

The Sabbath Recorder

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WHOLE NO. 3,938

Verona's Hundred Years On the third
The Centennial Sermon Sabbath in August the Seventh Day Baptist Church in Verona, N. Y., celebrated its one hundredth anniversary. The editor of the SABBATH RECORDER preached the centennial sermon from two texts: "This day shall be unto you for a memorial. Exo. 12: 14, and "Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." 1 Sam. 7: 12.

The first text reveals something of Jehovah's estimate of the *value* of memorials, and the second shows a simple monument that recalls the help of God in a history that makes memorials worth while.

The word memorial occurs no less than thirty-two times in the Old Testament, and a little study of the subject will reveal the importance and the necessity of establishing reminders of God's help in order to keep his people from forgetting him.

It goes without saying that any people who forget their past can not be expected to have a successful future. When they fail to honor the memory of their fathers; when they cease to cherish the ideals of those who laid the foundations upon which they should be building; when the link is severed that should bind them in loyalty to a noble record of the years gone by, then indeed are they handicapped in regard to the work they should do; then must they be weak, unworthy, *purposeless*.

Look with me a moment at the Bible record in regard to memorials. When Jehovah had prepared this earth for the home of man, his first work was to give the Sabbath as a sign between himself and all generations, lest they forget their Maker and their sacred relations to him.

When Jehovah chose Moses as a deliverer of his people, revealing himself in the Burning Bush, he gave as a "memorial unto all generations," that marvelous name embracing all other titles of Jehovah: "*I am that I am.*" Thus the Lord God of heaven and earth gave his very *name*—the name

above every name as a *memorial* of him through all time.

In Jehovah's covenant with Noah after the flood, he appointed the rainbow as an everlasting remembrance, a memorial of his pledge to man.

After Moses had succeeded in liberating Israel from bondage, when the blood of the lamb had turned aside the death angel from their doors, the Lord, knowing their proneness to forget, said: "This day shall be unto you for a memorial." It was given in order that the children in generations to come might not forget the deliverance Jehovah had wrought with mighty hand and outstretched arm.

Sometimes the Lord commanded something to be written in a book for a *memorial*. Sometimes engravings on stones, the consecration of money, gold, silver, jewelry for the Lord's work were spoken of as memorials. Joshua understood the value of memorials when he ordered that pile of stones at Gilgal, after Israel had passed the Jordan. He realized the need of a monument to which the fathers could point as a perpetual reminder of God's part in delivering them; and one that should arouse interest in the children of coming generations in the history to which the pile of stones pointed.

Again, when Samuel set his stone and called it Ebenezer, "the stone of help," he too realized something of the need of a memorial to keep God's help fresh in the minds of Israel's children.

When Jacob, fleeing from his angry brother, had his comforting vision of that angel ladder and made his covenant with the Lord, setting up his pillow-stone as a memorial, it must be that the memory of that memorial stone had much to do with his return to that Bethel altar after his bitter years with Laban. And again, when, making his escape, he found himself caught by his angry father-in-law, we find him once more setting up a memorial stone that should witness to their sacred Mizpah covenant: "The Lord watch between me and thee, when we are absent one from another."

In the New Testament Jesus established the Lord's Supper as a memorial, saying: "This do in remembrance of me." The great apostle to the Gentiles exhorted the Hebrews to "call to remembrance the former days."

THE PRINCIPLE HOLDS GOOD TODAY

We need not pursue this Bible study longer to show the work, to the people of God, of their memorials. Sad indeed has been Israel's record because they forgot them. It would have been far better for the tribes if they had cherished their memory better and visited them oftener.

The principle holds just as true today as in days of old. "Hitherto hath the Lord helped us," should be the constant slogan of every church and the watchword of the entire denomination. Every house of worship, every college building, stands as an Ebenezer saying in unmistakable language, "Hitherto hath the Lord helped us." Our Memorial Fund, the endowments for our colleges, the increased offerings for the Forward Movement, all these should herald the help of God for this people. In every anniversary day that comes, and in this centennial of Verona, we may hear, if we will, God's message: "This day shall be unto you for a memorial."

THIS HOUSE TOO IS AN EBENEZER

Samuel's stone was not only a reminder of God's help to date (hitherto) but it also pointed forward to future days. In itself it became an inspiration and gave the assurance that the God whose help had thus far been sufficient would not fail them in days to come.

"His love in times past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms his good pleasure to help me quite
through."

When Joshua established his memorial on the banks of the Jordan, he said, "When your children shall ask their fathers in time to come, What mean ye by these stones? then ye shall let your children know" how Jehovah helped his people through these waters.

In some such sense today this church stands as your Ebenezer, pointing backward and forward to remind you of God's help. That pile of stones speaking beside the Jordan in answer to the question, "What

mean ye?" was no more significant than is this church today. And when your children ask, "What mean ye by this church?" you should be able to say, "This house shall be for a memorial unto our children forever."

IT RECALLS ITS PIONEER FOUNDERS

As you look upon this house it should remind you of the noble self-sacrificing pioneer missionaries who laid foundations here amid the privations and hardships of a wilderness world. In 1818 our first Missionary Board was established, and in the following year Amos R. Wells became its first missionary. In the General Conference at Brookfield that year the spirit of missions ran high and steps were taken to establish the *Missionary Magazine*. In the following year, 1819, Mr. Wells reported one thousand fifty-five miles of horseback travel during five months of mission work, some of which was performed on this field. In 1820 Conference was held in the Piscataway church with only twenty-seven delegates. The entire denomination then had fourteen churches with a membership of two thousand one hundred seventy-three. The reports for that year show that Amos R. Wells rode one thousand five hundred sixty-six miles, preaching sixty-nine times and baptizing twenty-four persons. In June of that year his record shows that he helped to organize the churches at Verona and Scott, N. Y.

In 1821, William B. Maxson preached to the scattered ones of Central New York, baptizing twenty-three persons. Some of that work was done in Verona. Then there was Elder Job Tyler, Elder Joel Greene, and other faithful men who laid foundations here. All honor to the missionary spirit whose faithful seed-sowing made possible the harvests of a hundred years to follow!

VERONA'S PASTORS

After the pioneer missionaries of early days let this church pay its homage to the pastors who have brought the help of God to Verona during the century. It has enjoyed the faithful ministries of no less than eighteen men, in the following order as near as we can gather from the scraps of data we were able to find: John S. Kenyon, Charles M. Lewis, Christopher Chester, W. B. Curtis, J. Bennett Clarke, Alexander Campbell, David H. Davis, James E. N. Backus, Herman D. Clarke, Henry L. Jones,

Martin Sindall, George W. Lewis, Leon D. Burdick, Eugene H. Socwell, Alva L. Davis, Royal R. Thorngate, William M. Simpson, and Theodore J. Van Horn.

FAITHFUL FATHERS AND MOTHERS

Again, hitherto hath the Lord helped us by giving us faithful fathers and mothers who loved their Bible and lived for the kingdom of heaven. This spot is holy ground. Here your forefathers lived and wrought and sacrificed. And here you have come into their inheritance.

To forget the faith of our fathers and to ignore their good works would certainly rob us of the help of God, and prove us unworthy of our rich inheritance.

It is like the help of God to any church when its members love it because it was born in the prayers and nourished by the unselfish toil of their fathers and mothers. Our Christianity has come to us with all its blessings from the friends of yesterday. They, through faith, have given us this place. From them have come our hymns and prayers and music, our taste for spiritual things, and the desire to make the world better. The blessings of today that come from our holy religion have been handed down to us by loving, faithful hearts that have long been still. The best and truest things in life are ours because our fathers built churches, dedicated them to God, and devoted their lives to his service.

WHAT MEAN YE NOW?

We have seen something of what the church meant to our fathers, but this is not enough. The vital question is what mean ye now by continuing to support it? What is it saying to the world of *your* purposes and hopes as a people today?

If it means anything it shows your purpose to be true to the faith of your fathers, by doing what you can to make this old world better, it shows your faith in the Christian religion as a power to produce better manhood, it stands for happier homes, for a better town, and for a Christian community.

If these hopes are to be realized the spirit of Christian confidence and co-operation must prevail here. We must all understand what it means to be the light of the world.

By supporting this church we express our faith in God the Father, in Christ the Son, in a living gospel of salvation, in the life to

come, and proclaim to the world that we regard the Christian sanctuary as still the place where Jehovah causes his name to dwell, the truest earthly habitation of the Most High. Here is where light shines upon men from the eternal world. Here is found the holy place where men may find rest from life's burdens and strength to win battles against sin.

This house also shows your belief that men greatly need the help of spiritual Sabbath-keeping—real sacred time—and a convenient place for worship and spiritual associations. In short, you are anxious that this church by the combined light of its members, shall be like a beacon, to warn men from danger and to guide to safety.

EACH LITTLE LIGHT MUST SHINE

If these hopes are to be realized, if this church is to do its best, each individual member must be alive and active in the Master's work. Empty pews will detract from its power. Coldness and indifference on the part of individuals or of families will dim its light and subtract something from its usefulness.

When I was a boy meetings were held in our old schoolhouse, and, there being no lamps, each one had to bring his own light. Sometimes the darkness came before any one arrived with a candle. When only one or two had lighted his candle the darkness was still depressing in the corners, and the few lights seemed to make little impression. But when at last every desk had been provided with a one-candle-power light, well trimmed and burning, the darkness was driven away and inviting beams of light shone far out into the night. So must it be with this church if your hopes are to be fully realized. Each one must add his little light; for with every light that goes out the church must suffer loss of power, and the world in darkness will lose something of the reflected Christ.

CONFIDENCE AND CO-OPERATION NEEDED

Again, if your hopes for the future of this church are to be realized, there must be the utmost confidence and faithful co-operation among its members.

A visitor in Paris during the revolution wrote of the way three soldiers effectively held at bay for hours a great mob of communists. The soldiers—two from the infantry and one Zouave—stood shoulder to shoulder and back to back, facing three

ways, so that each could watch his own third of the circle. Thus the foe could make no demonstration without being under the watchful eye of one of these men with a musket. Each soldier had implicit confidence in the others, each one was true to the cause and to his own trust, and thus united they held out against the multitude.

So with this church; so long as the members stand true to the cause and to each other, so long as they trust one another, and each unflinchingly does his part, no power of the evil one can prevail against it.

DO WE NEED ANOTHER PENTECOST?

Finally, my friends, if this church is to fulfill its mission of saving men, the hearts of its members must be filled with the Holy Spirit. This is the help of God without which it can do nothing. It was this that gave the disciples power on the day of Pentecost. We need another Pentecost here.

Fathers and mothers, how is it with you in these days? Is it well with you? Is it well with your children? Have you been growing more spiritual with the flight of the years, or has worldliness been getting the better of you? In your desire to get worldly things, have you been neglecting the heavenly? Has your family altar broken down? Are there children here who have forgotten how it seems to hear father and mother pray?

I have read of a father who went out one bright morning instead of going to church, and fell asleep under a tree while his little son was playing about him. When he awoke his boy was gone. He called but no answer came. Finally, rushing to the brink of a precipice which he knew was near-by, he found that while he had slept his boy had wandered to the brink and fallen to his death.

Oh, I wonder if any father here has fallen asleep in spiritual things, while his boy's feet wander dangerously near the brink of ruin!

Does the dividing line run through any of these homes? What evidence have you that those who sat with you at your breakfast table will sit with you at the marriage supper in the kingdom of heaven? Is father lost? Is mother lost? Are any of the children out of the ark of safety?

I THINK I KNOW HOW YOU FEEL

I see before me on this centennial day some whose heads are whitening for the

grave. For years you have loved the church of God. By what love have you been redeemed? By what mercies have you been surrounded? You have seen pentecostal seasons here when dear ones have found the Savior. Many loved ones who enjoyed spiritual feasts here with you have gone from earth. And today you are sitting by the bank of the river over which the boatman will soon come to take you home. I think I know how you feel. You are like the farmer nearing the close of a harvest day. He sees signs of an approaching storm and says: "Come, men, let us hurry up and gather in a few more sheaves before the day is done."

You feel that your time is short. It seems but yesterday that you were in life's morning, and now your afternoon is nearly spent. Those who toiled with you in earlier days are gone. How swiftly the years have fled. The seventies have passed into the eighties, the eighties into the nineties and here we are two decades into the new century! You feel almost alone. But you would like to see one more revival. Some of your friends and neighbors are still out of the ark of safety and you would like to see them saved before you are called away.

Then there may be young people here who are not satisfied with what this world is giving them. There are hungry souls longing for something better. Yet the years are carrying you swiftly toward another world.

Have you seen how the birds in autumn gather in the groves and make a great chorus until they get all of their kind together and then they fly away to the land of perpetual summer?

Why would not this centennial day be a good time for father to take mother, and for the two to take all the children and together make a new start for the heavenly home?

"There is no religion of any dynamic force anywhere except religion dissatisfied with itself—religion that won't let a man rest"

"It took courage to live as Christ lived and to die as Christ died, and no one worthy the name of Christ can live as Christ lived without courage from on high."

AMERICAN SABBATH TRACT SOCIETY THE ANNUAL STATEMENT OF THE BOARD OF DIRECTORS, 1920

REVIEW OF THE YEAR

The Board of Directors of the American Sabbath Tract Society herewith presents its Annual Statement for 1920 to the Seventh Day Baptist General Conference with grateful and reverent acknowledgment to our heavenly Father for his love and care, under whose guidance the board earnestly endeavors to conduct and promote the work of the society.

The official circle of the board has been broken during the year by the death of one member, our beloved vice-president, Joseph A. Hubbard, who had served continuously on the board for over thirty-six years. He died December 14, 1919. A brief life sketch and picture are given in the SABBATH RECORDER of January 5, 1920, pages 1 and 2. At the January meeting of the board a tribute was presented, considered, adopted, and ordered embodied in the minutes, which can be found in the SABBATH RECORDER of January 19, 1920, on pages 74-76.

The board made a statement one year ago, little thinking that it could be repeated with striking fitness this year. It was as follows: "The work of the board has felt in no small degree the effects of the world upheavels caused by the mighty war, the sudden halting of the conflict, and the uncertain conditions that prevailed during the days while peace was being formulated. The attention of people in heart and mind has been firmly fixed on these things, and it has been difficult to divert their attention to the interests of the work for which the Tract Society was established. Then, too, in a business way, the scarcity and the high cost of materials and labor have been a constant handicap to the work of the publishing house." This statement can be emphasized and stressed again this year without fear of exaggeration.

Thanks, however, to the influence and help of the New Forward Movement among Seventh Day Baptists, the board has been able not only to continue its work unabated, but also to enlarge it without incurring a financial deficit, and the present outlook warrants plans for even greater growth in the coming year, along such lines as are suggested in this statement under the topic, Policy and Plans for the Future.

The field work of the board has been continued along lines similar to those of recent years. Rev. W. D. Burdick in September and October visited the churches of the Southeastern Association, attending the annual meeting of the association at Salem, W. Va., and visiting Salem College twice. During the winter he spent three weeks in special study and in preparing manuscripts for tracts, exchanging pulpits at the time with the pastors of the Plainfield and New York City churches. In February and March he made a trip to Nortonville, Kan., and Stone Fort, Ill. His reports of this work, as published in the SABBATH RECORDER of November 10, 1919, page 589, and April 19, 1920, page 486, show among other interesting items that he made two hundred seventy-three calls, gave forty-six sermons and addresses, with an expense account of \$127.32, which included the board's half of his expenses to the Conference at Battle Creek, Mich.

As field worker, Rev. George B. Shaw during the summer of 1919 took part as the evangelist in campaigns with a tent at New Auburn and Exeland, Wis., co-operating with workers of the Seventh Day Baptist Missionary Society and the Missionary Committee of the Seventh Day Baptist Northwestern Association. In November he visited the Western Association, especially at Little Genesee, Richburg, Hebron, Independence, and Alfred University. In February and March he worked with the churches in Rhode Island and at Waterford, Conn. Reports to the board of this work are published in the SABBATH RECORDER of August 18, 1919, page 207, December 29, 1919, page 815, and April 19, 1920, page 485. They show one hundred eighty-two calls, ninety-one sermons and addresses, and an expense account, including the Conference at Battle Creek, of \$87.74. Thus these two pastors, in the three months each they are employed, have in an official way as representatives of the Tract Society, visited thirty different churches of the denomination, preaching in nearly all of them from once to eighteen times. They have visited two colleges and addressed the students in chapel speeches; they have visited several public schools and made four hundred fifty-five calls, given one hundred thirty-seven sermons and addresses; both attended the General Conference, one the Southeast-

ern Association in 1919; both the Eastern Association in 1920; they have prepared manuscripts for tracts; furnished material for the SABBATH RECORDER, attended nearly all the monthly meetings of the board, served upon committees of the board, at an expense of \$750 for salaries and \$215.56 for traveling, a total of \$965.56, an average for just the sermons and addresses alone of only \$7.04.

A temporary enlargement of the field work in sections of the country where there are few churches and lone Sabbath-keepers was undertaken in the late winter and early spring. Rev. E. H. Socwell did such work in Iowa, South Dakota, North Dakota, Wisconsin and Minnesota. In work of this sort there is little opportunity for formal preaching services. He spent nine weeks and four days on the field, preaching eleven sermons, making one hundred thirty-two calls, with two thousand four hundred twenty-one miles traveled, at an expense of \$191.42 for salary and \$100.59 for traveling. He reported his work in several articles in the SABBATH RECORDER, April 5, page 421, April 19, page 489, and May 10, page 591, all 1920. For similar work Rev. John T. Davis made a trip through the States east of the Mississippi River and south of the Ohio River. Accounts of his efforts are found in the SABBATH RECORDER, May 24, page 645, May 31, page 679, June 14, page 741, June 21, page 787, and June 28, page 824, all in 1920. Thirteen weeks were devoted to this work at a cost for salary of \$260, and \$176.35 for traveling expenses. He reports eighty calls, thirty sermons and addresses, and four thousand eight hundred seventy-three miles traveled.

By this effort lone Sabbath-keepers have been visited and encouraged, and made to feel that they are not forgotten and that they have a part in the work of the denomination which they are helping so loyally to support financially as well as in other ways. A few small isolated churches have been visited; Sabbath literature has been distributed in new fields, and seed has been sown in many places.

Almost every church in the denomination, in the Sabbath school and in other departments, recognized and observed Sabbath Rally Day, the third Sabbath in May. The Tract Board this year enlisted the co-operation of the Woman's Board, the Sabbath School Board, and the Young People's

Board in the preparation of the program, and in promoting the observance of the anniversary. There were special programs for the Junior and Intermediate societies of Christian Endeavor prepared by the denominational superintendents of these societies. As usual, the work of compiling all these various programs, publishing them in the SABBATH RECORDER, printing them in pamphlet form, distributing them throughout the churches and financing the undertaking, was assumed and borne by the Tract Board; and it is felt that the money thus expended is one of the best investments that is made of the funds intrusted to its care. The cost aside from postage was \$38.14.

The SABBATH RECORDER continues, as in years gone by, to be the most important item in the work of the Tract Society. Beginning January 1, 1920, the subscription price was advanced to \$2.50. This seemed to meet with a very general approval on the part of the people, and practically no subscriptions have been cancelled because of the added cost. This magazine is the mouth-piece of the denomination, and aims to be a wise director of denominational thought and the medium of distributing denominational information. Without it a lack of knowledge would soon mean a lack of interest, and a disintegration of denominational forces. The board feels that while each paid subscription represents an average of about five people, yet the regular readers week by week are far fewer than they ought to be. Data concerning the cost of publication and the present condition of the subscription list is given in the report of the manager of the publishing house. The Board through its RECORDER Drive Committee is leaving nothing undone to increase the number of copies distributed and the number of regular readers, and the editor gives his best and able efforts to make the paper a teaching, informing, uplifting, directing, spiritualizing factor in the life of the denomination.

In the field of special distribution of Sabbath literature the board has undertaken an enlargement, and has spent several months in making preparation which consisted in the securing of names and addresses and the printing of tracts and letters. The plan was to secure ten thousand names representing as many different homes that are not Sabbath-keeping homes; then to send at intervals of about two weeks

four letters containing tracts of Sabbath literature. It has been difficult to secure ten thousand names. They might have been taken from telephone directories, but it was thought better to get selected lists and one hundred people were asked to provide one hundred names each. These lists have been slow coming in, and it has required a lot of work to transcribe them on cards, and arrange in alphabetical order that all duplicates may be eliminated. This work is progressing towards completion, and the work of distribution has commenced. The first installment contains a letter and the two tracts, "Bible Readings on the Sabbath and Sunday," and "Why We are Seventh Day Baptists." The second installment contains a letter and the two tracts, "Pro and Con of the Sabbath Question," and "Religious Beliefs of Seventh Day Baptists." The third installment contains a letter and the little booklet, "The Sabbath and Seventh Day Baptists," and the "Sabbath Post Card," the fourth installment contains a letter and a leaflet called "A Few Facts Concerning Seventh Day Baptists." These are all going out under letter postage, except the third, which is too heavy for a two-cent first class package, and goes out as a one-cent third class package.

The board has continued its work of supplying churches with racks for literature. Nearly all the churches now have these racks in the vestibules, thus providing for convenient distribution, constant supplies of Sabbath and other gospel literature. Aside from the special effort to distribute literature, the actual mailing of which did not begin till after the close of the fiscal year, the board has sent out upwards of ten thousand tracts during the year. This is a somewhat less amount than usual owing to the discontinuance of the Canadian branch office on the death of Rev. George Seeley.

The board has continued its support jointly with the Seventh Day Baptist Missionary Society for the Italian Mission at New Era, N. J., and in New York City, through the services of Rev. Antonio Savarese, and for the Hungarian Mission in Chicago and vicinity, through the services of Rev. J. J. Kovats. The results of the labors of these two men can not be tabulated and put in the form of statistics, and so far as permanent growth for the Seventh Day Baptist churches is concerned it is very likely a negligible quantity. The sup-

port is continued on the grounds that there are two Seventh Day Baptist men concerning whose integrity and ability there is no question, who as Sabbath-keepers can and are doing moral and religious work among their countrymen in America; and while there appears little prospect of making of these people any dependable Sabbath-keepers, yet this work gives Seventh Day Baptists the opportunity of adding a little to the much needed effort to Americanize and Christianize the foreign element in our midst.

The board has kept in official touch with the surviving interests of Seventh Day Baptists in England, by making a small appropriation towards the financial support of the pastor of the Mill Yard Church in London. This is the oldest Seventh Day Baptist church in existence, dating its organization in 1617, over three centuries ago, three years before the Pilgrim fathers landed from the Mayflower in America at Plymouth Rock.

The board continues its annual appropriation of \$100 to enable the Seventh Day Baptist Pacific Coast Association to send a representative on a trip of visitation to lone Sabbath-keepers. For several years this representative has been Rev. George W. Hills. The contributions which he receives on this trip he sends directly to the treasurer of the Tract Society and frequently they amount to a sum almost equal to the expenses.

The plan of the board to establish a denominational library in every church or parsonage has not made the progress during the year which it merits. The board itself has not found time to develop and push the matter, and the people seem slow about taking steps themselves to accept the proposition, which is yet open to any church which desires to have such a library.

The work of historical research as planned by the board under the direction of Corliss Fitz Randolph has been continued. Illness and stress of extra work in his profession have in a measure retarded the desired progress of this work.

In addition to the SABBATH RECORDER the board publishes for the denomination three other periodicals, the editorial work of which is in charge of the Sabbath School Board. These are the *Sabbath Visitor*, the *Helping Hand* and the *Junior Quarterly*. The work of printing, mailing, and caring for the bus-

ness of the subscriptions, is done by the publishing house, while the Tract Society finances the work, paying the deficits from the general fund. The subscription prices of these publications have been advanced, but the increased cost of production has more than equalled this advance, and the annual deficits are larger than usual. For details in regard to all these publications see the report of the business manager of the publishing house.

In addition to the work done in its own publishing house, the Tract Society is giving financial assistance towards the publication of the *Boodschapper*, and the *Gospel Herald*. The former is a monthly magazine of thirty-two pages, printed at Haarlem, Holland, in Dutch, under the general editorship of Rev. G. Velthuysen, and is an exponent of the Sabbath of Christ, in the gentle, firm, positive spirit of the Master. It represents Seventh Day Baptist interests especially in Holland and Java. The *Gospel Herald* is a bi-monthly magazine of sixteen pages, published at Georgetown, British Guiana, by our missionary, Rev. T. L. M. Spencer. During the year the Tract Society sent \$606 to the *Boodschapper*, and \$120 to the *Gospel Herald*.

The board continued the policy of sending representatives to visit our denominational schools for the purpose of keeping in sympathetic touch with these institutions and their work and of maintaining friendly and helpful relations with the trustees, the faculties, and the students. During the year Rev. W. D. Burdick made a visit to Salem College, Rev. George B. Shaw to Alfred College and the Seminary, and the secretary to Salem College, Fouke School and Milton College. In every instance these representatives were most cordially received, and were given the opportunity of addressing the student-body in a chapel speech, and of visiting classes, student prayer meetings, and in general of becoming better acquainted, it is hoped to the mutual advantage of the schools and the boards. The secretary planned to visit Alfred College and the Seminary but was prevented by the sudden death of his father.

During the winter an attempt was made to secure the names and addresses of all the young people in Seventh Day Baptist families between the ages of fourteen and twenty-four, classified in three divisions,

(a) high school pupils, (b) those in schools above high schools, and (c) those not in school. A special letter was prepared for each class and sent to each person, with the leaflets, "Why We Are Seventh Day Baptists" and "A Catechism of the New Forward Movement." In all nine hundred and ninety names were secured. In the high school class there were three hundred seventy-two, in the other schools, two hundred twenty-five, not in school, three hundred ninety-one. Only three letters were returned unclaimed. The list is doubtless incomplete. It was secured by writing to fifty people at various places asking for lists of names. Forty-two responded, a few, however, at so late a date that the names were not included in the lists as arranged.

Beginning April 1, 1920, the board leased an office room in the Babcock building at Plainfield, N. J., and equipped it for the use of the editor of the SABBATH RECORDER and the corresponding secretary, and as a place for committee meetings of the board, at a cost of \$25 a month for rent, not including light and telephone.

In reference to the denominational building, funds have been coming in, as special gifts or through the New Forward Movement, until the sum on hand for this purpose July 1, 1920, amounts to \$18,613. In February, 1920, a condition arose in reference to the lease on the property occupied by the publishing house, by which a notice to vacate at any time was imminent. The board, through the Committee on Denominational Building, desiring to ascertain the views of the people in reference to the location of the building, asked for, and secured, a referendum vote. The results of this vote were published in detail in the SABBATH RECORDER of April 19, 1920, pages 486-488. The total vote out of a membership of eight thousand one hundred one, was three thousand three hundred seventy-four, of which Plainfield received one thousand nine hundred forty-six, Battle Creek one thousand four hundred seventy-seven, Milton twenty-nine, scattering twelve, discretion of the board ten. In April the ownership of the Babcock building, in a part of which the publishing house is located, unexpectedly changed hands, and the situation has ceased to be so acute, and owing to the abnormal condition in reference to building

materials and labor, the board has taken no further action as yet.

The board has received and forwarded during the year to Miss Marie Jansz, of Pangoengsen, Tajoe, Java, special contributions, including cost and transportation of the reed organ, to the amount of \$563.70.

The board presents for approval the following suggested budget for the ensuing fiscal year:

SUGGESTED BUDGET	
Sabbath Reform Work:	
Holland, "De Boodschapper," Rev. Rev. G. Velthuysen	\$ 800 00
British Isles, Mill Yard Church	150 00
British Guiana, Rev. T. L. M. Spencer	150 00
Pacific Coast Association, traveling expenses	100 00
Committee on Revision of Literature, books, supplies, and other expenses	150 00
Home Field—Sabbath evangelists:	
Salaries	\$750 00
Traveling expenses	450 00
	1,200 00
Enlargement of Sabbath reform work	500 00
	\$ 3,050 00
Appropriations for Publications (in excess of income):	
"Sabbath Recorder"	\$4,500 00
"Sabbath Visitor"	600 00
"Helping Hand"	350 00
"Junior Quarterly"	250 00
Tracts and general printing	2,000 00
	7,700 00
Missionary work, joint with Missionary Society:	
Italian Mission, New Era, N. J., and New York City, Rev. A. Savarese	\$ 350 00
Hungarian Mission, Chicago, Ill., Rev. J. J. Kovats	240 00
	590 00
Miscellaneous:	
Traveling expenses of representatives to Conference and associations	\$ 250 00
President, traveling expenses, stenographer, postage, etc.	150 00
Legal expenses, treasurer's expenses, stenographer, postage	200 00
Secretary's expenses:	
Salary	\$1,000 00
Expenses, postage, etc.	250 00
	1,250 00
Office rent, storage, etc.	450 00

Clerical assistance	400 00
Calista A. Sears, income from estate of Electra A. Potter	275 00
Denominational Files Committee	100 00
Incidentals	100 00
	3,175 00
	<u>\$14,515 00</u>

SOURCES OF INCOME ESTIMATED	
Income from Invested Funds:	
Funds held by the Tract Society	\$2,300 00
Funds held by the Memorial Board	3,900 00
	\$ 6,200 00
Offerings at Conference, associations, etc.	100 00
Contributions through Forward Movement	7,915 00
Balance on hand (estimated)	300 00
	<u>\$14,515 00</u>

REPORT OF THE PUBLISHING HOUSE
To the Board of Directors of the American Sabbath Tract Society:

Herewith is presented the annual report of the publishing house for the fiscal year ending June 30, 1920. It contains a detailed statement of the various publications of the society, all of which show an increased cost over the last report. This could hardly be expected to be otherwise, as the past year has witnessed a continued advance in the costs of paper stock, labor, rent, insurance, light and power—in fact all elements which enter into the production of printing, or any other manufacturing business.

The subscription price of the SABBATH RECORDER was raised on January 1, 1920, to \$2.50 per year. This increased price has not affected the income materially yet; in fact there has been received on subscriptions \$233 less this year than last, while the cost of publication has increased about \$500. The costs will be materially more another year, as our paper stock is practically exhausted, and the price today for paper stock is about fifty per cent more than when we bought the last supply in January. Unless we can devise ways of increasing the income we must figure on a decidedly larger deficit another year. The SABBATH RECORDER is no exception to the rule, as all publications, especially religious—unless blessed with a large advertising patronage—are suffering a

like affliction. The total subscriptions are seventy-one less than one year ago. The committee appointed last spring to conduct a drive for subscriptions, conducted another drive this spring, but received slight support and very little increase.

What is true of the SABBATH RECORDER is equally true of the *Sabbath Visitor*. The excess cost of this publication over income is \$208 greater than last year. The total number of subscriptions to the *Visitor* is one thousand six against nine hundred two a year ago—an increase of one hundred four.

The number of *Helping Hands* used in the Sabbath Schools has increased two hundred twenty-seven this year, making the total three thousand two hundred thirty-two. It has cost \$1,167 to produce the four quarters of the past year, while the receipts were \$920—the excess cost being \$246. There is due on subscriptions \$252, which, if paid, would eliminate the deficit.

The Junior Quarterly.—The subscriptions to this lesson help have fallen off one hundred fifty-seven since the last report, the list now numbering six hundred sixty-seven with a deficit of \$233 this year, against \$135 last. There is due on subscriptions \$63.

Since the last report there has been issued one bound book, "Reconstruction Messages From a Seventh Day Baptist Pulpit," by Rev. A. J. C. Bond, of Salem, W. Va. Requests for it have been received from a number of libraries, especially those making collections of books dealing with the war. Notable among these libraries are War Library in the Public Library of Paris, and the Pennsylvania Historical Society.

The publishing house has also printed and mailed all the Forward Movement literature for the various committees of the General Conference. Also, there has been much more printing and mailing of tracts the past year than for a number of years. The joint secretary's office has assumed the mailing and distribution of most of these tracts. There have just been completed a series of tracts in quantities of ten thousand each and forty thousand letters for a distribution campaign conducted through that office. We have printed for Robert St. Clair, of Detroit, Mich., an edition of two thousand tracts, "At Even When the Sun Did Set," which was first printed in the SABBATH RECORDER.

During the past year the plant has undergone some improvements. Type that had outlived its usefulness was discarded and replaced with new, new RECORDER chases and an up-to-date imposing stone and a perforator have been added. We are also putting in a new job press as soon as we can get it and find room in the plant to place it.

The commercial sales the past year were \$28,526, while strictly denominational work of all kinds, including work done for any of the churches, association programs, reports, etc., but exclusive of the Tract Society publications, was \$2,028. Tract Society publications amounted to \$11,176. Cost of conducting the business still increases steadily. Rent was advanced seventy per cent on April 1, insurance has been raised fifty per cent, while paper stock continues to go up nearly every week, besides becoming more difficult to obtain at any price. We are cramped for room so we have not the storage space for large quantities of stock when it is available. It is impossible to install any new machinery to advantage in our present quarters. It seems out of the question to think of more business under existing conditions. Twice the past winter we have had to place stock in storage outside because we did not have the room to get it into the plant. This necessitates extra cartage, storage charges, extra insurance, etc.

Respectfully submitted,

LUCIUS P. BURCH,
Business Manager.

THE PLANS AND POLICIES OF THE BOARD

The American Sabbath Tract Society is essentially the *Sabbath* agency of the denomination, but to limit its activities to that of a proselyting organization would be to destroy its usefulness for "the interests of vital Godliness and sound morality," and it therefore must not be circumscribed by a narrow policy of exclusiveness and bigotry. Believing, as we do, in the Fourth Commandment, we must necessarily recognize the other nine, and also that new and greater command to love our neighbor as ourselves.

With this thought in mind, that we are *first* Christians, and *then* Seventh Day Baptist Christians, it is our policy and purpose to go forward with the work committed to our care, as far as our means will permit, to carry the gospel of Jesus Christ and his Sabbath to a needy world.

We feel that the Christian world today stands in great need of the Sabbath institution with its hallowing, uplifting, spiritualizing influences. The conditions which necessarily prevailed during the years of the great war inevitably tended to a disregard of Sabbath observance; and that disregard seems in a large measure to continue in times of peace. And the Church of Christ today is face to face with the staggering challenge of a Sabbathless age. That same challenge confronts us, and is both our responsibility and our opportunity. It is ours to witness to the Sabbath as being an important part of the gospel of grace. It is for us to recognize the Sabbath as a means of spiritual growth so much needed in our own lives, our own homes, our own churches and communities. It is for us to proclaim the Sabbath as a blessing to multitudes who have never yet experienced its benefits. It is for us to suggest to the religious leaders, the Christian statesmanship, of these times, that the day which Christ loved and observed, whose uses he explained and glorified, is the sole means of preserving on a religious basis the Sabbath institution of the Christian church.

To this end we believe that a continuance of field work is of prime importance, wherein our workers, by conducting evangelistic campaigns, by organizing Sabbath institutes, by distributing Sabbath literature, by preaching sermons on the subject of the Sabbath and Sabbath observance, by holding conferences of local leaders, by encouraging pastors and churches, by helping pastorless churches, by visiting lone Sabbath keepers, by personal and public discussion of the Sabbath question, by promoting Bible study, by co-operating in carrying on vacation religious day schools, and in other ways are trying to perform the tasks which are thus set the board to accomplish.

It is the purpose of the board to continue in an enlarged way by mail, the distribution of literature, (1) to churches for local use and distribution, (2) to those who ask for it for information or for distribution, and (3) to a selected list of names and addresses representing homes of those who are not Sabbath-keepers.

The board maintains a publishing house primarily to meet the denominational desire to own, manage and operate its own plant, and thus manufacture its own literature.

The chief purpose of the plant is publishing of the SABBATH RECORDER, Sabbath-school helps, tracts and books, minutes, reports, and other documents for the denomination. The past few years have been times of heretofore unknown trials in procuring adequate help and material, and in maintaining an adequate service; but this condition has prevailed in every other plant of appreciable size, and periodicals throughout the country have been days and weeks behind their appointed publishing date. The rush of commercial work has augmented this difficulty, and while we can not afford to lose the profit secured through such work, which materially reduces the costs of our own publications, nevertheless, we feel that we have reached better days, and that we shall from now on be able to print our own publications on time and yet not lose any part of our commercial work.

Concerning the proposed denominational headquarters building, it is the purpose of the board to secure a site in Plainfield, N. J., and erect a building suited for commercial purposes of the publishing house, including offices and store rooms, as soon as the funds contributed warrant the beginning, and as soon as the situation in building materials and labor makes it advisable, or the necessity of vacating the present quarters makes a change imperative.

The board is in sympathy with the New Forward Movement Among Seventh Day Baptists, and desires to work in complete unity and harmony with the Commission of the Executive Committee of the General Conference in promoting and conducting the interests of the denomination.

It is the purpose of the board to continue its work along the present lines of endeavor as follows:

Suggesting the observance of an annual Sabbath Rally Day, the week of the third Sabbath in May.

The establishment of libraries of denominational files in every church building or parsonage.

Providing every church with a rack for the display and self distribution of literature in the vestibule.

Sending representatives to visit the denominational schools.

Publishing books and tracts by Seventh Day Baptist authors.

Binding files of denominational publications.

Sending letters to Seventh Day Baptist young people.

Supporting historical research concerning the Sabbath.

Revising and printing Sabbath literature.

Giving financial support to *De Boodschapper* and the *Gospel Herald*.

Work among the Italians and Hungarians in America.

Giving aid to the Mill Yard, London, Seventh Day Baptist Church.

Sending representatives to the General Conference, the associations, and other denominational gatherings.

Sending representatives to religious conferences and conventions.

This in brief is an outline of the program with which the board calls upon the people of the denomination to meet the challenge of a Sabbathless age, and to do their part in carrying on the work of God on earth. It is a task worthy of the best and highest endeavor. We shall need to have greater faith in God, greater faith in each other, and greater faith in the greatness of our cause. We shall need to be patient. But we do not need to be anxious or worry, or be in a hurry, for those who are in the right can afford to wait, working while they wait.

The foregoing Annual Statement was approved by the Board of Directors at Plainfield, N. J., July 11, 1920.

EDWIN SHAW,
Corresponding Secretary.

Countersigned:

ARTHUR L. TITSWORTH,
Recording Secretary.

EX-GOVERNOR HANLEY

Whoever writes the final story of the great temperance reform movement which wrote the Eighteenth Amendment into the Constitution of the United States, must give a large place to the voice and counsel of the Hon. James Franklin Hanley, who was killed in a motor-car accident last Sunday morning at the age of fifty-seven.

Governor Hanley was born on a farm in Champaign, Ill., where his mother taught him to read, with the Bible as a primer. In fact he did not go to school until he was seventeen years of age, and then for but a few years. His active mind made the most of his meager opportunities, and he was

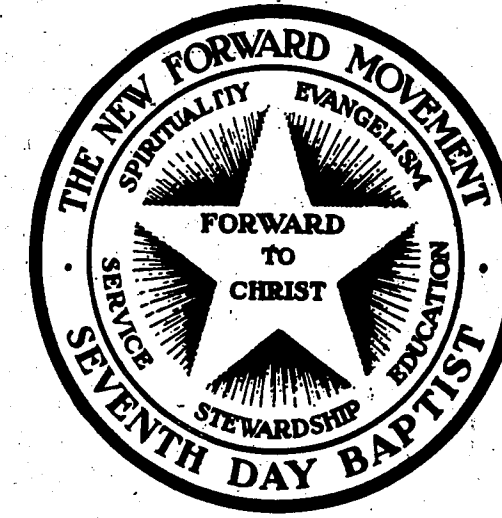
soon teaching a country school and studying law. At twenty-six he was admitted to the Indiana bar, and having large gifts as a political speaker he was elected to the Indiana Senate in 1889. In 1894, the Ninth District sent him to Congress, and in 1904 the Republicans elected him governor on a "county option" platform by eighty-five thousand majority over Thomas R. Marshall, now vice-president.

Governor Hanley was early taught to hate the saloon and all the influences that centered there, and he was not afraid to take the issue into politics. In 1916, he left the Republican party and accepted the Prohibition nomination for President. The ticket polled two hundred twenty-one thousand three hundred twenty-nine votes. In the present campaign his paper, *The National Enquirer*, of Indianapolis, was supporting Harding in the belief that the election of his opponent would spell disaster to prohibition. He was the leader of "The Flying Squadron" of speakers who in former years helped to create prohibition sentiment in many States, and he was mobilizing this organization for the campaign this year to elect congressmen who will hold the "dry" ground that he helped to win.

Governor Hanley was an ardent Methodist, active in church and in denominational affairs. He was a delegate to the General Conference in 1908, 1912 and 1916, being chairman of the standing Committee on Temperance and Prohibition on the first two occasions and vice-chairman in 1916. In 1910 he was associated with Dr. Naphtali Luccock as fraternal delegate to the General Conference of the Methodist Episcopal Church, South.

Governor Hanley was an American of a well-defined type in our public life. He was emotionally religious, and carried the same intense ardor into his battles for reform. He had good reason for his confidence in his own judgment, and was not easily swerved by argument or opposition. He was an effective lecturer on moral and patriotic themes, and on the platform and on the stump he won others to the convictions which guided his own course of life. He was a man of the plain people, understood them, sympathized with them, believed in them, and they trusted him. It is the pride of the American churches that they produce such leaders.—*Christian Advocate*.

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

NOTES FROM THE DIRECTOR GENERAL

FOUKE SUBSCRIBES ITS QUOTA AND MAKES ITS PLEDGES CORRESPOND WITH THE CONFERENCE YEAR.

Worthy little Fouke, in the land of cotton, peaches, goobers and sweet potatoes, takes its place on the Roll of Honor by more than meeting its apportionment. This achievement has been no easy task for this people. The result is a splendid example of what consistent hard work will eventually accomplish. With a total membership of seventy-two, it had to overcome the handicap of thirty-two non-residents, an unusually large proportion.

Two elements enter into the success of the movement in this church. The pastor was in love with the denominational undertaking, and made use of all literature that was published. Remote from all other churches it had to do its own work within itself. Week by week since early in March, the people had been informed as to the exact status of the work, just the amount that had been subscribed, and the unfinished portion. In every instance the feeling was ever present with the church that Fouke would, of course, do its part, and take its place with the other churches that have also labored and reached their quotas. In the second place many of the members tithe, which practice invariably helps in raising any considerable sum. It further assures a sustained contribution each subsequent year. The results of tithing are often surprisingly large.

Pastor Burdick, with Mr. Newton Pierce, composed the committee to canvass the resident members, the non-residents being looked after entirely by the pastor. The response from the latter element was very good. He states that the last two hundred dollars of the subscription were secured with considerable hard work. The people, however, were determined that this church which means so much to the people of this section, both educationally and religiously, should meet the quota assigned it, and do its full part in support of the denominational movement.

In concluding his brief statement, Pastor Burdick utters a sentiment that should commend itself to every church and canvassing committee. It reads as follows: "We shall try to get to work earlier the coming year and have the full amount raised on time."

Isn't this a fine sentiment in thus expressing its loyalty to the denomination, and its determination to do its full part, and do it early?

The second year of the New Forward Movement is already upon us. To reach the mark which is necessary to meet in our enlarged program for the coming year, calls for a continued steady support from every member of the churches named on the Roll of Honor, and the addition of many more churches to the list already published.

WALTON H. INGHAM,
Director General.

THE SACRIFICE OF LOVE

When the Second Massachusetts Volunteers marched into the Southland in the days of the Civil War, Johnny Ring, sixteen years old, went as orderly to Captain Conwell, a young lawyer. The boy was passionately devoted to his captain who laughed at his religion, particularly the boy's fidelity in reading the Bible. "Why do you do it?" asked the captain who was an agnostic, and added, "It is full of lies."

"Because my mother made me promise I would," replied Johnny. Daily he knelt in prayer in the tent, which annoyed Conwell.

One day the Union soldiers were driven across the river. Johnny remembered that the captain's sword which was presented to him by citizens of Springfield, Mass., had been left in the captain's tent. He recrossed the river, got the sword, clasped it to his bosom, started back toward the Union troops under fire from both armies. He made his way across a burning bridge and fell into the arms of his friends, gasping out the words, "Give the captain his sword." He was mortally wounded and died a few hours later.

When Captain Conwell heard of Johnny Ring's sacrifice, he was greatly disturbed. He prayed that night, "O Lord, why did you spare me, the agnostic, and take the life of that splendid Christian boy?"

A month or so later Conwell was left for dead on a battlefield. As he lay there through the long night, facing death, he offered another prayer: "O Lord, if you spare me, I will give my life to the service of Jesus Christ. I will live two men's lives, God helping me, one for Johnny Ring and one for Conwell." The prayer was heard.

He was found and carried to a field hospital the next morning.

That is why Rev. Dr. Russell H. Conwell, pastor of the Baptist Temple, Philadelphia, has been endeavoring for more than half a century to crowd sixteen hours of work into each day—eight hours for Johnny Ring and eight hours for Conwell. That is why he has been lecturer (one lecture, "Acres of Diamonds," has been delivered over five thousand times), as well as preacher and has given over six million dollars earned by his lectures to educate young men. That part of his labor was Johnny Ring's contribution. Dr. Conwell's tremendous energy has resulted in a great accomplishment of founding a great church, a university and a hospital.

Johnny Ring, the boy who was not ashamed to pray and read the Bible, despite the taunts of the man he loved, did not live in vain.

Would that all of the Lord's hosts were as true to their Captain, willing to lay down their lives for him, and those for whom Christ died.

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CONFERENCE MEALS

It has been found necessary to change the plans somewhat for serving the Conference meals. Instead of having regular meals and cafeteria served for both dinners and suppers, nothing but regular meals will be served at noon and nothing but the cafeteria plan at night. Dinners will be fifty cents each, with no season tickets, and as reasonable a charge as possible at the cafeteria.

F. A. CRUMB,
Chairman Commissary Committee.
Alfred, N. Y.,
August 12, 1920.

SOUTHWESTERN ASSOCIATION

Again we call your attention to, and invite you to attend the meetings of the Southwestern Association at Gentry, September 9-12. Any one planning to come please notify the chairman of the Entertainment Committee, Mrs. R. J. Severance, Gentry, Ark.

"Do thoroughly whatever work God gives you to do, but cultivate all your talents besides."

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Dr. Rosa W. Palmborg who has been spending a few weeks with friends at the "Waite Farm," near Bradford, R. I., gave a missionary address on Sabbath morning in the church at Plainfield, N. J., and in the evening, at an informal reception held for her and her adopted daughter, Miss E-ling Waung by the Woman's Society for Christian Work, told many interesting things about our mission work in China.

The Ladies' Aid Society of the Piscataway Church at New Market, N. J., held a picnic-sociable on Sunday afternoon, August 15, at the home of Mr. and Mrs. Walter Dunn, on the farm about three and a half miles out in the country. The people gathered at the church with their bundles and baskets, and were taken by five automobiles, each car making two or three trips.

The weather was warm and storms threatened, but no rain came to disturb the people, who gathered under the trees in the spacious yard by the side of the farmhouse, a building yet in good repair, though said to have been erected over two hundred and fifty years ago.

The children, a godly number of them too, had a delightful time romping on the grass and playing about the farmyard. A group of the men, visited for a while in the barn, but soon sought the larger company near the house, for Dr. Palmborg was present and would soon be speaking of our mission work at Lieu-oo, and near the house also were the sandwiches, the baked beans, the potato salad, the pickles, the coffee and cake, such as our people know so well how to make.

In Dr. Palmborg's interesting talk she brought out the fact that our mission with its hospital, or perhaps we might say, our hospital with its mission, is the only Christian institution for the welfare of the bodies, minds, and hearts of the people in Lieu-oo, and for all the surrounding coun-

try for ten miles and more in every direction. And in the consideration of the menu, which followed her talk, there was also an undivided and lively interest, manifesting itself in harmony and oneness of purpose.

Dr. Palmborg and Miss E-ling were the first to leave, to take a train to New York City where they visited the doctor's sister before they go on to attend the centennial anniversary celebration of the Verona Church.

The Dunn homestead where the picnic-sociable was held is now the home also of Deacon George S. Larkin, the aged, but hale and hearty father of Mrs. J. W. Crofoot. He lives with his daughter, Mrs. Walter Dunn. Mr. Dunn's father is also a member of the household, and likewise one of the married daughters and her husband, Charles Witter, and their little son, Franklin. So there are four generations represented in the home.

The value of such gatherings can hardly be over-estimated in their influence for the growth and development of our churches. The social element, the feeling of kinship and friendship, the denominational *morale*, or *esprit de corps*, the loyalty to each other, to the church and to God, these things, that just naturally result from such gatherings, are invaluable, their price is above rubies. About seventy-five people enjoyed the occasion, and there were no others.

A SABBATH MORNING AT GAMBONG WALOH

SARAH VELTHUYSEN GRULLEMANS

The refreshing wind from the surrounding mountains brings us the tunes of the "gong," the signal that invites all of us to join the "koempoelan" (Javanese meeting).

We live for a fortnight in the small rattan house in the valley. When we look upward, we see Gambong Waloh at the top of the mountain, surrounded by other hills and mountains as by a guard of peaceful watchers with Javanese names, difficult to pronounce. They are clad with an abundance of fresh grass and groups of palms and aren-trees. Not far from us there is the spring, which unceasingly supplies us with clean and fresh water from the mountains. It is only a small stream that runs over big stones. Where the water has deepened its bed, there is the place where our Sisters Alt and Keil

and all the Javanese members of the church have been baptized.

We follow the small path which leads up the hill, joined by our Javanese houseboy, who for the first time will attend a gospel preaching. The meeting is held in the house of Sister Keil, who has care of the female feeble-minded. In the midst of the room there is a little table and a chair. This is the place of Sister Alt, who leads the meeting. In half a circle behind her are seated Sister Keil with her women and in front of Sister Alt the natives are squatted on the floor. Among them we recognize Joenos and his wife. She still looks pale and weak. Their little baby, which is only one month old, is sleeping in her "slendang" (a kind of shawl for bearing little children). And now they have come to give grace to the Lord for this treasure and to pray God to give his blessings upon his little head. Then we see an old blind Javanese woman, who just dug the grave of her only son, twelve years old, the last of her family. Then Iska from whom God took away in the course of half a year his wife, his child, his father and his sister. Then Dawoed, Metajoe, Soeleiman and many others. Most of them have followed the school with Sister Alt, and are able to read Latin as well as Javanese characters. Some of them use a book for the psalms and hymns, but the greater part know the songs by heart. Aside the little table there is a small organ, which is played by Sister Alt herself. When Sister Slagter with her male patients has entered into the room and they are all seated upon the wooden chairs behind the Javanese, Sister Alt opens the meeting by playing a hymn on the organ and all the people sing together:

We greet you, blessed Seventh day,
God's holy day of rest.

Above all we hear the beautiful voice of Sister Alt, which indicates the melody. Hardly ever I met a woman, to whom God has tendered so many gifts and abilities. Whenever she prays, whenever she talks or preaches, always we are touched by her dear sweet voice, melodious and clear. Never I have seen people listening to a sermon so full of attention as this group of natives. How we did regret that we were not able to understand her when she was preaching, as we are not familiar with their difficult language. First they say in com-

mon the Ten Commandments, which they know by heart. Then Sister Alt reads a part of the Holy Scripture and sets to preach, very simply as if she were speaking to children, for this nation is a race of big children.

Her sermon is about the birth of Christ and why his entrance into the world was necessary. His mission was for the poor and the rich, as well for the white as for the colored people. All people are equal before God. God simply proves the hearts of men and does not mind nation or color. Nobody can enter into heaven by his own works, nor by prayers, nor acts of charity. Neither can Mohammed, who was a human being himself, help us. The only Mediator between God and men is God's only begotten Son. The blood of Jesus Christ purifieth from all sins. Even the heathen long for a higher life. They worship stones and animals. There is not anybody among us who does not know that when the lifeless body sinks into the grave, the soul continues its existence, but Christ teaches us there are only two ways, one to heaven and one to hell. All Javanese believe in eternal life. That is, when a man dies, his soul continues to exist in the body of some animal. They also believe that there are many heavens. When one becomes a Christian, they will be admitted into the heaven of "white people" and there they fear they will still be bound to serve them. We should bear this in mind always, that the hour of death may not find us unprepared for eternity. Let us pray, that when Christ comes, he may find us well prepared.

Then, altogether, we sing another hymn and the old blind woman asks if she is allowed to pray. According to the custom of the Javanese people, she uses a great many words and parables. Yet it is marvelous with how great a confidence and love she beseeches her God.

She prays: "Our Father, who art in heaven, though I am old and weak and blind, yet I venture to lift up my eyes unto thee and to call on thy name. We thank thee, O God, that we may see in our midst the children of our minister in Holland. They want to inspect here everything, but we are convinced our conscience is pure. We pray thee, O God, that the baby which for the first time is presented at our service,

may become a child of thine. The light of my eyes is darkened, but I see the heavenly light. Thou hast taken away all from me, O God! I long to join my child and to live with thee in thy holy heaven." Then she prays ardently for the many sick in the church. "In the name of the Lord, God Almighty, who gave his only Son to redeem us, Amen."

After singing the Doxology, the meeting is closed and people take leave. The young mother can not leave without having her baby admired by the others. We only see a brown little face peeping out of the slendang, whitened with ricemal in order to prevent it from attacks of mosquitos. Iska wants to have an intercourse with Sister Alt, so we leave the room to let them free.

Along the sloping of the mountains we see the churchgoers returning to their desas (villages) as colored little spots among the verdure of alang-alang and palms.

They are the flowers of God's fields in this wilderness.

May God grant them to bear fruit, sixty and hundredfold.

THE DEVOLUTION OF A HAT

Six weeks ago a prominent New York woman in search of a hat went into the sumptuously appointed Mural Room of a large New York department store. One by one, from richly carved cases where the hats destined for the heads of the elite are housed to keep them from the camera-like eyes of persons who would dare to copy them, they were taken. The customer finally set her mind upon one hat.

"It is only \$55 plus a small war tax of \$4," babbled the chic attendant. The prominent woman refused to buy it and left the store.

Two days later she received a telephone call from the saleswoman informing her that the hat had been marked down to \$36.65, plus a war tax of \$2.16. She told the saleswoman to let her know if any further reduction was made in the price of the hat.

Two weeks later she stepped into the store again. There before her eyes on a table was the same hat, evicted from its home in the Mural Room and associating with hats with which it had never before kept company. It was the same hat with the same blue feathers, but this time it was marked \$27.50, with a war tax of \$1.25.

The temptation was almost too great, but the woman decided to take one more chance. She again instructed the saleswoman to telephone her if the hat should fall to lower levels.

About a week after, another telephone call from the store informed her that the hat was now priced at \$16.75, plus a war tax of twenty cents. The woman went to the store and bought the hat. She saved exactly \$42.05 on the plain, flexible, straw headgear with the blue feathers which had once lived in a little palace of its own at \$55. Like most aristocracy, when it was removed from its atmosphere it was just a hat—a good hat, to be sure, but just a hat, for any hat is just a hat.

This incident actually occurred. It happened in one of the largest New York concerns to one of the best known women in New York. Has it happened to you? Did it represent profiteering on the part of the dealer or thrift on the part of the purchaser? Both, perhaps. But the thrift element is more important than the profiteering. A merchant can not profiteer if a person won't buy his goods.

This is a thrift editorial, so it might not be amiss to add that this woman has a sizable investment in Government Savings Stamps, which she buys regularly. The investment is called "The College Fund." It will send her two daughters to a university within a few years.—*Government Loan Organization.*

SEVENTH DAY BAPTIST EDUCATION SOCIETY—ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Education Society will occur on Sunday, August 29, 1920, at 5 p. m., at Alfred, N. Y.

WILLIAM C. WHITFORD,
President.

SOUTHEASTERN ASSOCIATION

All delegates and others who expect to attend the Southeastern Association, September 2-5, 1920, and desire to be met at Long Run with transportation or to be provided with a home during the meeting will please notify M. O. Polan, Blandville, W. Va.

"A man not only owes his services, but himself to God."

WOMAN'S WORK

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

PROGRAM OF PRAYER

First Week of September

The future of the denomination depends on the youth of today. Pray that our young people may bring to this Conference an increased devotion to denominational work, and that our young men may have such material and spiritual support from the churches as may help to lead them into gospel service.

Nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Shall e'er prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings. —Wardsworth

Conference of 1920 will soon be a pleasant memory for those who have been so fortunate as to be able to attend the sessions. Several members of the Woman's Board are to be in attendance. These members include our president, Mrs. West; our recording secretary, Mrs. E. D. Van Horn; our treasurer, Mrs. A. E. Whitford, and Mrs. Jordan, one of the vice-presidents.

Mrs. West and Mrs. Whitford also have been at the pre-conference meeting of the Commission with the representatives of the various boards. Both Mrs. West and Mrs. Whitford have promised to keep us informed of what is happening. Mrs. Whitford has promised us an account of the trip which she and Professor Whitford and their son and daughter are making in their automobile. Mrs. Van Horn and Mrs. Jordan have also gone in automobiles and we hope to have something from them too.

A HERITAGE OF GOLD BEADS

THE STORY OF A DESCENDANT OF THE PILGRIMS

Nearly seventy-five years ago there lived in a beautiful little village hidden away

in the Green Mountains a maiden of sweet sixteen by the name of Mercy Ann Frost.

She was a typical New England girl, proud of her ancestors, who were among the first colonists in the old Bay State, tracing her descent back to the first woman of the Pilgrim band to set foot on American soil.

She had been reared in an atmosphere of religion and patriotism. Her people were builders of churches and Christian institutions, and from her childhood she had listened to the thrilling stories of the battle-field from the lips of those dearest to her. She had joined the church when eleven years of age, and was a true Endeavorer forty years before the Christian Endeavor Society was formed.

Mercy Ann was a fun-loving, handsome, popular, energetic girl. She had her ambitions, but was sadly handicapped. Her own father was dead. The family were in straitened circumstances. She greatly desired an education; but at that time there were no popular schools for girls, and, had there been, she would have had no means of attending.

Her grandmother was a confirmed invalid, and Mercy Ann spent considerable time with her. She thus tells of those visits: "When we went to visit our grandmother after she was confined to her room, she would ask, 'How long can you stay with me?' and, if we said one hour, two, or more, she would say, 'Then we can spend ten or fifteen minutes in asking God's blessing upon this visit, for then we shall have a happy time.'"

And they did have fine times, and greatly looked forward to these visits, for Grandmother Kent's religion was decidedly cheery and winsome.

Our story takes us back to 1838, when foreign and domestic missions received hardly a tithing of the attention devoted to them today. Yet Grandmother Kent was an enthusiast for foreign missions and a great admirer of Harriet Newell, and let no opportunity pass to speak a good word for the cause she so much loved.

Grandmother Kent's most precious possession was a fine necklace of gold beads. In her younger days she had toiled long and hard to secure them, adding one at a time when a gold bead represented, because of the low wages, much hard work.

On rare occasions she had intrusted the washing and restringing of the beads to Mercy Ann. But what interested the girl more was the promise that some day the beads would be her own. For Grandmother Kent had bequeathed the beads to the mother and then to the daughter.

During the last sickness of the grandmother the beads were missing. She had always worn them night and day, and all her friends knew how much she prized them.

At first she said nothing about them. Others missed them, and search as they might, could find no trace of them.

The loss of the beads was a great mystery till one day grandmother confessed. She had given them away some time previous to a returned missionary, a lady friend, who was visiting her. She did not have anything else at that time to give; so she slipped off her beads and gave them, asking that they might go into the treasury of the Lord; and now she felt troubled for fear that her daughter would not approve of the sacrifice. The daughter told her it was all right, and that she was glad that she had done with them as she chose.

When Mercy Ann heard the story of the loss and the finding of the beads, she was very deeply impressed. She well knew how much her grandmother thought of them, knew that they had been worn constantly for many years, knew how much they had cost, knew that her grandmother had nothing else to give. There was also the bitter disappointment that the precious heirloom had passed forever from their possession.

On second and better thought there came an appreciation of her grandmother's unquenchable devotion to missions and her willingness to give her best for Christ and the church.

Just about this time there came to Mercy Ann Frost a great longing to give herself to the foreign missionary work. Circumstances seemed to make this impossible; and yet, while God appeared to hedge the way for the accomplishment of her desire in this direction, he gave her fine opportunities in the home land. At nineteen she married, and for fifteen years made her home in Vermont.

In 1856, the family moved to Illinois and for fifty years Mercy A. F. Goodrich was a pioneer leader in building churches, in es-

tablishing missions, in raising money for the foreign work, in the Christian commission in war times, in arousing religious indifference into spiritual enthusiasm. It is impossible to estimate the amount of good done by this consecrated woman in the Middle West.

On the last day of November in her ninetieth year she journeyed to the home land so dear to her. The writer was privileged to read her autobiography written for her children at their request, in which appears the story of the gold beads as herein told.

The memory of a grandmother's devotion to the cause most precious to her heart was a heritage a thousand-fold more precious than the heirloom of gold beads. It not only profoundly influenced the long life of the granddaughter, but has been passed on as a priceless heritage to the three generations mourning her decease.

The story of the gold beads has so impressed the writer with its charm, fragrance, and inspiration so like the breaking of the alabaster box in the house in Bethany that he would pass it on that others also may be enriched by it. Little dreamed Grandmother Kent of the good to be accomplished by the sacrifice of her precious gold beads. And now three-quarters of a century after her death it gives joy to tell the story of her loyalty and consecration, to kindle afresh the fires of missionary enthusiasm.—Rev. Edwin Noah Hardy, Ph. D., in *Christian Endeavor World*.

WOMAN'S BOARD—TREASURER'S REPORT

For three months ending June 30, 1920

Mrs. A. E. Whitford, Treasurer,	
In account with	
The Woman's Executive Board	
Dr.	
Cash on hand March 31, 1920.....	\$1,084 35
Albion, Wis., Missionary and Benevolent Society, unappropriated.....	8 34
Ashaway, R. I., Ladies' Sewing Society: Tract Society.....	25 00
Missionary Society.....	25 00
Miss Burdick's salary.....	25 00
Marie Jansz.....	5 00
Fouke School.....	5 00
Board expense.....	5 00
Battle Creek, Mich., Ladies' Aid Society, unappropriated.....	6 38
Berlin, N. Y., Ladies' Aid Society: Miss West's salary.....	12 00
Board expense.....	15 00
Central Association, collection.....	11 00
Cowen, W. Va., Ozina M. Bee, Denominational Building.....	10 00
Dodge Center, Minn., Mrs. E. L. Ellis, unappropriated.....	7 00
Dodge Center, Minn., Church by Carrie E. Green, unappropriated.....	2 00
Edelstein, Ill., Church, unappropriated.....	5 49

Fouke, Ark., Ladies' Aid Society, unappropriated	13 00
Jackson Center, O., Ladies' Benevolent Society, unappropriated	25 00
Little Genesee, N. Y., Woman's Board Auxilliary, unappropriated	30 00
Long Beach, Cal., Junior C. E., Javanese baby	4 50
Lost Creek, W. Va., Church, unappropriated	30 52
Milton, Wis., Circle No. 3, Milton College Scholarship	150 00
North Loup, Neb., Church, unappropriated	74 95
Nortonville, Kan., Missionary Society, unappropriated	61 00
Salemville, Pa., Ladies' Aid Society, unappropriated	25 00
Shiloh, N. J., Ladies' Benevolent Society, unappropriated	16 36
Stone Fort, Ill., Church, unappropriated	21 00
Viborg, S. D., Mrs. Timon Swenson, L. S. K., unappropriated	25 00
Walworth, Wis., Helping Hand Society, unappropriated	17 00
Walworth, Wis., Ladies' Benevolent Society, unappropriated	17 00
Treasurer W. C. Whitford, Forward Movement	958 74
Sale Woman's Board pictures	4 50
	<hr/>
	\$2,725 13

Cr.	
C. E. Crandall, Treasurer, Milton College Scholarship	\$ 150 00
Mrs. J. H. Babcock, Sabbath Rally Day program	3 50
M. A. Richardson, pictures of Woman's Board	9 00
W. C. Whitford, Treasurer Forward Movement	214 49
S. H. Davis, Treasurer Missionary Society:	
General Fund	25 00
Miss Burdick's salary	210 00
Miss West's salary	210 00
Dr. Sinclair's salary	100 00
Evangelistic work, Southwest field	132 00
Boys' School building, Shanghai	55 00
F. J. Hubbard, Treasurer Memorial Board:	
Twentieth Century Endowment Fund	98 67
Retired Ministers Fund	120 00
F. J. Hubbard, Treasurer Tract Society:	
General Fund	690 00
Javanese baby	2 50
E. H. Clarke, Treasurer Young People's Board	5 06
	<hr/>
	\$2,025 16
Cash on hand June 30, 1920	699 97
	<hr/>
	\$2,725 13

Mrs. Arnold had lost her spool of fine cotton and had offered her little daughter a reward for finding it. Mary, after a long search, saw a spider spinning its web. With suspended breath she ran to her mother, crying: "Mamma, mamma, come quick; a big black spider has swallowed your thread, and is making fancy work with it!"—*Pacific Homestead.*

"When one is tempted to give up something worth while for a task that seems easier if not so worth while, then one needs courage."

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

REV. HERMAN D. CLARKE

CHAPTER XVIII

It was a great effort on the part of Mr. and Mrs. Livingston to get Leila off to college. How they would miss her and she might not be able to come home at the end of the school year on account of the expense. She might be able to earn something in the summer vacation. It seemed like losing her for years and yet they knew her future was at stake and this seemed providential. Frank came home for a few days and was to accompany her as far as Monot when she would go on alone to Milton. Mr. Livingston sold a cow and purchased some needed things to give her a start. Her aunt assured her that some way would open for earning something occasionally, and if necessary they knew a friend of students who would loan her money, trusting to get it back with a small interest in the future. Mrs. Sherman came over with some things almost new that helped out her wardrobe, and Mr. Rusk, hearing of it, sent her money to buy a good trunk. Frank had succeeded in saving twenty-five dollars and he felt so ashamed that he had spent so much on Lona Gregg and so little on his struggling sister that he gave her ten dollars for a new hat and some other things that would last a long time.

"You dear good brother, you must write to me every two weeks at least for I shall almost die of homesickness unless I hear from all of you often, and say, let me whisper to you," and putting her mouth to his ear she said, "Hazel Lewis is a rare jewel. You can not find a better girl in four States. I want her for a sister, Frank. Do not disappoint our folks and give yourself away to that flirt Lona. Hazel will respond to your advance, and don't fail of this chance. I know some things."

Frank blushed and said nothing. "Mamma, I have come to love the old ranch and the butte and every inch of the soil that is now yours. It has cost us much, but there are better things and more important and I intend to make good in more ways than one," said Leila.

And it came to pass that Leila found herself at her mother's sister's home ready for college. The president secured a scholarship for her and some work occasionally

to pay some of the expenses. In addition to the freshman studies she was to have vocal and instrumental music, a talent for which she had had no chance to cultivate up to this time.

"September 25.

"Dear mamma and papa: Are you lonesome? Now what made me start off with that sentence? Well, I am here and safe. Do you know I sent a card to Mrs. Denison whom you remember was on the train with us as far as St. Paul when we first went to the Dakotas. She still lives in Minneapolis and she came to the train to see me and we had a twenty-minute feast of gossip. She brought me a box of candy and fruit and some fresh sandwiches for the rest of the journey. She also gave me a picture of herself and child and said she expected to make a visit in Wisconsin next April and would try to come and see me. I saw some very pretty scenery on my trip and wished I had a kodak but I shall deny myself every luxury that you may have the more to do for me. I almost cry when I think of the great sacrifices you make for me and deny yourselves so many needed comforts for our sakes. Some day I will be able to make you comfortable and the grinding work will let up.

"Now let me tell you about my room. It is up-stairs and heated by uncle's furnace free to me. I have a cosy chair and stand for study and a place for my books and pictures and a small room for trunk and clothes. From my window I can see the trains as they pass and I have the sunshine when not cloudy. It is almost too good to be true.

"Auntie is so good to me, and so are all the family. Their young folks are a year ahead of me in college. I reached here Friday and was met by the family at the station and also some students who always come to give welcome to new ones and make them feel at home. The college folks are like a little family and assume, at least, an interest in each other. The teachers know all the students by name and Prexy is a host, jolly as can be. He just ran in to say hello and give me my papers and said he knew I'd have a successful year and then was off in a wink. No grass grows under his feet and no time is lost.

"I went to church this morning (it is now evening) and heard the first Seventh Day

Baptist sermon (except Pastor Mathews' on his visit) since we left the old home on Mr. Rusk's farm. I felt I was almost in heaven. I laughed and cried when I got to my room. The pastor met me at the church door and inquired about you and invited me to the parsonage whenever I wished to come. We are to have the welcoming social in a few evenings and a great time they say it will be.

"I went up nearly to the third heaven this afternoon when some girls came and asked me to go the Y. P. S. C. E. Am I dreaming or am I really a freshman in college? I have to pinch myself to make sure of it! Last night I dreamed I was with Frank up on the old butte and then my dream changed and I was in Williston and graduating. I awoke and soon, asleep again, I dreamed I was chasing butterflies with Watch and Hazel near by. Watch caught a gopher and Hazel laughed so heartily. Dear little mid-get I am homesick to see her but I must be brave and so must you. Write me about everything, the cat, the dog, sister, the neighbors, and stroke Bessie's neck for me. Tell her I shall miss her milk and cream and when you give Prance some oats whisper that the little mistress can't ride horseback any more for a long time. She'll surely know who sends the message, horses know so much. I'll write again Monday. Kisses, Leila Maud."

How eagerly Mr. and Mrs. Livingston read this letter. It was comforting and yet Leila's mother broke down and wept.

"To think how she loves the Sabbath-keeping people and their principles and it is heaven to her to meet in the house of God once more. Oh, I want to see a meeting house myself once more before I die."

Mr. Livingston was visibly affected and said, "We will both see one not far distant. Cheer up, as soon as I have a chance to make something on the place I'll sell it."

But there was to be more joy in anticipation than realization.

Frank received some good letters from his sister and they began to have some influence on him, but little did he realize the power over him of a consummate flirt. One evening she sent for him to come and see her.

"Modesty to the winds," he said to himself, and yet he felt that he must go for he was fascinated by this pretty versatile

charmer. He would never have been caught like this had he been true to his convictions and had been more in the company of Hazel Lewis.

"I thought you had deserted me, Frank. You have not been to see me in a week. I saw you going up the street recently and I fancied you went to gossip with that little flirt, Hazel Lewis. Some one was telling me that you had been there several times. Of course I knew that if you did you had some business with her father or word from your father to him. But then, I'll try not to be jealous for I am sure you know what kind of a girl she is and how people talk about her."

Why Lona, I didn't know anything against the girl, though I can say I am not going with her. Who could be so mean as to slander her? She lived with my mother many months and I know her well. She never made any advances to me nor I to her but I know she is all right."

"Oh, yes, while at your mother's house. But here in Monot it is different. But I'll not prejudice you against her now that I know how true you are. Changing the subject, look at my new locket; one a rich uncle sent me from California. He thinks a lot of me and as he has no children of his own he will make me his heir some day."

"It is not well to wait for dead men's gifts. He may live fifty years yet. How old is he?" inquired Frank evidently interested in the prospect.

"Fifty-seven years but he is an invalid. But my! how nice your picture would look in this locket. However, I'd wear it out opening it so much to see the picture," and holding it up to his face she almost reached his cheek with her's.

"Sit down here, Frank. This is an easy seat and let us gossip a bit and tell fortunes," and she pulled him down beside her.

"I'm not a good enough gypsy to tell fortunes," said Frank.

"Well I am. I studied the art with a gypsy," she said laughing.

"Oh, you little fibber you," said Frank as he suffered her to take and hold his hand.

"You know that the fortune teller takes the hand of the person whose secrets are to be revealed. Now your hand has creases you see that are different from all others. You observe this prominent line running from the wrist just below the thumb and

circling about, ending between the thumb and first finger. And then here is a line starting from the one just mentioned going up to the second finger. On this line are two that cross it, coming together V-shaped at the left. You are to succeed in a certain profession notwithstanding you never go to college and will soon meet the girl of your choice who will help you in your career a year or two in a way now unknown to you but you will soon marry her and settle down."

"But what has the V-shaped line to do with it?" he asked.

"Oh, that is a secret not to be revealed at this time. Now turn your hand over, and as he did so she turned a trifle and her head rested on his shoulder. "I must see the back of your hand with my fingers in between yours, and turning it so. That is one of the rules of fortune telling. Now to get the exact reading on the back of your hand you just tell me truly what you are thinking of this very moment," and she waited for him to tell.

"I guess I better not do that," he replied, "it might make you scared."

"Nothing scares me," she said, "now tell me."

"Well, if I must, I was thinking how sweet it was to have your head on my shoulder and wondering if the girl I am to marry would fascinate me like this."

"Exactly, she will. But you must not hesitate to tell her that she is all to you and if you just look her in the eye and repeat this fortune, the rest will be revealed."

They were silent for awhile. She still held his hand and remained as she was. Frank was all emotion and struggling with other thoughts, thoughts of his mother and his sister's last words. Here was a charmer and he must not be hasty for there was something that told him that she was working hard for effect just now, and would a true woman do that under these circumstances? Was she not trying to weave about him a web from which he could not escape? And yet he was becoming weaker in will and more and more in her power. What ought he to do? What would his mother counsel him to do? He well know, and he thought his mother would counsel him against a hasty love affair. He must break away with some excuse and think alone.

"My! here it is ten o'clock, Lona, and I

must get a sound sleep tonight for there is a hard and unusual day's work for me tomorrow. I must go, and finish this fortune business another time," he said.

"Oh, this is not late, just rest quietly and enjoy yourself. I could do two days' work tomorrow if I had it, after such an evening as this. I'll let you go at eleven."

And so he submitted for the next hour to her charming and then arose suddenly and said, "I just must go. I must write a card to my sister tonight for I'll not have a chance in the morning. She is enjoying her first college year so much. Don't you wish you were in college with her?"

"No, I hate colleges. Why be bored with hard study when you can make your mark without it. I think you're the wiser of the two."

And then they said good-night.

In two or three days Frank met Hazel Lewis at the post office and they walked out of it together.

"How is Leila getting along, Frank. She was going to write to me but no doubt is too busy just now and will surely do so later."

"She is doing fine and writes most interesting letters. Here is my last one. I don't care if you take it home and read it and return it soon. What are you doing now?" asked Frank.

"I am taking two studies and teaching two in our church school. Maybe I'll go to college next year, but nothing sure about it. Money is rather scarce you know, or perhaps it is not so hard for you to get and spend according to what I hear," and she laughed.

"What do you mean, Hazel? You know that once we were sort of brother and sister and so you will not hesitate to tell me what you have been hearing."

"Oh, I better not gossip. But let me tell you that if I were engaged to be married as you are I'd not be telling all my girl friends in town about it," she said.

"What are you getting at? I am not engaged to any one yet."

"Frank, are you telling the truth? Of course it is none of my business, but if you want to know, I met Lona Gregg yesterday and she excused herself in some way so as to get a chance to say that you gave her the locket she wears and that she was engaged to you. Shall I congratulate you?" said Hazel.

Frank did not wish to "lay Lona in a lie" and so he hesitated to tell the truth and yet he did not want that falsehood to go as it was.

"I am going to write to your sister first and not wait for her letter and I will tell her the glad news if you have not already, and I am going down to visit your mother soon as papa has some business that way in connection with the sale of his place at Cartwright."

"Don't tell Leila or mother any such thing, it is not true. I did not give Lona a locket nor am I engaged to her. She was just joking with you," said Frank.

"A very serious way of joking for she told it as very truth. Frank, well, I'll not say it, only this, you have too good a sister and mother to disappoint them like this. Do not sell yourself cheap. It is bad enough for a girl to be cheap, but such do not come from a family like yours. Life is too short and too serious to make mistakes so early in life. But I felt that I ought to tell you as I know you did feel brotherly with me after I had lived in your family. Forgive me, Frank."

"There is nothing to forgive, Hazel. I am glad you told me all this. I am going to do a little thinking of my own now, good-by."

Frank went to his work a wiser, if not a better young man. Could it be true that Lona had told Hazel that stuff out of jealousy and had she reflected upon Hazel's good name for a purpose. In fact was she a liar like that? He was sure Hazel would not tell a falsehood and it must be true that Lona had purposely lied to Hazel. What should he do?

As soon as he could make a date with her, and that was easy, he went to get an understanding concerning the falsehood. She met him at the door with smiles and actually kissed him.

"Excuse me, Frank, but I just could not help it you looked so nice. I felt sure you would be here quickly after such a good evening as we had together. I've been making popcorn and fudge for the evening and expect more fun this evening than you can shake a stick at. Come in."

"I am sorry if I must disappoint you this evening as much as I'd like a lot of fun and I appreciate the pains you have taken to make the edibles, but Mr. Post, the foreman where I work, wants me at his office at eight o'clock to map out some extra work

for the coming week and I have agreed to be there promptly," said Frank.

"Just as I feared. Some one is always 'taking the joy out of life.' I suppose I must let you go or you'll lose your job. But come in a few minutes, it is only seven o'clock now," she said.

"I hardly know how to get at the matter I have in hand, Lona, but coming to the point, I hear that you have reported to some girls that I gave you that locket and that you were engaged to me. Now there must be some mistake somewhere or misunderstanding by the girls, but I rather not have such a report circulated for several reasons, especially as it is not true," he said.

Lona blushed crimson but quickly recovered herself and said, "I just know who reported that stuff, it is Hazel Lewis and I'd be glad if she'd mind her own business. You see now what kind of a girl she is, telling lies about you and me."

"Now I know Hazel is a truthful girl and she made no such stuff as that. Just how she heard it or who told her I am not going to reveal at this time, but I know that Hazel is honest and thought it true just as reported. You just correct that statement, Lona, for your good and mine."

"How can I correct it? Go around and tell all the town that I hear this and that and that it is not true? I can't do any such stunt as that. Do not expect me to," she replied with temper.

"Lona, do you know who told it? Answer me truthfully."

"Then you doubt my word after all the confidences we have had. I did not think that of you, Frank. Come, now, do not be so serious. It will die down if let alone."

"I fear not for I happen to know the source of it. I might tell you that if it is not corrected it will affect my relations with you seriously."

"And you will not tell me the source? How can you be so cruel when we are close friends?" and she pretended to cry.

"Well, think it over, Lona. I can't talk about it any more tonight. I have just fifteen minutes to get to Mr. Post's office. Good evening and cheer up, but think it over. Maybe you can settle the whole affair."

"Oh, Frank, I feel so injured. Come over tomorrow evening and we will try to make it all right. You know how forgiving I am."

With that Frank went out and to his appointment. He was sure now that Lona had been playing love but that it was something else. Still he was infatuated with the girl.

(To be continued)

THE BIBLE FOR THE BLIND

"By giving a copy of the Gospel of John, printed in raised letters, to every American soldier who was blinded in the World War, the American Bible Society plans to bring its war work to completion."

"This announcement was made by General Secretary Frank H. Mann, of the American Bible Society, at its headquarters tonight. "We have been authorized by our Board of Managers to offer free, to all soldiers who lost their sight in the great war, a copy of the Gospel of John, printed in Revised Braille, grade one and a half. This is the system of reading being taught to the blind by the Government.

"This not only continues the very great work for the blind, as carried on by the American Bible Society since 1842, but it completes a record of marvelous work for the soldiers and sailors during the war. Our annual report, a summary of which has just been issued, shows that almost seven million copies (6,808,301, to be exact) of Bibles, Testaments and portions of Scripture have been distributed by the American Bible Society during the war among the various belligerent forces. Most of these, nearly five million, were distributed among the American forces. Testaments were published in Bohemian or Czech, French, Greek, Italian, Polish, Roumanian, Russian, Spanish, and Yiddish.

"This matter is being taken up with the War Department, through which it is hoped that every blinded soldier may be personally reached. The expense of this gift will be met in part at least by popular subscription. Donations for the purpose should be sent to the American Bible Society, Bible House, New York City."

"To return evil for good is devilish; good for good is human; good for evil is divine."

'Tis liberty alone that gives the flower of fleeting life its luster and perfume; and we are weeds without it.—Cowper.

YOUNG PEOPLE'S WORK

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

WHAT CHRIST DOES

EDNA B. BURDICK

Christian Endeavor Topic for Sabbath Day,
September 4, 1920

DAILY READINGS

Sunday—Christ saves (Matt. 1: 21; Tim. 1: 15)

Monday—Christ sanctifies (Heb. 2: 11; 1 John 3: 1-3)

Tuesday—Christ enriches (Eph. 3: 1-12)

Wednesday—Christ trains (Eph. 4: 20-24)

Thursday—Christ delivers (2 Tim. 4: 16-18)

Friday—Christ strengthens (2 Cor. 12: 1-10)

Sabbath Day—What Christ does for the Christian (John 15: 1-8; 14-16) (Consecration meeting)

SUGGESTION

As this is a consecration meeting, give out slips bearing numbers, instead of calling the roll, and ask each one to take part, according to the number of his slip. At the close call for messages sent by absent members.

Note that our topic is not what Christ does for all, but what he does for the Christian. Open your Bible and read carefully, thoughtfully, and prayerfully the whole of this beautiful fifteenth chapter of John. Now let us find what he does for us. In what verse does he promise to strengthen us for greater activities. Upon what condition? What promise do we find in verse seven? What verses tell us that we may be his friends?

As I open my Bible to this fifteenth chapter, I find written along the margin these words, "Read at the last 'Round Top' meeting—Northfield." Having just returned from that most beautiful and sacred place, situated among the mountains of Massachusetts, these words of our lesson today have a more significant meaning than ever before. At the very summit of "Round Top," where hundreds of people from all parts of the world gather nearly every evening of the summer months just as the sun is setting, for song and prayer, are the graves of Mr. and Mrs. Dwight L. Moody, and 'tis here we find these words, "He that doeth the will of God abideth forever."

Compare this with verse five of our les-

son. Christ not only saves the Christian, but he allows his influence to go on and on. "He that abideth in me, and I in him, the same bringeth forth much fruit." Without the inspiration of this great evangelist, how many lives would have been in darkness today.

Christ answers the prayers of the Christian. Those of our Christian Endeavorers who have been at Northfield will probably know what a "Good-night" meeting is, when after the evening session, those of each camp met by themselves somewhere out on the campus. The following was the experience of one girl, as she told it in one of those heart-to-heart meetings. I will tell it that it may help some other Christian Endeavorer to realize what prayer really means to the Christian. "To nearly all who come here from year to year, there are certain spots that are dearer than all others. To me it is not 'Round Top' with its beautiful pine trees, nor Sage Chapel rising in its simple grandeur. It is a spot out in the pine forest, yonder, where a little New England stream wends its way over the moss-covered rocks. It was in this place where a girl friend of mine and I sat talking one day. I told her some of my troubles and doubts. She listened, and simply said, 'Let's pray about it.' The thought of praying aloud, with this friend, especially about my troubles was a new one. She began, and then I prayed a few simple, earnest words. Someway, light came to me, and that spot has been dearer than all others since that afternoon. You may think you have friends, but if they will kneel and pray with you, you may be sure that you have a friend that will not fail you. That night in camp, one girl said, 'Our C. E. society is as dead as a door-nail.' 'So is ours,' came from another. 'Ours isn't,' exclaimed, this friend who had been with me in the pine forest that day. 'We have a large and live society with an attendance of ninety-five per cent last month.' 'How did you do it?' came a chorus of voices. 'Well, we just prayed about it. Six of us girls, all in the same school, got together and our prayers were answered. Our young people are doing splendid work, now, and taking such an interest in it.' From that hour I made up my mind that I, too, would test prayer. I began to keep a prayer list, and on it I had the names of two people whom I

thought were 'impossibles.' That was two years ago, and today they are leaders in Christian work."

Have you ever accomplished something which you knew perfectly well you could not have done if Christ had not given you strength? How many times in the past few days have those missionaries and field workers, in giving their experience, said, "Sometimes we have felt that we could not go on, but for the prayers of the people back home, and the strength which comes from him. 'For my strength is made perfect in weakness.'" 2 Cor. 12: 9.

Christ makes us happy. A girl who recently found her Savior said, "I used to get up in the morning and think, 'Oh another dreary day! What shall I do?' but now my first thought is, 'One more day to live for Christ.'"

Yes, and he enriches our lives, too. He can make us not only "sweet and happy, but strong and capable." We found in our lesson today that Jesus is our friend, our teacher. That is, he will be if we only let him. We can't get acquainted with some one just by nodding across the street. No more can we get acquainted with God by just a few hasty, sleepy thoughts at night. We must have an inner life, a time to read, pray, and think. "Ye are my friends, if ye do whatsoever I command you."

MEETINGS OF YOUNG PEOPLE'S BOARD

An open meeting of the Young People's Board was called to order by the President, Mrs. Ruby C. Babcock, July 26, 1920.

Members present: Mrs. Ruby C. Babcock, Mrs. Frances F. Babcock, Miss Edna Van Horn, Miss Frances E. Babcock, Dr. B. F. Johanson, Dr. W. B. Lewis, E. H. Clarke, L. S. Hurley, I. O. Tappan and C. H. Siedhoff.

Visitors: Rev. H. N. Jordan, Rev. Mr. Threlkeld, Pastor and Mrs. M. B. Kelly, Bruce Thorngate, Mrs. C. H. Siedhoff, Miss Harriet Oursler, Mrs. Martha Johanson, Mrs. B. F. Johanson, Miss Mary Coon, Emile Babcock, Miss Carrie Nelson, Miss Cerena Davis, C. A. Beebe, Rev. and Mrs. J. W. Crofoot, Burdette Crofoot, Allan Van Noty.

Prayer was offered by Pastor Kelly. Our trustee of the United Society of Christian Endeavor, Rev. H. N. Jordan,

personally presented to the Board his report of the conference of the trustees just held in Boston, Mass. This report was very interesting to all present and of benefit to the members of the Board especially.

Voted to accept the report of the committee on the revision of the goal and of the budget for the coming year.

Voted that the same committee continue with power to act in the carrying out of their recommendations to the Board to have handy sized cards printed on which should be the goal, slogan, Christian Endeavor pledge and the budget.

A report of progress was presented by the Goal Superintendent.

A verbal report was given by the Corresponding Secretary as to the progress being made in getting in of the reports for the final Conference report.

Voted that the President appoint a committee to secure Christian Endeavor literature to be placed on exhibition at Conference and a quantity of the most practical secured to be sold at Conference.

Lyle Crandall was appointed to take charge of this matter.

General remarks of appreciation of the work of the Board during the past year were voiced by Rev. H. N. Jordan, a former president of the Young People's Board.

A meeting of the Board was called by the President for Tuesday evening, August 3, 1920.

The minutes of the meeting held July 8 were read and approved.

Reading and correction of the minutes. Adjournment.

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

The Young People's Board was called to order by the President, Mrs. Ruby C. Babcock, in the Welfare office of the Sanitarium, August 3, 1920.

Prayer was offered by C. H. Siedhoff.

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

The following report was presented by the Treasurer and accepted.

E. H. CLARKE, Treasurer,
In account with
THE YOUNG PEOPLE'S BOARD.

<i>Dr.</i>	
Amount on hand	\$455 02
Carlton C. E.	6 00
Ritchie C. E.	7 50
Salemville C. E.	9 50
Berlin	10 00
Farina C. E.	10 00
Conference Treasurer:	
Second Alfred Church	8 19
Second Brookfield Church	8 15
Cosmos	64
Farina	4 19
Hartsville	74
First Hopkinton Church	1 71
Independence	1 23
Jackson Center	61
Marlboro	5 59
Milton Junction	14 60
Plainfield	11 38
Richburg	90
Salem	7 14
Mrs Fred Breneman	24
	65 22

\$563 24

Cr.

Rev. H. N. Jordan, expenses to Boston	\$ 49 50
Junior Banner	8 00
Missionary Board	50 50
Dr. Palmborg's salary July-September....	75 00
Balance on hand	380 74

\$563 24

Respectfully submitted,

E. H. CLARKE,
Treasurer.

Voted that the following bills be allowed:

Goal cards	\$ 9 50
Letter file	50
Postage, Corresponding Secretary	5 00
Field Secretary salary and expenses	81 13

\$96 13

Reports from E. M. Holston, Field Secretary, for May and June and also his yearly report were presented to the Board, reports accepted.

Voted that the Young People's Board extend a vote of thanks to Mr. Holston for his excellent work performed on the field in behalf of our Board.

Voted that the Corresponding Secretary write to the Sabbath School Board, expressing our desire to co-operate with that Board in employing E. M. Holston for the coming year as a joint field secretary for the two boards.

Reports from non-resident superintendents and associational secretaries read by the Corresponding Secretary.

Letter read by the Corresponding Secre-

tary which had been drafted to be sent to all societies immediately concerning the Young People's programs of the General Conference program.

Report of progress presented by the Goal Superintendent.

The following report was presented by the Tenth Legion Superintendent for the year.

To the Young People's Board:

Your Tenth Legion Superintendent wishes to submit the following report for the present Conference year. The year just closing has been one of hard work which has brought gratifying results. An effort has been made to stimulate the Tenth Legion work in all of our societies. The Superintendent has sent out one hundred and twenty letters, urging each society to organize a Tenth Legion and to boost the work in every possible way. The societies have responded in a creditable manner.

The number of Tenth Legioners in the different societies is as follows:-Westerly, 5; Nortonville, 2; Alfred Station, 11; Alfred, 12; Waterford, 3; West Edmeston, 6; New Market, 8; Fouke, 17; Milton, 11; Milton Junction, 17; Hammond, 14; Salemville, 18; Farina, 6; Welton, 5; White Cloud, 4; Ritchie, 4; Ashaway, 15; New York, 6; Adams Center, 3; Nile, 7; Salem, 19; Battle Creek, 69.

Respectfully submitted,

LYLE CRANDALL,
Tenth Legion Superintendent

Discussion of recommendations to the Commission from the Young People's Board was held.

Reading and correction of the minutes. Adjournment.

Respectfully submitted,

C. H. SIEDHOFF,
Recording Secretary.

ONE OF THE ELEMENTS OF THE NEW FORWARD MOVEMENT, EVANGELISM

(Paper prepared by Alexander P. Austin, of the Pawcatuck, R. I., Church, on the general theme of the New Forward Movement, and read at the Eastern Association.)

Evangelism means a boom or an advertising of the gospel, and if the parties that are pushing the good news of salvation to the world through Jesus Christ get switched off, and begin to boom some "ism" as has been known to happen, then the boom can not truly be entitled evangelism.

A boom of the Good News is one of the elements of the Forward Movement and it would leave a big hole if this element were cut out of the present Forward Movement. John the Baptist was the first successful boomer of religious reform in this present

Christian era. He was a forerunner of Christ. Evidently his office was somewhat different from the office which Christ filled. Christ was a boomer of the Good News and his first thought in his service here on earth was to have a following that would advertise the work down through the ages. Our ancestors promulgated this same old, old story or we would not be enjoying the benefits of it at this present day. At times during this Christian era there have been organized bodies calling themselves Christian churches that claimed that they did not believe in evangelism. We have wondered what Christ's opinion of them would be.

We said Good News; no better news ever came to gladden the hearts of mankind than the news that he had a way to escape from sin and its consequences. Christ is just as powerful, just as ready, just as near as he was when he instructed his followers two thousand years ago. This seems to be a point that even Christian people forget, but it is when they have strayed into paths other than the gospel path. A re-reading, re-studying and re-hearing should bring again the nearness of God and should fire afresh a desire to bring others near to God.

A boom of the Good News must have added to it the other elements of the Forward Movement in order to make it a success; for instance, take away the young people, and where is the future hope in any forward movement? These young people must be rightly trained. Take away spirituality and sounding brass would be as useful. Our boom of the Good News would be hollow and empty. Take away Christian education, and rank superstition steps in—it has been tried again and again. Take away Christian service, and an alarming sag goes into the center of the platform, for many foundation blocks have fallen. Take away Christian stewardship, and we have become brothers of Cain, for Cain denied responsibility for his fellow beings. We are in many senses our brother's keeper; we have been given the keys to the kingdom of heaven.

Usually a man asks himself before he advertises his wares, how much profit will I receive? The conclusion usually is that it will pay, and you may take note of the effort, money and time that is spent in booming the material things of the world. We

have abundant promise that it will pay to spread the gospel.

"And he said unto them, Verily I say unto you, there is no man that hath left house or parents or brethren, or wife or children for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting."

We are going to boom the gospel to its legitimate limit, and there will be no husks in the menu of the feast that is set before us in our Father's mansion.

NOTICE OF THE ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held at the Gothic, Alfred, N. Y., Wednesday evening, September 8, 1920, at 8 o'clock.

A. L. BURDICK,
Secretary.

Janesville, Wis.

DR. JOWETT ON GERMAN THEOLOGY

Preaching on St. Paul's glory in the cross, Dr. Jowett confessed to his immense congregation at Westminster Chapel that long before the war he had dreaded the Germanizing of our theological colleges. He is glad that the allied victory has meant the defeat of German theology. That theology has never given the first place to the cross. Dr. Jowett referred to Harnack's book, "What is Christianity?" a work which he has found in many ways helpful and suggestive. "You have to go a long way in that book before you come on any sign of the cross, and even then Harnack's conception of the cross is not Pauline. It is not that cross which threw Paul on his knees in gasping wonder."—*The British Weekly*.

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.

CHILDREN'S PAGE

THE SERMON FOR CHILDREN—THE BEAUTIFUL GARDEN

REV. PETER EDWARDS, MUS. BAC.

"Awake, O North Wind, and come thou South Wind; blow upon my garden that the spices thereof may flow out. Let my beloved come into his garden and eat his precious fruits."—Song of Solomon 4: 16.

I have never heard of a boy or girl who did not love a garden—even the very poor ones of the slums of our great cities love flowers; they love to feast their eyes upon beautiful flowers, although their stomachs may be empty! It proves that there is a sense of the beautiful in the poor as well as the rich, does it not? In every civilized country they love flowers. I was reading that the poor Japanese children even make gardens in small boxes or bowls! Imagine a garden in a shallow box, about a foot square! There are tiny hills with a stream flowing between them; there are houses and bridges; tiny trees and flower beds! Oh, they must love flowers, and will surely learn to love other beautiful things! And do you not think that if poor children were to see beautiful flowers every day they would grow up to be good? Of course they would.

But today I want to talk to you about a garden which a great king mentions. It is an Eastern garden. There are spices in it. These spices are a kind of vegetable. They give out a lovely aroma or scent, and, of course, the wind will carry the scent about, to the delight of those nearby. In my text some one wants a beloved one to come into a garden "to eat his precious fruits"—into a garden whose atmosphere is filled with lovely scent.

Now, instead of a real garden with real flowers, let us take the heart and let it represent a garden to us, and let the "some one" in my text stand for Jesus. What shall the spices represent? Why, the beautiful lives of children, or, if you like, these spices shall be their good deeds, that are so fragrant. And what shall the wind stand for? Why, the Holy Spirit of God; it is that which helps the little ones to grow.

It breathes upon God's flowers and makes them admired by all.

My dear children, take great care of the garden of your heart. Watch it so that the ugly creature, the Devil, may not come and trample upon the flowers. Watch the weeds and ask God to help you to kill them. Ask him to send the rain of his blessing into your little hearts, also the sunshine of his love, so that the flowers of beautiful thoughts only may thrive therein. And don't neglect asking the beloved Jesus to come into the garden of your heart! Of course, it must be a beautiful place for Jesus to come into. You would not care for him to come into a garden full of weeds, would you? I am sure you would not.

In closing I want you to listen to a verse from an old Dutch hymn, in which some of the flowers in the book called "The Song of Solomon" are described:

"The Lily white that bloometh there is Purity,
The fragrant Violet is surnamed Humility.
The lovely damask Rose is there called Patience,
The rich and cheerful Marigold—Obedience.
One plant is there with crown bedight, the rest
above,
With crown imperial, and this plant is Holy
Love;
But still, of all the flowers the fairest and the
best
Is Jesus Christ, the Lord himself, his name be
blest.

O Jesus, my chief good and sole felicity,
Thy little garden make my ready heart to be!"

—*Christian Work*.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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

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

CHILDREN of L. S. K's, or otherwise handicapped as to school advantages, may learn by correspondence study. For particulars send self-addressed stamped envelope to Lois R. Fay, Princeton, Mass. 8-23-5w

SABBATH SCHOOL

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

MINUTES OF THE SABBATH SCHOOL BOARD

An adjourned meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, August 1, 1920, at two o'clock. President A. E. Whitford presiding, and the following trustees present: A. E. Whitford, E. M. Holston, E. D. Van Horn, Mrs. L. A. Babcock, Mrs. J. H. Babcock, G. E. Crosley, L. A. Babcock and A. L. Burdick.

Prayer was offered by Pastor E. D. Van Horn.

The minutes of the last meeting were read. Upon motion it was voted that the topics of the *Junior Quarterly* be changed from those of the International Uniform Lessons to those of the International Graded Lessons, beginning October 1, 1920. It was voted that the name of the periodical be changed on that date to conform with the other Seventh Day Baptist Graded Lessons. It was voted that the Field Representative have general supervision over the make up of all the Graded Lessons, and that the size of the editions to be printed, both of the Junior series and of the Intermediate series, be referred to Mr. Holston with power.

It was voted that the Sabbath School Board assume all financial responsibility for the publication of the Intermediate Graded Lessons.

It was voted that the question of the price of subscription to the Graded Lessons be referred to the Committee on Publications.

The annual report of the Treasurer, L. A. Babcock, was presented, and it was voted that the report be adopted after it had been audited and approved by the Auditing Committee.

The President reported progress on the matter of securing a delegate to attend the World's S. S. Association convention at Tokio, in October. The committee on preparing the Sabbath-school program for

the General Conference made a report which was approved.

On motion it was voted that the Sabbath School Board re-employ Mr. E. M. Holston as Field Secretary, for the coming year at a salary of \$1,200 and necessary traveling expenses.

It was voted that the present editors of the *Helping Hand* and *Sabbath Visitor* be asked to continue in their respective positions for the coming year and that the compensation be the same as before.

On motion it was voted that Mrs. T. J. Van Horn be asked to edit the new Junior series of Graded Lessons which will replace the *Junior Quarterly*, under the general supervision of the Field Representative.

Dr. L. M. Babcock was appointed to act on the Auditing Committee in the absence of G. M. Ellis. The annual report of the Field Representative was presented and accepted.

The annual report of the Sabbath School Board to the Seventh Day Baptist General Conference was read by the Secretary and adopted.

It was voted that the Secretary be authorized to have the usual number of copies of the annual report printed for distribution at Conference.

Bills for \$26.17 for material for banners, for \$3.25 to the American Sabbath Tract Society for printing and for \$5.85 to Davis Printing Company for printing, were allowed and ordered paid.

It was moved and carried that if it is consistent with his plans, the Secretary be asked to attend the coming sessions of the General Conference as the representative of the Sabbath School Board, at the expense of the Board.

It was voted that the budget for the coming year be the same as was asked for last year.

It was voted that the Field Representative be asked to attend the coming meeting of the Commission of the General Conference.

It was voted that we endorse the plans followed in recent years in supporting the Near East Relief, and recommend to the schools the making of a Christmas offering for this object.

The minutes were read and approved.
Adjourned.

A. L. BURDICK, Secretary.

(For Sabbath School Lesson see page 256)

ALFRED UNIVERSITY

ALFRED, N. Y.

Progress in Raising \$100,000

13 Subscriptions of \$2,000 raised.....	\$26,000	
7 Subscriptions of \$2,000 still needed.....		\$14,000
12 Subscriptions of \$1,000 raised.....	12,000	
8 Subscriptions of \$1,000 still needed.....		8,000
12 Subscriptions of \$500 raised.....	6,000	
8 Subscriptions of \$500 still needed.....		4,000
12 Subscriptions of \$250 raised.....	3,000	
8 Subscriptions of \$250 still needed.....		2,000
30 Subscriptions of \$125 raised.....	3,750	
10 Subscriptions of \$125 still needed.....		1,250
100 Subscriptions of \$50 raised.....	5,000	
300 Subscriptions of \$50 still needed.....		15,000
Amount raised.....		\$55,750
Amount needed.....		\$44,250
Total.....		\$100,000

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

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

Payable in not more than.....equal.....annual payments of.....Dollars, beginning

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

Dated.....

Signed.....

Address.....

MARRIAGES

THORNGATE-SHAW.—At the Seventh Day Baptist church in Milton, Wisconsin, on August 10th, 1920, by the father of the bride, Rev. Geo. B. Shaw of Yonkers, New York, assisted by the father of the groom, Pastor Charles W. Thorngate of Exeland, Wisconsin, George Thorngate and Helen Shaw.

ROBBINS-AGENS.—At the Seventh Day Baptist parsonage Battle Creek, Mich., July 6, 1920, by Pastor M. B. Kelly, Mr. Frank B. Robbins, of North Loup, Neb., and Mrs. Emma M. Agens, of Milton, Wis. Mrs. Robbins was Miss Emma Williams, of Adams Center, N. Y.

DEATHS

FISK.—Byron E. Fisk, son of Washington and Nancy Picket Fisk, was born at Colebrook, town of Scott, N. Y., December 16, 1853, and died at the home of his son, Harry, Bolivar, N. Y., July 22, 1920.

In June, 1874, Mr. Fisk was united in marriage with Miss Alice Sarah Barber. For about four years after their marriage they made their home in Scott, N. Y. In the year 1878 they moved to Alfred where Mr. Fisk attended the theological seminary and was student pastor for several years. He was ordained to the gospel ministry before leaving Alfred, and accepted a call to the pastorate of the Seventh Day Baptist church of Richburg, N. Y., which he served for about ten years. During the years of 1913-1917 he again resided in Alfred, N. Y. Since then his home has been at Hebron Center, Pa., being pastor of the Hebron Center Seventh Day Baptist Church. For a short period he was pastor of the First Hebron Church also.

Brother Fisk had been failing in health for months. He sought relief in the Hornell Sanitarium in vain. Excepting the short time spent there he was cared for in the home of his son in Bolivar the last few weeks of his life. He had arranged with Pastor E. F. Loofboro, of Little Genesee, to have charge of the funeral in event of his death, and selected a text to be used, namely, Psalms 130:3. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" Funeral services were held in the Seventh Day Baptist church of Richburg, N. Y. Interment was in the Bolivar cemetery. Mrs. Fisk, who has felt the burden of these recent months of sickness, and the two sons, Harry E. and Ivan L. survive him, and with other relatives and friends were at the farewell services.

E. F. L.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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

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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.

Sabbath School. Lesson X—September 4, 1920

THE BUILDING OF THE TEMPLE. I Kings 5: 1—8: 66

Golden Text.—"My house shall be called a house of prayer for all peoples." Isa. 56: 7.

DAILY READINGS

Aug. 29—1 Kings 5: 1-12. Hiram, King of Tyre

Aug. 30—1 Kings 6: 1-10. The Building of the Temple

Aug. 31—1 Kings 6: 11-22. The Temple Building Completed

Sept. 1—1 Kings 6: 23-35. The Temple Adorned

Sept. 2—1 Kings 8: 1-11. The Temple Dedicated

Sept. 3—1 Kings 8: 22-30. Solomon's Prayer

Sept. 4—1 Cor. 3: 9-17. The Temple of God

(For Lesson Notes, see *Helping Hand*)

One of the happiest compliments ever paid to Gladstone was Lord Houghton's.

"I haven't seen you for ages. I live the life of a dog," said the hard-worked statesman.

"Yes," said Lord Houghton, "of a St. Bernard, the savior of men."—*London Chronicle*.

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.—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