping the Sabbath of the Lord. But I will not detain you, meet your engagement and sometime come over and visit father. He thinks a lot of you and your people.

"Glad he met me," she mused to herself as she walked down the street. "He was

not, for I saw plainly that he tried to avoid me. Poor boy. He does not know the world nor does he know girls. Lona will teach him some things about girls of her type to his sorrow if he does not watch out."

Mrs. Livingston finished her school year with success and Leila was graduated from high school, and Frank kept his job at Monot and did not return home to stay but made a flying visit and was quickly back to Monot. Lona Gregg made it a point to meet him as often as possible and entice him to go here and there and spend his money for pleasures to his astonishment when he came to the end of another season and counted up his few savings.

Mr. Livingston labored at a disadvantage without Frank and was disappointed in the boy. Yes, he was a good boy as the world goes. He had no bad habits and used good language but he was fast after the foolish girl and was not learning thrift and fitting himself for a useful life. Mrs. Livingston hoped on and on and had faith in final answer to her prayers. Leila was at home now and they were wrestling with the problem of her further education. She had graduated with honors and was more hungry for school than ever.

"Take it to the Lord in prayer," said her mother. "He opened the way unexpectedly for your high school course and now it may be that college will come next. If it is his will that you can not attend college, you will have a useful career anyway as long as you do right."

In the autumn Leila obtained a certificate to teach and was successful in getting the school in the Cejka district. She could come home every week and often her father would ride over to see her in mid-week. Mrs. Livingston also engaged again to teach and so they all seemed in a way to winter successfully notwithstanding the small harvests and the burning of the stack of hay.

Often Mrs. Livingston would take little Hazel along and keep her through the week. Mrs. Jenkins was glad to have a place to work and her wages were not much. With Leila and her mother at home from Friday until Monday morning, sometimes returning on Sunday afternoons, they were able to do up all the washings and bakings and leave Mrs. Jenkins with little to do except

to get meals and do some mending and keep things in order.

But the hardships of teaching under such circumstances were not few. Storms would rage for days at a time and it would be impossible to go after Leila or her mother, but Leila was near Mr. Cejka's and well protected. She soon began to ride horseback and was at home twice a week if the paths were good enough and the weather suitable.

There was no regular laid out road for Mrs. Livingston to travel so far away, thirteen miles. One cold winter day when she started she had to stop on the way and get warm and the storm prevented her finding the schoolhouse until nearly night. That was on a Sunday afternoon. They made a folding bed that could be out of the way during school hours and she boarded herself for a long time at the schoolhouse. Once she was three weeks without seeing any one except four stout boys who came in spite of the weather. She said that was the longest three weeks she ever had. There was not even a house in sight in which any one lived.

At one time Mr. Livingston was nearly sick and the little girl had a severe cold and Mrs. Livingston secured Miss Gail Jens to teach in her place. Miss Jens with her experience and tact pleased the district and the next year she took this school.

It would be quite impossible to detail all the hardships and the joys, for there were many pleasant experiences.

Summer came again and the last year in which to prove up. Many settlers had abandoned their claims and some had sold out. The bankers who loaned money had many such claims on their hands. The anticipated railroad had not materialized and the great raise in land had not yet come. Mr. Livingston now owned his farm but had no reserve funds. He had a fairly good herd of cows, and horses enough to do the work. He had purchased an old second hand carriage. But in most cases all the family except Hazel preferred to ride horseback. Crops had been lost now and then by frosts, drouths, rust and other causes. Two fairly good harvests in all during the proving up. But prices were not flattering and the money was quickly used to stock up with and make improvements and live through the winter.

"James," said Mrs. Livingston to her

husband one day, "with the exception of owning land here, are we any better off than when you rented land of Mr. Rusk?"

"No, Lura, I fear not," was the reply.

"Have we not lost Frank by this move, at least to all present appearances when we might possibly have kept him in society where he could work for Sabbath-keepers?"

"It looks a little that way now, Lura, but I think Frank will come back to us having learned his lessons," he replied.

"That may be and I hope so, but he will have lost so much in Christian character. And now dear husband, be frank with me. Do you feel that you are as faithful a man and enjoying religion as when we were on the farm back there?"

"Oh, I do not know, perhaps not, but now that I have proven up I intend to do better."

"Yes, but what is the prospect for Leila and Frank and Hazel if we stay out here? You well know that as far as loyalty to the truth is concerned Leila is now true but we never know what environment will do even for her. She is now about of age and our government is at an end. We can only guide her by advice and love. She is in need of a college education to develop what is in her for service in the kingdom of God on earth. Girls will marry. We expect that and there is no one paying attention to her except that young man, an Episcopalian she tells us about. He may be exemplary as far as the world goes, but I plainly see that he is not a real Christian and his pretenses to religion are for her sake to win her. I have seen too much of that kind of religion and a poor kind it is. Of course there is a possibility of my being mistaken about him. I did not mean to say that a man can not be a Christian and be of another religious belief. I think such persons can if they are trying to live up to the light and truth they have. I am not bigoted or uncharitable. Even Seventh Day Baptists can be wonderfully pious when they have a mercenary object in view. But that does not prove anything for or against the truth. But should he turn out all right and win the girl and live in these parts what is there in store for Leila that is really encouraging? Could she bring up a family with such convictions as she herself has? Especially when they never saw a Sabbath-keeper except their mother? You well

know that the majority thus brought up are worldlings now and have left us, if indeed they were ever truly with us in principle. Does it pay after all to live like this? There are other lone Sabbath-keepers who are better situated than we are but they are few in number that stand the temptation incident to such a life. I repeat, does it pay? James, this kind of life is eating me up. I shall not live long under this strain. I have been faithful to you and to my children and stood by in all our hardships and had my share I am sure, and shall continue to do so as long as we live. But I do wish we could make a change for the better before Leila is swallowed up by this opposing current. It might be that if she went away to college she might form some lasting and satisfactory attachment. But how can she go under these circumstances? The Sherman's make her good offers which we appreciate but I can not let her go so far away and be so remote from our people. Others are interested in her but the same difficulties confront her."

All through the summer and approaching autumn there was no opening for Leila. Threshing time had come. It is the custom of settlers to assist each other in turn. The machine for threshing would be set up in a given locality and move on perhaps westward or eastward, each settler taking his turn. It happened that the Livingstons came this year on Friday and Sabbath.

"Can't you thresh for the man just south of us and come back here by Monday?" asked Mr. Livingston.

"Not by any means, you'll take your turn like the rest or go without threshing by me or the help of the neighbors," answered the owner of the outfit. Mr. Livingston knew that well enough but what should he do? Many would reason that it was lawful to thresh on the Sabbath in order to have it done, otherwise he would have to feed out his grain and sell none. It was a hard thing to decide. As God's commandment reads it was unlawful to do that on the Sabbath. Had he been true to his convictions who knows but God in his providence would have brought him out all right and even with a greater blessing. Here is where men lack faith and trust in God. Mr. Livingston had the machine and the neighbors come and thresh on Friday and all day

on the Sabbath. Threshing in good weather never stops for Sabbaths or Sundays and so it moved on to a Lutheran for Sunday and Mr. Livingston must help him in the exchange.

These are the experiences of lone Sabbath-keepers. The majority of lone Sabbath-keepers are women, many of them women who married Sunday men or more likely no-Sabbath men. They have to get the meals for the men who are hired on the Sabbath and often go to great and extra pains to meet the demands that do not honor God. Thus gradually they are weaned from the Sabbath or become very indifferent to it. Many women are steadfast, but few of the children ever follow mother's example. Large families are swept away forever. A few here and there remain loyal but living near and attending a Sunday church they give liberally for their support and little to the missions and enterprises of their own people.

Not always does obedience bring wealth or material success for other things may not be equal. A faithful servant of God may not have best judgment in the use of things and the accumulation of means. He may not have been brought up with business principles. But he does get a blessing of greater worth that may not be realized. Ours is to love and obey. Results are God's. Leila's obedience had its reward in unexpected ways.

September 5th.

"Dear Niece: I have a great opportunity for you which I am sure you will embrace with your parents' hearty approval. We are moving to Milton to educate our children. We have bought a house and have an extra room. We could rent it to advantage but we have saved it for you. You have been a dear and loyal daughter and sacrificed so much for your father and mother or with them I would say. Pack up your trunk and come here within two weeks. School will have commenced but you can catch up easily. I can not take a no from you. Will furnish you with needed things for your rooms and you can board yourself though I will help you much when your studies are pressing. I'll send you details in a day or so before you start.

"In haste,

"AUNTIE."

(To be continued)

WOMAN'S WORK

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

PROGRAM OF PRAYER

Fifth Week of August

Pray that our people may come to this Conference with a realization of the importance of the questions at issue, and with unity of vision and mutual service, work together for the uplifting of Christ's kingdom in the world.

"What doest thou, I asked a budding flower,
'To sweeten life?' It nodded from its bower,
'I'm growing!'

'And what doest thou, I asked a child who
quaffed

The cup of joy,
'To help the world?' he laughed,

'I'm growing!'

A laden apple tree, old, gnarled and sere,
Bent down and rustled softly in my ear,

'Keep growing!'

An aged man, with child upon his knee,
Echoed again the wisdom of the tree,

'Keep growing!'

'What shall I do, I asked an angel bright,
'When age draws nigh?' Then smiled he from
his height,

'Keep growing!'

Reach out to pastures new, where the soul
feeds;

Reach out and up—God knows the spirit's
needs—

'Keep growing!'

THE FOUR WALLS OF OPPORTUNITY

"To the east a wall, to the west a wall,
to the north a wall, to the south a wall,"
so do some lives seem to be bounded, yet
these same four walls have become but
entrances to boundless opportunity for those
who entered in to minister, and to those
prisoners whose unconquerable spirits have
defied four-walled confines and gone forth
into world-wide service.

IDA GRACEY'S DREAM

The quick tap of crutches was on the stairway. The faces of the girls who waited lighted with eager, spontaneous welcome.

"Here she is!" one of the group acclaimed joyfully. "We're sure to have a good time if Ida goes," and they were off for a jolly boating party.

The tap of Ida Gracey's crutches was never a bid for sympathy, but a forerunner of the entrance of a radiant personality. The attack of scarlet fever which left her lame for life when she was but a toddling baby, did not rob her of one whit of her vivacity. Liveliest of the lively party of girls at the beautiful Thousand Islands on the St. Lawrence was she. Swift as the swiftest was her boat, merry as the merriest her banjo.

During the years of her early girlhood she took her part in the world's work and play. Always there was the hope that some one of the many eminent specialists whom she consulted would find the cure.

Then came the day when, after she had gradually grown more and more helpless, a great surgeon came to her room in the Clifton Springs Sanatorium. After hours of careful examination, he shook his head hopelessly, and Ida Gracey knew that he was trying to tell her very gently that the four walls of that hospital room would henceforth be the boundaries of her life.

Never was there a girl who loved light and laughter and God's outdoors more than did this girl who was to be shut in from it all. Bravely she heard what the great doctor had to say. All of the heroic fortitude which was hers by right of inheritance from both her father and mother, who had done valiant missionary service in India, was challenged now. Then her unconquerable spirit flashed forth and she said:

"I will not be cut off from my customary life and buried before my time. This room shall be my parlor where my friends may come as usual."

No one ever felt that it was a duty to go to that "parlor." From that day forth it became a popular resort. Said one friend who lingered there:

"There are people who would pay more for a seat at this bedside than for a box at grand opera."

To that room came the strong and the well to find cheer and comfort and blessing unspeakable. Eager children, sure of a welcome, brought their dolls, their Teddy bears, their kittens and their little chicks. Flowers, autumn leaves, the Jack-o'-Lanterns of Hallowe'en, the glories of red and green of the Christmas time, the lilies of Easter, came from far and near, vying with each other in making the seasons glorious

in that lame girl's room. The little Italian boy who danced and sang for guests below wanted to go up to dance and sing for "her." A judge of the Supreme Court stopped off on his way across the State to his bench, that he might have the privilege of a few moments in that room.

"She was the jolliest girl, and nobody else ever could be so patient and sweet," said the window cleaner.

"Never," said the medical superintendent as he came from a half hour in her room, "have I seen greater suffering or greater bravery."

Invariably those who went in to "cheer her up" found that it was she who cheered them.

During the days and nights as she lay on her bed suffering such excruciating pain yet surrounded always by such love and care, Ida Gracey's thoughts turned constantly to the crippled girls of China. She saw them in her dreams—baby girls cast out to die in that terrible baby pond back of Dr. Mary Stone's hospital in China; helpless girls crippled for life by disease or cruel treatment, with no tender arms about them, no flowers along their way, no love and care. She thought of them by day, and at night in her dreams they were before her. Then the terrible dreams changed to beautiful visions. Behold, she saw laborers come to fill in the baby pond. She saw carpenters come to build a house on that site. She saw doctors and nurses and teachers come to gather in tenderly the little, broken, suffering, crippled girls,—into this first home for cripples in all China. Shut in one room, shut out from all chance for active work, as the world would say, she steadfastly faced the door opened to her, and never was she disobedient to her heavenly vision. With all the earnestness of her intense, unselfish soul she prayed for the establishment of this home for crippled girls in China. With all the winsomeness of her radiant personality she told her dream to those who came to her bedside. Empty handed she gave herself to the task. As she prayed, gifts came. The superintendent of the sanatorium brought his tiny daughter close to the bed and a big gold piece dropped from the baby hand to the pillow beside the white face with its shining eyes. Women of wealth brought their

jewels to her. In answer to her prayers gifts came from far and near.

It was the great year of Jubilee of the Women's Foreign Missionary Societies. Meetings were being held in large cities all over the country. In a darkened room in the Clifton Springs Sanatorium a thin white hand exultantly waved a check for one thousand dollars.

"See," she said to a friend, "don't you want to look at it—my check for one thousand dollars which I am sending to buy the land. I am having a jubilee all of my own."

Joyfully she sent it to China. One thousand dollars was the price of the site on which was that baby pond back of Dr. Mary Stone's hospital. The site was purchased. With faith unwavering, the frail, suffering girl in America persisted in the work for the suffering girls of China. Now that the land had been purchased, she began to pray for funds that the home might be built. That darkened room seemed to have wireless connections with the ends of the earth and with heaven itself. Gifts continued to come until the two thousand dollars needed for the building fund was in hand. Ida Gracey's dream had come true. By faith through prayer she had accomplished the work given her to do.

One night in the stillness her sister bent low over the frail "little white lilac" as a friend called this flower-like girl. She spoke of a small sum of money left by their mother and said: "Don't you think it would be nice to put it in your cripples' fund as mother's contribution?"

"Why, yes! Lovely!" she said.

And with that key word of her life on her lips, Ida Gracey entered into life eternal.

At Kiukiang on the banks of the Yangtze stands a home for crippled children—Ida's dream come true, her prayer answered.—*Missionary Review of the World.*

MINUTES OF WOMAN'S BOARD MEETING

August 5, 1920, the Woman's Executive Board met with Mrs. J. B. Morton.

Those present were Mrs. Morton, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Mrs. W. C. Daland, Mrs. A. B. West, and Mrs. Van Horn. Mrs. Eva McLearn, of Walworth, attended as a visitor.

Mrs. West being absent at the opening of the meeting, Mrs. Morton presided. Mrs.

J. H. Babcock read the Forty-fifth Psalm, and Mrs. McLearn offered prayer. Minutes of the last meeting were read.

The Treasurer's report was read by Mrs. Whitford. Receipts for July amounted to \$266.54 with no disbursements. The report was adopted.

The Corresponding Secretary read a letter from Mrs. M. G. Stillman, of Lost Creek, W. Va., asking that some one be chosen to take her place as Associational Secretary of the Eastern Association. It was voted to accept the resignation of Mrs. Stillman, and the Corresponding Secretary was asked to write Mrs. Stillman a letter expressing our appreciation of her long and faithful service. A letter was also read from Mrs. Edwin Shaw, of Plainfield, N. J. The Corresponding Secretary read her annual report, which was adopted as read.

Two letters were read from the Inter-church World Movement concerning slides for lectures and songs to be used during the Woman's hour at Conference. It was voted to instruct the Program Committee to order these slides to carry out their program.

Mrs. Eva McLearn was invited to write the prayer calendar for September.

The minutes of the meeting were read and approved.

It was voted to adjourn to meet at the call of the chair during September, at the home of Mrs. A. R. Crandall.

MRS. A. B. WEST,

President.

MRS. EDGAR D. VAN HORN,

Recording Secretary.

ORDINATION CHARGE TO HAROLD R. CRANDALL

REV. T. J. VAN HORN

I know you and myself too well to feel like giving you advice. But deferring to the formalities of this occasion, I accept the task of suggesting a few things that we do well to remember in our work as ministers of the gospel of Jesus Christ.

1. Bear in mind that God first of all, has called you and anointed you to the work of the gospel ministry. But for that, these exercises here have no point or appropriateness. What we are doing now is in recognition of your divine call.

2. You have a message. And yet it is

not yours, but God's message through you to men in deep need. Have conviction, therefore, of the truth of it, and tell it. Men have always had little respect and have paid little attention to a man in our profession who has weak convictions of the message he is sent to deliver.

3. Bear in mind that it is of infinite importance to those who hear. You have the remedy and the only remedy for the malady that is destroying not only the bodies but the souls of men. "Neither is there salvation in any other, for there is none other name under heaven given among men wherein we must be saved."

4. With this in mind, you can but go with joy to your beneficent work. Confident of the power of the gospel of Jesus Christ to redeem the world, your very attitude toward those who need you and the help you bear will inspire confidence. The very flavor of your message will win attention. "With joy shall ye draw water from the wells of salvation."

5. While thus studying to "show thyself approved of God, a workman that needeth not to be ashamed," you will follow David's advice to his son Solomon, "Be thou strong, therefore, and show thyself a man." Brilliant attainments in culture of mind, or an emotional nature keenly susceptible to the miseries of men, count for little unless exhibited against the background of a virile manhood. Jesus "grew in wisdom and stature and in favor with God and man." A preacher has little chance for prestige or influence, of whom it can be said, because of the lack of manly qualities, "when he is in the pulpit he ought never to go out, and when he is out of the pulpit, he ought never to go in."

It is my pleasanter duty, Brother Crandall, to welcome you to the brotherhood of Seventh Day Baptist ministers. You are now to be one in the accomplishment of a difficult and glorious task. In the doing of your part you will have the sympathetic cooperation of a body of loyal and consecrated men. As you joyfully listen to the charge of the Great Shepherd, "Feed my sheep," "feed my lambs," you will have the greater assurance of him who said, "Lo I am with you alway."

But the real and lasting victories are those of peace, and not of war.—*Emerson.*

YOUNG PEOPLE'S WORK

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

GOD'S WORLD

Christian Endeavor Topic for Sabbath Day,
August 28, 1920

DAILY READINGS

Sunday—The wonders of power (Job 9: 1-19)

Monday—The wonder of order (Gen. 1: 1-19)

Tuesday—The wonders of wisdom (Prov. 8: 22-31)

Wednesday—The beauty of light (Isa. 45: 5-8)

Thursday—The beauty of clouds (Isa. 44: 22)

Friday—The beauty of spring (Song of Sol. 2: 8-17)

Sabbath Day—Topic, The beauties and wonders of God's world (Psa. 65: 1-13)
(An outdoor meeting)

WHICH SOCIETIES WIN THE BANNERS?

Among the several plans adopted to stimulate greater efforts in Christian Endeavor the past year, the Young People's Board immediately after Conference last year announced their purpose to award at least four different banners at the close of the year when Conference should meet at Alfred.

The first of these four banners was to be known as the Goal banner. It was to be awarded to the society showing the best percentage of increase in the membership of Quiet Hour Comrades and Tenth Legion members; and also for prompt payment of apportionment to the young people's budget.

The other three banners were to be known as Efficiency banners. They were to be awarded on three points, as follows: For the society having the largest percentage of active member Christian Endeavor experts; for the society making the greatest efficiency gain during the year; for the society having the highest efficiency rating July 1, 1920. The efficiency ratings were to be based, of course, on the Efficiency chart prepared and published by the United Society of Christian Endeavor.

Several societies at once began the work of competing for the banners. The Salem society challenged the Milton Junction society on the Efficiency chart work. The requirements for winning any one of the banners, or all of them, were figured on such a fair basis that the small societies had

equally as good a chance for winning as did the larger societies.

A Goal superintendent and Efficiency superintendent were appointed by the board to have the oversight of these two particular lines of work of the board. The societies competing were required to report at stated times to the respective superintendents. The ratings were carefully figured and recorded each time. The ratings as finally figured show that there has been very close and creditable competition for both the Goal and Efficiency banners; but it is not permissible to make the final ratings known at this time. That would detract somewhat from the feeling of expectancy that rightfully goes with the awarding of the banners. But it is quite safe to say that there likely are some surprises in store for us.

It is not out of place to say again that the young people's program at Conference, which comes on Wednesday evening, has been carefully worked out. It provides for a variety of thoughtful and inspiring things. Then in addition to the program of Wednesday evening, will be the several sectional meetings, at which will be presented and discussed plans for work for the coming year; and the outing Friday morning, planned by the Alfred society. At that time Rev. H. N. Jordan will put us intimately into touch with the work and plans of the United Society by telling us of his recent meeting with the board of trustees of the United Society at Boston. Rev. Mr. Jordan is our representative on the board of trustees. Mr. E. M. Holston, who has completed a successful year of work as the joint field representative of the Sabbath School and Young People's boards, will tell us of young people's work in the denomination as he sees it. He will have some interesting things to tell us. We will wish to hear him. And then on Tuesday evening, Dr. Daniel A. Poling's address, "The World Opportunity of the Christian Church." Certainly we ought to hear him, for he is a speaker whose words go straight to the heart of every Christian Endeavorer; and, anyway, Christian Endeavor stands for Christ and the Church, and willingness to respond to opportunity. Let us accept the opportunity to come into more intimate touch with our denominational life and work by going to Conference.

THE NEW YORK STATE CHRISTIAN ENDEAVOR CONVENTION

REV. PAUL S. BURDICK

An event of especial interest was the Christian Endeavor Convention at Rochester, N. Y., July 13-16. In spite of the fact that this was only a state convention there were over one thousand five hundred registered delegates in attendance. If to this be added the great interest shown and the quality of the programs offered, this should rank high among Christian Endeavor conventions and should promise well for the World's Christian Endeavor Convention to be held in New York City, July 6-11, 1921.

Plan to have your society represented, Endeavorers! Further information may be secured by addressing E. P. Gates, general secretary of the United Society of Christian Endeavor, Boston, Mass.

But to return to the present convention. Both as regards its natural advantages and the hospitality of its citizens, Rochester merits well its name of "Convention City." We had the privilege of visiting the beautiful Durand-Eastman Park on one afternoon for athletic contests. Some interpid ones even took a dip in Lake Ontario, reporting the water to be rather cool, however.

Among the more prominent figures at the convention might be mentioned Daniel A. Poling, associate international president of Christian Endeavor; Ira Landrith, national extension secretary; Bishop Burt, of Buffalo; Mr. Rodeheaver, who was our song leader, and also conducted classes each morning on Religious Song Direction; Rev. Albert W. Beaven, of Rochester; Mr. Paul C. Brown, of Los Angeles, Cal., the national superintendent of the Intermediate Christian Endeavor; President Clarence A. Barbour, of Rochester Theological Seminary, and Rev. Akira Ebizawa, of Japan.

The forenoons were given up largely to a School of Methods, or simultaneous conferences on the different phases of Christian Endeavor work. There were, for example, the one on Religious Song Direction, already mentioned. Others took up the work of the more important Christian Endeavor committees, as Junior, Intermediate, Look-out, Prayer-meeting, Missionary, Personal Worker's, etc.

At two of the evening sessions an appeal was made for Life-work Recruits. This

resulted in about fifty young people pledging themselves to a life of Christian service.

On Friday afternoon, the last day of the convention, there were held denominational rallies. The one for Seventh Day Baptists was attended by all our delegates, and resulted in a helpful discussion. Those present were:

From Alfred and Alfred Station, Clara Lewis, Graydon Monroe, Elizabeth and Veda Randolph; from Nile, Mabel Jordan and Christine Clarke; from Little Genesee, Gladys and Leland Hulett. Rev. Paul S. Burdick, of Fouke, acted as chairman.

We returned home with new and stronger purposes for our local and county work. One is a desire to have a successful convention for Allegany County this fall.

A COMMUNITY SOCIAL

On the evening of July thirty-first, the college gymnasium was a scene of gaiety, summer frocks, and happy voices when nearly two hundred of the young folks (ages ten to sixty-five), from every church of the surrounding communities of Milton and Milton Junction joined in their first real community gathering.

The affair had been planned several weeks before by the committee made up of one member from each of the churches of the community. The stage of the gymnasium was as handsomely decorated as the beautiful flowers could display on a summer's eve. Even the moon seemed happy as she peeped in and smiled upon the happy young folks. Occasionally it seemed that her smile would break into a laugh mingled with the laughter of happy hearts. On such a beautiful occasion one could in all reality think with Wordsworth how

"The moon doth with delight
Look round her when the heavens are bare."

Games of various sorts and arts were played. Among them the bean bag more especially made a "hit." After the games a very interesting program was listened to. The first number was opened by Pastor Jordan who heartily commended the committee and all of the people of both communities for promoting such occasions whereby the mutual spirit of good-fellowship could be enhanced.

Following Pastor Jordan's remarks, President Daland favored the music-lovers

with two excellent piano solos in that most pleasing style such as only Doctor Daland can render. His audience was more than delighted when, with an encore, he treated them to the airs of a "peppy" southern medley.

To seal the spirit of the evening the closing number of the program was rendered by a male quartet consisting of Leslie Bennett, Joe Johnson, Walter Holliday and Ralph Holliday. The optimism of their song left their listeners only in one mood which was to "Jes' smile."

After the evening's treat to so many good things, the social closed when Miss Rachael Coon went to the piano and struck-up the home sweet home march, "On Wisconsin." Though the social is past and remains only a memory, the community spirit of good-fellowship toward all permeates, more than before, the heart of each and every one who was in attendance that evening.

REPORTER.

A SABBATH SCHOOL CLASS OF FORTY YEARS AGO ENJOY A REUNION

A very remarkable event in the annals of the Garwin Sabbath School occurred on Sunday, July 18, when the Sabbath school was privileged to give a picnic dinner on the church and parsonage lawn to a class of girls who played together, studied the Bible, and shared one another's joys and childhood's disappointments together some forty years ago. They were only little girls forty years ago, the youngest being only five years old, but if you could have seen them on this gala day you would have thought that they were young yet. The cares and vicissitudes of life which have come with the passing years have still left them young at heart, always ready for a day's fun and fellowship whenever the opportunity offers. But, by the way, I think they had, at least, about three days of fun and fellowship, or a "Three-day Convention" as they called it.

On Friday, July 16, they had a reunion at the home of one of their members, Mrs. Elsie Ford. They arranged a little program to be carried out in the Sabbath school on the following day and also for a "convention" on Sunday afternoon.

On Sabbath Day, July 17, the class of little girls sat together as of yore. They had planned to have one of their old teachers

teach the class but as this plan did not succeed, one of their number performed the duty. In the latter part of the hour Mrs. Etta Brinkerhoff Fitzgerald, of Oakland, Cal., gave a brief history of the class. It started some forty years ago in a little country schoolhouse about a mile from Garwin. Later, when the Seventh Day Baptist church was built in the village, it of course met there. As the years went by that class was gradually broken up since the Sabbath school wanted these little girls for officers and teachers. But the same imperishable ties of love and fellowship which made them such good friends in the years gone by brought them together again. Out of a class of nine girls, seven were present to enjoy this reunion. The other two would have been glad to have been there had it been possible. After the class history was given some of the other little girls added a word.

Sunday was the big day of the "convention" when about fifty came together on the church and parsonage lawn and gave the class of yore a picnic dinner. Several pictures were taken of the class and their friends while eating dinner which would be of interest to many. At the close of the dinner, while we were still seated at the table, the evangelistic quartet sang and the pastor said a few words of greeting and congratulation. Mrs. Fitzgerald responded for the class in a few well-chosen words.

After a brief intermission the company was invited into the church where the class gave a very interesting impromptu program consisting of a poem, class prophecy, dialogues and songs. The program showed that they were still young in spirit, able to extract a great deal of joy and innocent pleasure out of life and we all hope, as the class prophecy foretold, that they will all be able to have another reunion at Garwin, twenty years from now, without the loss of a single one. It may be interesting to know the names of these little girls of forty years ago. They were as follows: Mrs. Etta Brinkerhoff Fitzgerald, Oakland, Cal.; Mrs. Blanch Van Horn Furrows, Oilton, Okla.; Mrs. Alva Knight Lippincott, Milton, Wis.; Mrs. Julia Knight Schrader, Garwin, Ia.; Mrs. Hettie Babcock Saunders, Garwin, Ia.; Mrs. Elsie Knight Ford, Garwin, Ia.; Mrs. Nettie Van

Horn, Garwin, Ia.; Mrs. Nettie Davis Dobson, Garwin, Ia.; Mrs. Delight Knight Schmeckloth, Watertown, S. D. The last two in the list were unable to be present.

H. L. COTTRELL.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, August 8, 1920, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Clarence W. Spicer, Edwin Shaw Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Marcus L. Clawson, Jesse G. Burdick, James L. Skaggs, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Prayer was offered by Rev. James L. Skaggs.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported fifteen of our standard books sold, other literature distributed, including eight thousand six hundred tracts, and a net loss of twenty-seven subscriptions to the SABBATH RECORDER, due mainly to the non-renewal of subscriptions secured through the RECORDER drives.

The Treasurer reported for the Auditing Committee that they had audited the reports of the Treasurer for the fourth quarter and for the year, since the last meeting.

The Treasurer reported balances on hand in the various accounts, and stated that the Denominational Building Fund now amounted to about \$20,000.

The Committee on Conference Program recommended that in place of a paper on "The Work of the Tract Society From a Layman's Viewpoint," as originally planned, an open parliament be held on "The Work of the Publishing House," to be conducted by Clarence W. Spicer.

Recommendation adopted.

The Committee on RECORDER Drive reported a letter prepared by them to be sent to those who have not renewed their subscriptions to the SABBATH RECORDER.

The same was approved by the Board.

Corresponding Secretary Shaw reported the paragraph prepared in conjunction with the Budget Committee, for the Annual Statement to Conference, which was adopt-

ed and ordered incorporated in the statement.

Voted that we request Secretary Shaw to present his address on the text, "For Such a Time as This," to all our people as opportunity offers, and in such forms as seem most practical.

Correspondence was received concerning field work from Rev. George B. Shaw in reference to work at Alfred Station, N. Y., and Jackson Center, O; Rev. W. D. Burdick in reference to work at Garwin, Ia., and Dodge Center, Minn.; Rev. T. J. Van Horn in reference to work at Scott, N. Y., and Verona, N. Y.; Miss Amey Van Horn in reference to work at Scott, N. Y.; Mrs. T. J. Van Horn in reference to work at Scott, N. Y.; Rev. Eli F. Loofboro in reference to work at Little Genesee, N. Y.; Miss Ruth Marion Carpenter in reference to work at Little Genesee, N. Y.

The annual report of Rev. T. L. M. Spencer and letters from Marie Jansz and Rev. G. Velthuysen were also received.

Voted that Secretary Shaw be requested to extend an invitation to Miss Ruth Marion Carpenter and Miss Ruth L. Phillips to engage in Summer School Work next year in the interests of our young people.

Voted that the securing of a typewriting machine for the use of Secretary Shaw be referred to the Committee on Furnishing the Secretary's office, with power.

Voted that the Treasurer be authorized to send \$20 to Rev. T. J. Van Horn to apply on his traveling expenses by automobile at Scott, N. Y., and vicinity.

Voted that the Recording Secretary be requested to express to Rev. and Mrs. T. J. Van Horn, Miss Amey Van Horn, Miss Artheda Hyde, Rev. W. D. Burdick and Rev. G. B. Shaw our appreciation of their labors in inaugurating the Summer School Work.

Voted that the President be authorized to name a member of the Board to represent us at the meeting of the Commission of the Executive Committee of the General Conference, to be held at Alfred, N. Y., beginning the eighteenth of August.

The President named Mr. Clarence W. Spicer as such representative.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

CHILDREN'S PAGE

WHY THE BIRDS SANG

Three little birds on the branch of the tree,
Singing as sweetly as ever could be.
Somebody chancing to pass on that way
Asked why they sang there, so happy and gay.

"Sweet, sweet, sweet," sang the first one in
glee.

"Summer is here, and each flower and tree
Has put on its daintiest, prettiest dress!
That is the reason, now couldn't you guess?"

"Sweet, sweet, sweet," the second one sang,
Louder and clearer the melody rang.

"Sunbeams are shining and skies are all blue,
I think that's an excellent reason, don't you?"

"Sweet, sweet, sweet," came the voice of the
third.

"Summer will always bring joy to a bird;
Warmth and delight, and the beauty that's
here

Set us all singing. Now isn't that clear?"

"Sweet, sweet, sweet," they all sang together.
"Flowers and sunshine and warm summer
weather,

These are our gifts, and we surely must bring
Thanks to the Giver, so that's why we sing!"

—Edith Sanford Tillotson.

PETER'S VENTURE IN PEANUTS

For a long time Peter stood in front of the big glass showcase in Mr. Barker's store and just looked, and looked, and looked. He stood there until Mr. Barker had waited on four customers, and then, feeling sure that Mr. Barker was not going to open the showcase and give him some of those nice, fresh roasted peanuts, he started out of the store.

As he reached the front door Mr. Barker saw him. "Hello, Peter!" he called. "Want anything?"

"Nope," answered Peter, stopping to dig his little black toes in the big cracks of the store floor. "I was just a-lookin'. Mighty nice peanuts you've got, Mr. Barker."

Mr. Barker laughed at Peter's hint. He even started toward the big showcase; then he stopped. "See here, Peter," he began slowly, "if I give you some seed, will you plant it and raise some peanuts for yourself?"

Peter rolled his big eyes in surprise.

"Peanut seed, Mr. Barker? Why, I never saw any peanut seed—not in all my life."

Again Mr. Barker laughed. This time he went back to the rear of the little store. When he returned he carried a big paper sack full of something. "Here's your peanut seed, Peter," he said.

Peter took the bag and slipped one of his little black hands inside. When he pulled it out, it was full of—just peanuts. His face sobered. "You're foolin' me, Mr. Barker," he said. "And I sure did want some peanut seed—real bad, too."

"This is peanut seed, Peter," the storekeeper assured him. "Peanuts themselves are peanut seed—that is, they are if they aren't roasted. Now, all of those in the case are roasted and wouldn't do to plant. But these in this bag are fresh. And it's spring now—just the right time to plant them. If you take them home and plant them and then take good care of the vines, why, this fall you will have a good crop of peanuts—enough to last you all winter."

So Peter took the big paper flour sack full of those unroasted peanuts, and carried it home. All the week long he spaded up the hard ground. When it was soft and feathery he planted his peanut seed. His hands were blistered and his little back ached long before he was half through, but still he kept on until every bit of the ground was planted. As he worked he talked to himself. "What if your back does hurt, Peter?" he demanded, scornfully. "Just remember, boy, how good all those peanuts are goin' to taste next winter!" And then he worked harder than ever.

One day his plants began to come up. When he saw the first one, little Peter laughed and clapped his hands and danced. The next day there were more plants, and on the next, still more. Then one day the whole peanut patch was covered with tiny little viny plants.

Oh, but Peter did take good care of those plants! He weeded and watered and loosened the dirt. The other boys fished and swam in the creek and even played ball in the lot right next to Peter's garden. But still Peter stayed bravely at home and worked at his vines.

One day Peter was specially happy, for on one of the vines he discovered a tiny something that looked exactly as if it would some day be a real peanut. So he watched

it and watched it, but it didn't grow a bit, and one day it fell off the the vine.

After that Peter watched all the other vines, but no more little balls came in sight. "Maybe the peanuts don't come till fall," Peter told himself, and went right on taking care of the vines. "Anyhow, I'm goin' to wait and see."

So he waited until late autumn, but still no more little balls nor anything else that looked like peanuts grew on those healthy vines. Then one day, they began to turn yellow, just as the other bushes and vines were doing. When he saw that Peter gave up all hope.

His little black feet dragged slowly along the road up to Mr. Barker's store. He found Mr. Barker all alone. "Mr. Barker," Peter began prying at a barrel with his stubby little toes, "that peanut seed you gave me wasn't any good."

"No good!" exclaimed Mr. Barker. "Why, Peter, I thought it was mighty good. When I went past your house a few weeks ago, I looked over the fence at your garden and I thought your peanut vines were fine."

"They are, Mr. Barker," agreed Peter, nodding his little black head soberly, "but they haven't had a single peanut come on them yet and now they're all dying."

"Come on them, Peter?" asked Mr. Barker, and then he laughed and laughed. But little Peter didn't laugh, instead he felt very much like crying.

It was the big tears in Peter's eyes that made Mr. Barker stop laughing. "Come on, Peter," he said, very gently, reaching for his hat, "I'm going to show you what's the matter with your peanuts."

Straight to Peter's garden they went, straight to those beautiful, healthy peanut plants. Mr. Barker didn't say a word, he just looked at the vines and the rather loose dirt in which they grew. And then he stooped over, put both of his hands around one of the biggest vines close to ground, and pulled with all his might. It came up with a jerk, and every root of that vine was full of peanuts—just like the ones Peter had planted.

Peter stared. He hadn't know that peanuts are just like potatoes and grow under the ground, instead of on top, on the vines. And there he had a whole gardenful of peanuts—enough to last all winter and

some to give away and plenty to plant next spring. And the next time Peter was neither disappointed nor surprised.—*Mabel McKee, in The Continent, by permission.*

PRAY TO THE LORD OF THE HARVEST

There are more divine commandments than are found in the Decalogue. One of these is that there be prayer for more laborers.

It is said that a Baptist Theological Seminary in Canada was once almost without students; and that the head of the school went out among the alumni, speaking to them by their first name, and asking them if they were praying for more ministers of the gospel. It was not long before there was a considerable increase in the number of students.

I am writing to say, Clyde, Jesse, Henry, Eli, Paul, Herbert, Edgar, Erlow, James, George, Walter, William, Ahva, Royal, Rolla, with all the rest, and including fathers and mothers,—are you praying for more laborers for our Lord's great harvest field? The need is very real and very great.

ARTHUR E. MAIN,
Dean.

*Alfred Theological Seminary,
Alfred, N. Y.*

Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and practice them in your lives. To the influence of this book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future. "Righteousness exalteth a nation, but sin is a reproach to any people."
—*U. S. Grant.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Di-etetics, 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. 3-4-20

Lone Sabbath Keeper's Page

ECHOES FROM MASSACHUSETTS

LOIS R. FAY

There may be, in some secluded chamber where an individual soul offers its petitions, an oft repeated prayer raised for the field of Massachusetts. I trust these echoes will reach those souls whose inmost desire is to see Sabbath reform grow in this thickly settled, proud and exclusive part of the country, for their prayers are being answered. A few seeds have been sown, most of which as yet lie dormant. A few have begun to show signs of expansion. One of these signs of expansion appeared recently in an editorial in a large daily newspaper, in a discussion of public criticism against prominent politicians who held a political conference on Sunday. After discussing pro and con at some length, the editor made the surprising statement that whatever church people might say regarding the sin of political conferences on Sunday, the fact remains that Sunday is not the Sabbath anyway; Saturday is the Sabbath, and the imputation of sin in the Creator's sight, must take into consideration that fact.

This statement from a man of the world in a worldly position, shows the Spirit of Truth is preparing the hearts of people to receive the all-important courage and wisdom to establish Sabbath reform in Massachusetts on an enduring basis, and the only firm and indestructible foundation is the gospel of God's law through Christ Jesus. May countless more prayers ascend for the spiritual development of this field, and may works follow faith, for without the works faith dies. To be specific, we may pray for the spread of the gospel in public and in private, and in the meantime neglect our young people, or wrongly train them, so that they bear Satan's influence rather than God's into the very fields we are praying for.

There are communities in Massachusetts where there would be prosperous Sabbath-keeping churches today, if the children of Sabbath-keepers who married and migrated thither had borne with them the message

of God. But they relaxed their Sabbath principles because they thought they could not get work, whereas the hollow of God's hand is full of abundant opportunities waiting for human occupation, and the great corporations which employ help, apparently to the exclusion of Sabbath-keepers now, can not long endure unless the lax and dissatisfied mass of employes be gradually replaced by workers which recognize and remember their Creator in the days of their vigor and energy.

Therefore it is necessary to remember, "Faith without works is dead," as we pray for the evangelization of Massachusetts, or any other part of the world. And while those who are interested express to the Throne of Grace their desires for evangelization, may the influence of the migrating children of Sabbath-keepers not be neglected.

HOME NEWS

DERUYTER, N. Y.—We all certainly enjoyed the session of the association held with us in June. Every one was so glad to see so many familiar faces, including our former pastor, Rev. L. A. Wing, and were surprised to meet others unexpectedly, and of course were saddened at the absence of a few, among them being Rev. T. L. Gardiner, and our thoughts went out to his sister, Mrs. D. H. Davis, so long in Shanghai.

The conference and associational gatherings are of the utmost importance in keeping us in touch with the entire denomination, and giving so much added interest in our SABBATH RECORDER, which we know so well ought to be read by every Seventh Day Baptist, young as well as old. If we are not stronger, better Christians for these gatherings then we have not allowed them to do us the uplifting spiritual good that should be the result.

We would have been pleased if one or two persons from every church in this association had been appointed by their home church as an introducing committee, so that before the meetings closed, every person should have met and spoken to every other person present.

Several from here are looking forward with great interest to the coming Conference at Alfred.

E. C. B.

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.
Contributing Editor

CHANGE IN LESSON HELPS

Read This to Your Sabbath School and Take Immediate Action

By action of the Sabbath School Board at its last meeting held August 1, it was decided that on October first the *Junior Quarterly* should be converted from the Uniform Lesson topics to the regular International Graded Course of lesson topics. This has been done only after thorough investigation and long consideration by the board and a careful survey of the conditions on the field by Secretary Holston. Many of our schools are planning to introduce graded lessons for the first time this October. From these and from many other schools there comes an increasing demand for the graded helps from our own writers.

Mrs. T. J. Van Horn who has proven her rare ability in preparation of Junior lessons, will write the lessons for the new Junior series. The new publication will be called the Seventh Day Baptist Graded Lessons, International Course, Junior Series, and it will be issued quarterly similar to the old plan, until the three year course is completed. As each edition of three months' lessons is issued enough copies will be printed to supply the needs for a term of years.

Until orders for subscriptions shall be revised by the schools, the new Junior Graded Series will be sent in place of the *Junior Quarterly*. In schools which have been using the *Junior Quarterly* it will be perfectly proper to continue the new Junior help in the same classes until age twelve is reached, when the Intermediate Graded Lessons (also ready October 1) should be used.

It is hoped where schools have already been using graded helps published by others, our own will now be used in First Year Junior and First Year Intermediate beginning with this October. Both these can be ordered the usual way from the American Sabbath Tract Society, Plainfield, N. J.

It is important that these matters have the fullest consideration of all our Sabbath schools at once in order that the new adjustments can be made in time for the change October first. We also urge that all schools which have not yet introduced the graded lessons plan to make the change through all grades up to and including age sixteen, at that time. The undersigned will promptly and cheerfully render any help possible by correspondence or personally at Conference.

Yours for better Bible training,
E. M. HOLSTON.

CHILDREN'S HOUR AT CONFERENCE

Your children will not be neglected and want for something to do at Conference. A program for a Children's Hour is in preparation which will be held each day from 3 p. m. till 4.40 p. m., except on Sabbath Day, when a demonstration of the work done will be given in a half hour program. It is often quite necessary for people to take their children if they go to Conference, and they should do so rather than stay at home. The Children's Hour has been planned along the lines of the Vacation Bible School, but necessarily in a limited and intensive form. Some of the best teaching talent has been secured, and the work, though condensed, will be well worth the child's doing. You are urged, therefore, to see that your children are registered for the very first session, and regularly attend all through the week. The program follows. The persons whose names appear have accepted the tasks assigned. Others will be added:

Superintendent: E. M. Holston, Milton Junction
Assistant Superintendent: Miss May Dixon, Shiloh

ORGANIZATION

Children ages from three to sixteen to participate.

Class A, ages thirteen to sixteen.

Class B, ages nine to twelve.

Class C, ages five to eight.

Kindergarten, ages three and four.

Textbook: Bible. (American Revision).

PROGRAM

3.00 p. m. Devotional. In charge of superintendent and assistant.

3.10 p. m. Music. In charge of Mrs. M. Wardner Davis, of Salem, W. Va. Stan-

dard hymns, words and music committed; motion songs, marches, etc.

3.30 p. m. Bible Memory Work. Class A in charge of Rev. William Simpson, Alfred Station. Class B in charge of Professor D. N. Inglis, Milton. Class C in charge of Mrs. T. J. Van Horn, Verona, N. Y. Kindergarten, (teacher to be supplied).

3.50 p. m. Story Period. Miss Dixon in charge. Missions to be taught for the first three days. Selected subjects Friday and Sunday. Story tellers: Dr. Palmborg, Eling, Rev. and Mrs. Jay Crofoot, Shanghai; Mrs. Edgar D. Van Horn, Mrs. E. M. Holston, Milton Junction; Rev. William Simpson, Alfred Station; Miss Marian Carpenter, Miss Janette Randolph, Alfred; Miss Fucia Randolph, Fouke; Miss Evalois St. John, Plainfield; Mrs. T. J. Van Horn, Verona. (Others to be added).

4.10 p. m. Supervised play. (Thirty minutes). Girls in charge of Miss Marjorie Burdick, Dunellen, N. J. Boys in charge of Professor J. Fred Whitford, Orchard Park, N. Y.

SABBATH DAY—SPECIAL PROGRAM

3.30 p. m. Demonstration of work accomplished. All children present in reserved section of main session. Music ten minutes, Bible memory work ten minutes, story ten minutes.

Sabbath School. Lesson IX—August 28, 1920
BEGINNINGS OF SOLOMON'S REIGN. 1 Kings 1: 1-3: 15

Golden Text.—"The fear of the Lord, that is wisdom; And to depart from evil, that is understanding." Job 28: 28.

DAILY READINGS

Aug. 22—1 Kings 2: 1-11. David's Charge to Solomon

Aug. 23—1 Kings 3: 4-15. Solomon's Wise Choice

Aug. 24—Prov. 4: 1-15. The Worth of Wisdom

Aug. 25—Prov. 31: 10-20. A Wise Woman

Aug. 26—Prov. 31: 21-31. A Godly Woman

Aug. 27—Eccl. 12: 1-14. Youthful Choices

Aug. 28—Jas. 1: 5-17. God's Gift of Wisdom

(For Lesson Notes, see *Helping Hand*)

"The approximate population of the world is 1,640,000,000. Only 586,000,000 or 30 per cent are even nominally Christians. There are more than a billion people to whom the truth of Christianity has not been brought home."

PROGRAM OF THE CENTENNIAL ANNIVERSARY OF THE FIRST VERONA SEVENTH DAY BAPTIST CHURCH

August 20-22, 1920

Sabbath Eve

Sermon by Rev. R. R. Thorngate, "Spiritual Receptiveness"

Conference Meeting led by Rev. A. L. Davis

Sabbath Morning, 10.30

Anniversary Sermon, Rev. T. L. Gardiner, D. D., "Our Ebenezers"

Sabbath Afternoon, 2.00

Sabbath school conducted by Superintendent T. Stewart Smith

Paper written by Rev. H. D. Clarke, "The Strategic Importance of the Verona Church in the Present Denominational Crisis"

Sunday Morning, 10.30

Address by Dr. Rosa W. Palmborg

Historical paper by Mrs. Caroline Stark, "The Record of a Hundred Years"

Sunday Afternoon, 2.00

Sermon by Rev. W. M. Simpson, "Our Father Who Art in Heaven"

"A Forward Look," Pastor T. J. Van Horn

Ladies of the church will serve dinners in the basement on Sabbath and Sunday.

THE LITTLE ARMCHAIR

Nobody sits in the little armchair;

It stands in the corner dim;
But a white-haired mother gazing there,
And yearning, thinking of him,
Sees through the dusk of the long ago
The bloom of her boy's sweet face,
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate,
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of his father's head,
So proud of the little son,
And she hears the word so often said,
"No fear for our little one."

They were the wonderful days, the dear sweet days,

When a child with sunny hair
Was here to scold, to kiss and to praise,
At her knee in the little chair.
She lost him back in the busy years
When the great world caught the man,
And he strode away, past hopes and fears,
To his place in the battle's van.

But now and then in a wistful dream,
Like the picture out of date,
She sees a head with a golden gleam
Bent o'er a pencil and slate;
And she lives again the happy day,
The day of her young life's spring,
When the small armchair stood just in the way,
The center of everything.

—Washington Star.

OUR WEEKLY SERMON

CLEANSING THE TEMPLE

There are many people who have great difficulty with the record which reveals Christ driving the traffickers out of the temple. They can not fit in these heated lines of a man with a whip of small cords, driving other men before him, with the conception which they have formed of the gentle Jesus, meek and mild. And they pull it about, and they cool it, and they soften it, and they reduce its emphasis, until by removing the very life out of it they have something which is not offensive to their image of the Lord.

But what if it is the image that is wrong? It may be that our conception of love lacks iron. It may be that what we call gentleness lacks robustness. It may be that our idea of chivalry is a knight without a sword, incapable of slaying dragons on the road. It is the primary conception which needs to be refashioned. It may have a sort of beauty, but it lacks the strength which is always wedded to ideal beauty. Its loveliness is effeminate. In all fine love there is always hidden a dangerous fire. Royal meekness carries the secret of daring venture. The truest gentleness has the strong untrembling grip of a surgeon when he holds his knife. It is along these lines we may have to refashion our conception of the Lord. The concentration of genial sunshine means destructive flame. God is love; but the same revelation also tells us that our God is a consuming fire.

Now, it is a great thing to realize the masculine vigor of this incident. We must not only read it, we must see it; we must not only hear the record, we must feel the life. Every word depicts an action, and we must realize its forceful life. Jesus went into the temple, his spirit clothed in white garments of unsullied purity. He went that he might commune with the holy Father in the house of prayer. In the very precincts of the temple he found buying and selling. The spirit of the world had crossed the threshold of the holy place. "He made a scourge of small cords." Watch him as he twists the cords: "He drove them all out

of the temple and the sheep and the oxen. Watch them going out. "He poured out the changers' money and overthrew their tables." We must hear the hurried shuffling of the sellers as they bustle out of the place. We must hear the clatter of the tables, and the rattle of the money when it tumbles about the floor. And then we must hear the voice from the throne of the moral universe: "My house shall be called the house of prayer, but ye have made it a den of thieves."

What was it that stirred the Savior to such indignation? It was the invasion of the temple by the world. It was the shameless seizure of a sacred thing by a desecrating thing which destroyed its very heart and ate out its strength and beauty. It was worldliness making its house in sacred rooms. It was poison in the sacramental cup. It was the spoiler sitting in holy places and polluting sacred floors. That was the enemy. And Jesus of Nazareth made a scourge of small cords. It was not a weapon. As a weapon it would have been ridiculous. It was more a banner than a whip; it was more a symbol than a scourge. Had it been only a weapon the traders could have stood up to it, and with opposing strength they could have wrested it out of his hands. It was what lay behind the whip, it was that of which the whip was only the material emblem, it was the fire of holy indignation, the expulsive dynamic of moral passion, which terrified the ill-doers and drove them scurrying out of the holy place. These were the contentents, unclean possessors of a holy place, versus the marshalled forces of moral purity; and the foul invaders fled from the field. "My house shall be called the house of prayer, but ye have made it a den of thieves." He drove them out.

Is there anything of modern significance in the old story, or are we only brushing the dust from circumstances which belong to a dead world? Let us look around. How is it with the sphere of government? Surely we should say that government was purposed in the divine wisdom to be a holy temple. Surely it is one of the sacred rooms in our Father's house. We have been taught what sort of white-robed presences are to move across its spotless floors. They are revealed to us in the old Book. Their

names are righteousness and mercy and truth and peace. These are to dwell within the temple of government; they are to be as white-robed priests who tread the aisles of great cathedrals. If we be examined as to what ought to be found within the pale of any government, we are ready with our reply. These things should be found—virginal rectitude; the wonderfully exquisite scales of justice and honor; the merciful administration of righteous law; the pursuit of the common good; a passion for governmental excellence. These are some of the things we should expect to find in the holy temple of national government. The home of government should be a house of national and international aspiration, and in the pure ardor of its purpose it ought to be a house of prayer.

Well, now, if Jesus of Nazareth were among us today, and if he were to enter the temple of government, what would he find? If he went into the British Parliament, or into the American Congress, would the experience in the temple of Jerusalem be repeated? These men of old Jerusalem went into the temple for private enrichment and not in the interests of genuine devotion. It is possible that men will go into parliament or congress for what they can make out of it, men who have not a spark of passion for the good for their country? There may be unprincipledness in government. There may be a subtle selling of convictions. Men may be keener for personal honors than they are for the honor of their country. Men may be there for what they can get and not for what they can give. They may be more vigilant to defend a sectional interest than to seek the welfare of the race. They may be more concerned to retain their seats and serve their party than to venture the loss of their seats in the passion to serve the state. And what is all this but old Jerusalem over again? It is the unscrupulous trader walking the sacred floors. It is the selling of oneself for private gain. It is the making of the Father's house into a house of merchandise.

How is it with the realm of business? Surely business is one of the sacred halls in our Father's house! Would you discriminate between trade and worship? Would you draw a contrast between the commonness of the carpenter's shop at Nazareth

and the sacredness of the synagogue in which the Carpenter worshiped with his fellows? When Jesus passed from the synagogue to his workshop was he conscious of a change of atmosphere, and did he feel that he was passing from the holy to the profane? Or was his whole life like a vesture woven in one piece and without seam? Most reverently do I think that the Carpenter's shop was to Jesus one of the many rooms in the Father's house, and his trade was to him a vital part of his worship. When we begin to separate our business from our devotion, when we say that business is business, and religion is religion, the work of desecration is already begun.

What is vital business? Business is purposed by our God to be one of the hallowed means of human communion. Commerce between man and man, the merchandise which is the substance of our exchange, is intended to be as a loom in which the shuttles that pass to and through shall weave the web of sacred fraternity. Our commerce is to be as the passing of numberless shuttles, every one carrying a strand of honor and fair play, and every strand helping to weave the firm and lovely garment of human intercourse and communion. Surely, therefore, business is a very sacred thing in which is woven, out of honest threads, the strong and exquisite fabric of humanity.

If Jesus of Nazareth were to be among us today, and if he were to enter into the sacred temple of trade and commerce as he went into the temple of Jerusalem, what would he find? Would he find any foul invader across the threshold? Would he see any desecrated shuttles? Would he detect any unclean strands? Would he gaze upon any rotting fabric? To drop my figure, would he find any methods or practices which are an outrage on human fellowship? Would he discover any violation of the spirit of fraternity? What would he say of hidden deficiencies? How would he confront profiteering? What would he have to say of the conspiracies which move in the wider orbits of rings and trusts? If Jesus Christ saw duplicity stealing into the temple of commerce he would have the same staggering fear and repulsion that you and I would have if we could see a

germ of leprosy invading the fair sweet flesh of a little child. "My house shall be called a house of prayer, but ye have made it a den of thieves." What would Jesus do if he were to enter this desecrated temple of trade?

Now, if Jesus of Nazareth were to enter the temple of the drama, as he went into the temple at Jerusalem, would he find any unclean things on the floors? Why, in the name of all that is good and uplifting and exhilarating, does a foul thing so often steal into this place? Why is indecency allowed to intrude? And even when there is a certain restraint, why is it that good things are so often spoiled by a passing suggestion? And unhappily this intrusion is often found in the films which have so largely supplanted the stage. Some of the finest films I have seen have been utterly spoiled by the momentary introduction of a taint, or by a sort of swift glance through a window upon an obscene world. Why should this healthy means of culture and relaxation carry the plague? Why should the temple be desecrated? If Christ came into this temple, what then?

There are other temples which I could have named and which are intended by our Father to be homes of light and rest and human blessedness. There is the temple of sport. Are there any traffickers in that holy temple transforming it into a house of merchandise and a den of thieves? There is the holy temple of marriage. What strange frivolities cross this threshold, and how lightly and cheaply its sacramental vows are regarded! Its sacred covenants are treated as scraps of paper. What would Jesus do in this temple? Would he manifest a lax spirit of soft toleration for such things as crowd our divorce court every hour of every day of every working week?

How then is it with the disciples of Christ? How is it with his church? Is the professed army of the living God possessed of that awful moral dynamic before which evil retires like dark birds of the night before the advance of the morning? Is the presence of the church in any place a pledge of the exercise of moral vigor? Does any evil thing tremble and pack up and depart when the church of God marches towards it? Or is the church like that poor old pope who sits by the wayside in "The Pilgrim's Progress" with toothless gums and

"grown so crazy and stiff in the joints" that no persons fear him as they go along the road? If the church approaches governmental corruption will it retreat? If she sends a breath of indignation against industrial iniquities do they tremble? If she approached obscenity would it hurry away from the sacred place? Have we Christ's holy power of expulsion?

How do we account for our comparative impotence? Is it because the church's own temple is defiled? Yes, I am afraid that is the grave secret which makes our words idle breaths and which robs our resolutions of their heart. The traffickers are in our temple. There is the love of money. There is the pride of class. There is the selfish love of comfort. There is sectarian stupidity. There is the heavy weight of deadly indifference. There is prayerlessness and selfishness and irreverent quest.

We need Christ if we are to be Christians, and we need more of Christ if we are to be better Christians. We need the breath of God to blow upon us if ever we are to breathe with moral repulsion upon the evils of our country.—*J. H. Jowett, in the Continent, by permission.*

The little common things of life—
A kindly word, a little trust,
A friendly smile amidst the strife
That crushes souls into the dust;

A flower for some tired eyes,
Or music for a weary heart—
"Just little things"—not any size—
But, ah the sweetness they impart!
Edith McKay

"One-tenth of one per cent of China's 417,000,000 population are Evangelical Christians; three-eighths of one per cent are Catholic."

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.

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. Rev. E. S. Balenegr, Pastor, West Riverside, Cal.

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.

"Everybody believes in Christian unity, but a great many people believe in such unity as will unify the other fellow rather than themselves."

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.

THE SECOND MILE

Stern duty said, "Go walk a mile
And help thy brother bear his load."
I walked reluctant, but meanwhile,
My heart grew soft with help bestowed.

Then love said, "Go another mile."
I went, and Duty spake no more.
But Love arose and with a smile
Took all the burden that I bore.

'Tis ever thus when Duty calls;
If we spring quickly to obey,
Love comes, and whatso'er befalls,
We're glad to help another day.

The second mile we walk with joy;
Heaven's peace goes with us on the road,
So let us all our powers employ
To help our brother bear life's load.

—Stephen Moore.

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.

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

FOR SALE.—An ideal dairy farm, one mile west of Alfred, 150 acres productive tillable fields, 90 acres pasture. Gambrel roofed cow barn, cement basement for 20 cows, big horse barn, wagon house, hog house, grainary, 14-room house, good water, natural gas, telephone. Look the farm over while at Conference. Excellent opportunity for Seventh Day family with young people to educate. Liberal terms. Gates Pope, Alfred, N. Y. 8-16-3w

FOR SALE—Well located, desirable property, electric lighted house, large garden, much fruit. Write Grace Oakley, Milton, Wisconsin. 8-16-3w