

The Sabbath Recorder

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WHOLE NO. 3,939

Good Days at Verona Restful Scenes by the Way On Thursday, August 18, four of us left New York City by the New York Central lines for Verona, N. Y., to attend the hundredth anniversary of the founding of that church. Dr. Rosa Palmberg and E-ling, one of her Chinese girls, and my sister, Mrs. David H. Davis, made up the other three members of the company. For several days the heat and almost unbearable humidity with rains night and day, had been severe along the Jersey coast. But on this morning there seemed to be promise of a change for the better, and we gladly set our faces toward the northland. Gradually the sunshine gained the right of way among the clouds and fogs of the morning, and every mile up the beautiful Hudson seemed to bring us into cooler and purer air.

In the cloud-veiled sunlight, the Palisades and wooded islands showed to the best advantage, and we never saw the distant Catskills when they looked more beautiful.

Albany and Schenectady, the first home of the old *Protestant Sentinel*, our RECORDER'S predecessor, were soon passed; and the flying panorama of mountain and stream and ancient glacial morains, with villages and farm homes, and shops of industry sprinkled along the way were interesting enough to make the time pass quickly and pleasantly.

As we sped along the valley of the Mohawk, I could not keep the strains of an old song out of mind—a song that was on everybody's lips more than a half a century ago. The singers sang the praises of the Mohawk Vale, reaching the climax in extolling the beauties of one whose name I forget; but who was called the "Belle of the Mohawk Vale." One might still sing with truthfulness: "Sweet is the vale where the Mohawk gently glides, On its clear winding way to the sea;" but the changes that have come since the Indian maiden, Belle of the Mohawk Vale, inspired the pen of the poet, are so very great that a song written in keeping with our times would need some radical changes to make it sound right.

The Mohawk Valley is still beautiful with its distant mountains grading off into gently sloping hills with their blue skylines almost indistinguishable, at times, from the far-away low-lying clouds; with its fertile farms and quiet homes, and groves, all made beautiful by the August afternoon sunshine burning its way through the haze; and with contented herds of cows grazing in the aftermath of meadows that almost reached their eyes as they fed.

Weary indeed must be the mind of one who can not find rest and recreation in riding through such landscapes of beauty as we have seen today. Then to complete the beneficial effects of such a day, we found, on landing in Rome, a cool bracing breeze with the humidity all given up in its long flight over mountains and plains since it left the Atlantic coast,—a clear invigorating atmosphere such as one delights to breathe—and when we met Brother Theodore J. Van Horn with his Ford ready to give us a ten-mile auto ride over the fine roads to Verona, we felt that nothing was lacking to make our day's journey perfect.

The editor received a most cordial welcome to the parsonage by the pastor's wife, whom every one used to know as Miss Hattie Carpenter, of Ashaway, R. I. For years we knew her as a good friend of Salem College, and there are those who belonged to the student body of twenty years ago who will hold her in grateful remembrance as a kind friend and helper in their days of struggle. Here we found a quiet, restful home and a place in which to write and study alone as much as we desired. One day of needed rest was enjoyed before the centennial services began.

Excellent Meetings At the head of the tastily arranged program for the centennial services at Verona was placed the text: "Only fear the Lord and serve him in truth with all your heart; for consider how great things he hath done for you." 1 Sam. 12: 24.

On Sabbath eve Rev. Royal R. Thorngate, a former pastor, preached upon the

subject of "Spiritual Receptiveness," using the Transfiguration as the ground work for his discourse. His plea for receptive minds and hearts on the part of God's children when spiritual messages are given was appropriate for the occasion and can but prove beneficial to his hearers. This was followed by a conference meeting led by Rev. W. M. Simpson, another ex-pastor of Verona.

On Sabbath morning the sermon was by the editor, the substance of which appears in the editorials of last week.

One of the songs on Sabbath eve was composed by Clara Stillman Burdick, of Milton, Wis., and was sung as a solo by Mrs. T. J. Van Horn.

We give here the words of the song entitled, "Sabbath Rest":

There is quiet in market and garden,
'Tis the eve of the Sabbath day
And a flood of silvery moonlight
Bathes the land and the sky and bay.
And a bell in the church is calling
The children of God to prayer.
Its music now swelling, now dying,
Swings afloat on the calm night air.

There is quiet in market and garden
For this is the Sabbath day
And the bell in the church is calling
The children of God to pray,
And the earth-bound spirit uplifted
In prayer to its God most high
Forgetting its burden of sorrow
Wings its flight through the vaulted sky.

There is quiet in market and garden
At the close of the Sabbath day
And the people are bending at fireside
In humility now to pray
For more strength for the morrow's duties
More faith, more trust, more love,
More hope when the heart grows weary
For more treasure in heaven above.

There was a good sized audience in the evening, and on Sabbath morning representatives were present from DeRuyter, Syracuse, Second Brookfield and Adams Center. The house was well filled all day. Dinners were served at the church and a pleasant social time was enjoyed during the noon-day hours.

There was present a Rev. Mr. Reichart, of Clay, a pastor of the Lutheran church, who is satisfied that the Sabbath should be observed and who contemplates uniting with our people. He took part in two sessions and seems to be much pleased with our people. He is a very pleasant spoken, spiritually-minded man; and we understand

that he would, after a few months, like to find work among us.

The Sabbath school in the afternoon was one of unusual interest. On the organ stood a silver loving cup which the school had won three years in succession in athletic contests with the schools in the county association. This was explained by T. Stuart Smith, the superintendent. We were happily surprised to see so large a company of children and young people in this school. The choir of fourteen or fifteen led the school in wide-awake songs and everything showed that the school was a live one.

The program was a special one on missions. Nine young women took part as follows: One was a medical student in cap and gown just from college with her diploma. She was trying to decide where to hang out her sign. But hesitated because every town suggested already had so many physicians. After her talk regarding the matter she called for some one to bid for her sign. Then came in, one after another, eight young ladies, each one dressed to represent some nation or country where a medical missionary was greatly needed. The first one represented China, the second Japan, the third South America; then came Africa, Korea, Mohammedan lands, the Philippines and India. Each one made a strong plea for her own land and then took her place on the platform until the entire eight stood in a half circle behind the medical student.

Then the doctor in a neat speech decided to take one of the needy fields. She said there were many calls but only one was hers; the people must look out for all the others. Seven of the calls "are for you," she said. Who will go?

Then the choir and the nine girls joined in singing that stirring mission song: "Steal Away."

E-ling, Dr. Palmborg's girl, then sang in a beautiful, effective way and in her native tongue, "Wash me and I shall be whiter than snow." She has a good voice and some of her hearers were moved to tears.

The children were then sent out for class work, and the lesson—the fifty-first Psalm—was taught in parts by Rev. William M. Simpson, Rev. Mr. Reichart and Rev. Royal R. Thorngate. The several points in this excellent psalm were brought out in a clear

and practical way which was greatly appreciated by the audience.

After a letter from Rev. Mr. Clayton, of Syracuse, full of good wishes, was read by Pastor Van Horn, the choir sang, "The Day Thou Gavest," and the exercises of centennial Sabbath were ended.

Sunday at Verona Sunday morning at Verona started in cold and rainy, and it looked as though the centennial services would be poorly attended; but the Verona people have the name of going to church rain or shine, and when the meeting began we could not see but that the house was as full as on the Sabbath.

We noticed the white inscriptions on the walls of the church, placed on the green background in a way to make a pleasing effect. One was "One hundred years for Christ, 1820-1920," and back of the pulpit was the text: "And this is the love of God that we keep his commandments, and his commandments are not grievous." This is one of the coziest of country churches and occupies a beautiful site in a rich and fertile country.

The first session of this day was occupied by Dr. Rosa W. Palmborg and Mrs. David H. Davis, who spoke on mission work in China. Dr. Palmborg spoke of some interesting experiences in her work, told of the many changes that had come in China as to the attitude of the Chinese toward mission work, and emphasized the need of more workers. The Chinese are losing faith in idols and if we don't teach them about the true God, they will believe in nothing.

Mrs. Davis gave some reminiscences of the years when her husband was pastor in Verona, and spoke of her work in China. E-ling again pleased the audience with her singing.

The historical paper prepared by Mrs. Caroline Stark was then read by Mrs. Flora Palmiter. If it fails to reach the office in time for this issue, please look for it in the next.

The last sermon of the centennial was by Rev. William M. Simpson, a former pastor here, and our readers will find it in the weekly sermon department of this RECORDER.

"A Forward Look" was given by the present pastor, Rev. Theodore J. Van Horn.

He called for the reading of a letter from Robert St. Clair. This letter is practically the same as Brother St. Clair's, "All Hail to Verona!" on another page of this RECORDER.

Pastor Van Horn then spoke of the days to come as being full of hope, since they are in the hands of Him who has rendered such efficient help in the days gone by. The story of David whom God had helped in the past until he felt able to meet the giant was made good use of to give hope for the Verona Church in days to come. We still have giants to meet. But there is inspiration enough to fill any man with zeal for the work. We must stand true in our fight for the country's laws. In our church matters too, we must be brave and true, loyal to God and his truth.

I am glad to be in Verona, where the spirit of unity prevails, and where the workers are true to one another and to God. The pastor called the children and young people to stand before the congregation, and pointing to them said: "Here is our forward look!" He pleaded with the parents to never teach that Sabbath-keeping is a hardship, but rather to cheer and encourage them to be true and faithful servants of Christ.

Heaven is before us. May we not come short of it. Here he asked the choir to finish his address by singing the "Home of the Soul." Nothing could be more appropriate for a closing of Verona's centennial, and its pastor's "forward look."

The following original poem by Mrs. Emma Moyer was read near the close of the last meeting:

THE BUILDING OF THE CHURCH

I sat in the twilight dreaming dreams of the days long past,
And memories crowded around me, dear memories may you last,
And the twilight was filled with the shadows of those who have gone away
Leaving to us their children, a heritage that will not decay.
A heritage of deeds and actions of beautiful lives lived well,
Riches which are eternal, whose value no one can tell.

And as I dreamed, I saw a vision, a picture on memory's wall,
I wish I could paint it for you that it might be plain to all.

A beautiful little valley lays smiling beneath the skies,

A bit of Heaven let down, it seems to many and
and tired eyes,
And in this beautiful valley live the sons of
men, who roamed
From the shores of far New England and made
this place their home.
And God's blessing has come with them
through all the weary way,
And with reverent and thankful hearts I dream,
I hear them say:
"Here we will build an altar to the God of
truth and right
That we and our children's children may be
honored in His sight."

And I see the messengers go forth up and
down the forest ways,
To summon the people together, on the eve of
the Sabbath Day.
And I see in this beautiful picture as the eve
of the Sabbath falls,
The men and women gather in obedience to
those calls.
They come from the low-land valley and down
through the winding trails
Strong in their Christian purpose, with the
strength that never fails,
And I think as I see them gather I can almost
hear them say:
"We will build a church in this valley to the
God of the Sabbath Day."

And I see them in my vision, the men in the
forests wide
Hewing and cutting, and sawing, and the women
are by their side
Bringing their gifts to the altar, the labor of
their hands,
Just as they did in olden times in far off Holy
lands.
At last in this lovely picture, I see the labor of
love complete,
In a dear little church in the valley is the
sound of many feet
And the hush of the Sabbath stillness is broken
by songs of praise
To Him who has been their help through all
weary days
And in a beautiful service of holy faith and
love
They dedicate the building to the great good God
above.

But ah! the vision changes and stretching far
and high
Are many wonderful temples, whose towers reach
the sky.
Another Holy city unseen save by God alone,
But as real in my vision as though built of
wood and stone,
Yes, I see them building in lands beyond the
sea,
Where they tower above the pagador as the
mountains above the sea,
And the strange wierd people who shuffle along
the street,
Stop and gaze and wonder at their beauty so
complete.
And I too, gaze and wonder at the beauty my
eyes behold.

As John in the Isle of Patmos must have gazed
on those streets of gold,
When I see across the picture in letters of liv-
ing light
As though God's hand was writing on a wall of
darkest night:
"Ye are the temples of God." Ah! Yes! I un-
derstand,
Beautiful living temples filled with Christ's holy
grace
Teaching His blessed message to a weary and
sinsick race.
Oh, you dear people of the days beyond recall,
You truly builded wisely when the Holy Spirit
called,
You builded in human hearts, temples where
God might dwell,
And only God himself can judge and say ye
builded well
Another holy city unseen save by God alone,
But as real in my vision as though built of
wood and stone.

Opening Session The one hundred and
General Conference eighteenth anniver-
sary session of the Seventh Day Baptist
General Conference convened with the First
Alfred Church August 24, 1920, for a con-
vention lasting six days. President Alfred
E. Whitford, of Milton, Wis., had charge,
and the first session began nearly on time.
The printed program of fifteen pages con-
tained some interesting points, aside from
the mere publication of items in each ses-
sion's program.

The theme for the entire Conference was:
"The Challenge of the Kingdom to Seventh
Day Baptists."

Then followed these texts:

But seek ye first his kingdom and his
righteousness; and all these things shall be
added unto you. Matt. 6: 33.

And the Lord said, Who then is the faith-
ful and wise steward, whom his lord shall
set upon his household? Luke 12: 42.

The silver is mine and the gold is mine,
saith Jehovah of hosts. Haggai 2: 8.

And thou shalt be called the repairer of
the breach, the restorer of paths to dwell in.
Isa. 58: 12.

Say not ye, There are yet four months,
and then cometh the harvest; behold, I say
unto you, Lift up your eyes and look on
the fields, that they are white already unto
harvest. John 4: 35.

And he saith unto them, Go ye into all
the world, and preach the gospel to the
whole creation. Mark 16: 15.

After the opening song by the choir, and
invocation by the editor of the SABBATH

RECORDER, Dean Arthur E. Main, acting
pastor of the Alfred Church, extended a
heartly welcome to Alfred. First, he ex-
tended a welcome to the president of Con-
ference as a man, a Christian gentleman and
leader of these meetings. Second, he wel-
comed the visitors to Alfred, which is a
pretty good place regardless of cyclones and
severe storms; to their homes, to the col-
lege campus, which is still beautiful if it
has been damaged by winds; to the college
buildings, and to the renewing of old friend-
ships—yes and to the making of new ones
which sometimes prove to be very pleasant
and helpful. The dean also welcomed us
to loyal and faithful service in the Confer-
ence day by day; to the making of new and
large plans; to the exercise of faith, hope
and love.

There may be difference of opinion, but
if we keep the spirit of love as set forth
by Paul in the thirteenth chapter of First
Corinthians, all will be well.

Brother Main then introduced Rev. E.
Clyde Ehret, as the pastor-elect of the First
Alfred Church, and expressed the wish that
Brother Ehret be recognized as Alfred's
pastor during the Conference.

Brother Ehret responded by saying he
was glad to look into their faces even if he
had exposed his own face by so doing.
"Of course," said he, "since I have now
seen your faces I shall be able to remember
you all."

Two responses were given to Dean
Main's welcome; one representing the East,
and the other the West. Rev. Clayton A.
Burdick, of Westerly, R. I., spoke for the
East. He said in substance that the two
men whose names were on the program to
respond to Alfred's welcome, were born
in the same western town, and attended
the same school. He spoke in place of D.
D. Burdett Coon, but felt that it was ap-
propriate for him to do so since Mr. Coon
had been called away and especially since
the speaker was himself half Coon and
since his first pastorate was in Coontown.

Brother Burdick thought it unnecessary
to have any address of welcome in Alfred
since we were all familiar with the former
hospitality of this people. His first experi-
ence here at Conference was rather chilling,
for the delegates arrived in a snow storm;
but even then he found it so warm in the

homes that the snow storm was soon for-
gotten.

We are like a family, and if we do differ
as to methods, we are not lacking in cour-
tesy. Open doors are larger than ever, and
we have a broader vision of the world's
needs. These call for the exercise of grace,
for faith, hope and love. If we can not have
love, even great sacrifices will be of little
service.

Brother Allen B. West responded in be-
half of the western churches. He said the
East and the West are shaking hands on this
platform. We rejoice in the sincere and
heartly welcome extended by Mr. Main, and
will visit the places of interest here in Al-
fred, renew acquaintances, form new ones,
and enjoy all the physical good things men-
tioned. But we will not stop there. We
may enjoy all these and fail if we do not
also accept the welcome to the higher spirit-
ual things and to the responsibilities for
good work here. So we will do our best,
our very best, in committees and in every
effort to settle important questions as they
should be settled. We will all try to make
things go right. We as delegates will repre-
sent our churches aright. We will also try
to supplement the efforts of the SABBATH
RECORDER to carry the spirit and the mes-
sages of Conference to our home peo-
ple.

This report of the first session must do
for this week, as the mail is about to close
and a day later will be too late, for what is
sent then, to get into this number. Look
for the president's address and other mat-
ters of interest next week.

NOTICE OF THE ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

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

A. L. BURDICK,
Secretary.

Janesville, Wis.

For what shall a man be profited, if he
shall gain the whole world, and forfeit his
life? or what shall a man give in exchange
for his life?—Matthew 16: 26.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

SEVENTY-EIGHTH ANNUAL REPORT OF THE BOARD OF MANAGERS

GENERAL STATEMENT

The Board of Managers of the Seventh Day Baptist Missionary Society herewith presents the seventy-eighth annual report, first of all making grateful acknowledgment for the love and care of Almighty God under whose guidance and blessing the board ever prayerfully endeavors to perform its tasks.

One year ago the board made mention of the failing strength of the beloved president, William L. Clarke. This year a record must be made of his death. The board adopted the following:

"On the fifteenth day of May, 1920, Hon. William L. Clarke, closely identified with the work of the Seventh Day Baptist Missionary Society for more than a half century, was called home, in the eighty-fifth year of his age.

"He served the society as a member of the Board of Managers fifty-five years; was elected its president in 1891, and continued in said office until September, 1918, a period of twenty-seven years, when he was elected president emeritus, which office he held at the time of his death.

"Brother Clarke was highly respected as a citizen, having been appointed to various positions of trust, including many years of service as a member and as president of the town council, and, at different times, he represented his town in the Rhode Island Legislature. He was always active, in promoting the interests of God's kingdom, was especially interested in all the work of the Missionary Society, and was intensely loyal to our missionaries wherever their field of labor.

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

From the point of view of the work of the Missionary Society the world conditions during the year have made but little if any improvement. The same spirit of turmoil and confusion and unrest remains, with an increasing feeling of indifference, and what seems like a hardening of the best moral

sensibilities and religious convictions, on the part of many people.

In a financial way while contributions from the churches and individuals have been far larger than ever before, yet the unlooked for advance in the cost of living, the abnormal monetary exchange with China, the unexpected addition in traveling, the advance of moneys on the yet unrealized items of the Forward Movement Budget, and the increase of salaries and appropriations to churches, have made it necessary to continue in a state of indebtedness, although this debt has been reduced from \$3,000 to \$1,000.

The first of January, 1920, the appropriations to Marie Jansz, of Java were increased from \$150 to \$200, or 33⅓ per cent. The appropriations for the work in Holland were increased from \$600 to \$800, an increase of 33⅓ per cent, and an additional \$100 appropriation was made to the Holland churches for them to use in Java, so that the appropriations to Holland and Java were raised from \$750 to \$1,100, or an increase of almost forty-seven per cent. The appropriation to the Georgetown, British Guiana, Mission was increased from \$600 to \$1,000, or sixty-six and two-thirds per cent, and certain additions for traveling in a limited territory, the amount not determined, perhaps \$100 a year. Besides this the board brought Missionary T. L. M. Spencer to the United States at an expense of \$259, and has advanced \$2,500 to secure a mission property on the promise of the Forward Movement Budget, which has an item of \$3,000 for that purpose, only a very small part of which has yet been received.

For China the board, January 1, 1920, increased the salary of Mr. Crofoot from \$1,000 to \$1,300, an advance of thirty per cent, and the salaries of the four single women connected with the China mission from \$600 to \$800, or thirty-three and one-third per cent, and Dr. Palmborg's furlough salary from \$400 to \$500. In addition to this the guarantee of the board to make every dollar of the appropriation equal to 1.75 in Mexican money has, because of the extraordinary rate of exchange, cost the board an extra sum of \$3,709.46. Then too, the illness of Mrs. Crofoot necessitating a return to America, made an added expense of \$632.88.

On the home field the salary of the gen-

eral missionary on the Southwest field was advanced January 1, 1920, twenty-five per cent, from \$800 to \$1,000. The appropriations to churches were increased as follows: Hammond, \$200 to \$300; Exeland, \$100 to \$200; Grand Marsh, \$100 to \$200; Ritchie, \$100 to \$300; Boulder, \$450 to \$500; and Syracuse, — to \$100. Appropriations are also made to begin when pastors are secured as follows: Cartwright, \$400; Middle Island, \$500; Stone Fort field, \$500; Western Association, \$500; and Southwestern field, \$1,200. The following appropriations have remained unchanged: Fouke, \$300; Los Angeles, \$700; West Edmeston, \$100; Hartsville, \$100; Salemville, \$100; Hungarian Mission, \$240; Italian Mission, \$350; Bangor field, \$800.

At the close of the year, July 1, 1920, the board was spending on the home field in regular salaries and appropriations to churches, outside of traveling expenses and special work, at the rate of \$4,390, as against \$3,740 of one year ago, or an advance of a little over seventeen per cent. Only the lack of three or four available workers stands in the way of appropriations well on to \$3,000 more for regular work on the home field.

CHINA

Immediately after the General Conference at Battle Creek, in 1919, Miss Anna M. West concluded her furlough and returned to her work in the Girls' School at Shanghai. Her mother, Mrs. Nettie M. West, went with her. In April, 1920, owing to the serious illness of Mrs. J. W. Crofoot, on the advice of several physicians, among them our own doctors at Lieu-oo, Mr. and Mrs. Crofoot came to America, and Mrs. Crofoot underwent, at the Mayo Hospital, at Rochester, Minn., a serious operation, the results of which were most favorable, and Mrs. Crofoot is so far recovered from the operation and so much improved in health that she will be able to return with Mr. Crofoot very soon to the work of the Boys' School in Shanghai.

Dr. Rosa W. Palmborg is in the homeland and on an extended furlough because of ill health.

The annual reports of the mission work in China follow:

Report of H. Eugene Davis

This report usually has to do with the particular work of the Shanghai and Lieu-oo

churches. This year it will include many interests, owing to the much regretted fact of Mr. and Mrs. Crofoot's sudden return to America on April 1, and the consequent doubling of duties for us all. We must here express our gratitude that the reports of renewing health for Mrs. Crofoot are so encouraging and we are looking forward to an early return of our workers who are so greatly needed.

I feel sure, too, that we have reason to rejoice over the fairly good degree of health which has been ours during the entire year. Our whole family suffered from the "flu" this winter. Mrs. Davis and the youngest child, Winthrop, having severe attacks, necessitating Mrs. Davis being two weeks in the hospital, and a nurse for Winthrop at the same time, at home. The rest of us recovered quickly from light cases.

When we welcomed Miss West back to our ranks last autumn, it was our pleasure to welcome also her mother, Mrs. Nettie M. West, to a place of helpfulness and encouragement among our number.

This spring it has again been our privilege to have among us Mr. Theodore G. Davis, accompanied by Mrs. Davis, of Plainfield, N. J. On the occasion of the May church business and social meeting they were present and added much to the pleasure of Chinese and Westerners alike by singing for us. The Chinese friends greatly appreciated the kindly interest which Mr. and Mrs. Davis show in them.

The church is still moving forward. We can not report large additions in numbers, but an increasingly better quality of service seems to be rendered. One evidence of this is the children's church, organized last fall with two purposes in view: First, to try to make the church here of greater possible service to the community children near at hand, many of whom are dirty, ragged and slovenly, and some of whom have no school associations; and, second, to guide the young people of our boarding schools to serve by holding responsibility in helping these children gain some little teaching and interest in the story of God's love for them.

Except for a second student strike (not so potent as that of last year), which has greatly hindered all the work of the year, the service of the children's church has been most encouraging. So much emphasis

is now-a-days placed upon expressional activities in religious work. This effort of the older students of our schools to express their religious life has been of value to them we feel sure, as well as to the children whom they have served. We had hoped to carry over this interest in the children into a daily vacation Bible school, using the spare time of our boys and girls to make a real effort to help their people and their country in a constructive way. The added duties of the spring and summer, seem to make it wise to defer this undertaking for the present.

Of necessity the children's church requires some financial assistance. The Shanghai Church has contributed \$10 toward its expenses this year, while the School Y. M. C. A. and one of the Chinese teachers have also helped. The Riverside, Plainfield and Milton Christian Endeavor Juniors have aided materially with gifts of money and picture post cards prepared with scripture texts on reverse side to which we have the Chinese equivalent added.

The preaching appointments of the church have been met as formerly: Mr. Dzau, Mr. Toong, Mr. Jeu, Mr. Crofoot and I each taking a turn in conducting the service. When Mr. Toong comes from Lieu-oo one of us goes to exchange with him.

During the spring it was my great privilege to attend the twenty-fifth anniversary conference of the Y. M. C. A. in China, held at Tientsin, and also to visit the capital city, Peking. The conference, attended by one thousand two hundred of China's bright young men, was one of epoch-making interest and a quiet power. The foreign secretaries were very little in evidence, though serving in the background, but the power of leadership was left to the Chinese, a striking proof of the latent ability among this people when fear and pride are laid aside. The opportunity for attending this conference was made possible through the effort of our School Y. M. C. A., which raised more than enough to send two other delegates beside myself. It was a satisfaction also that seven students from Fuh-tan College, where I have continued teaching this past year, also accompanied me in the great throng which traveled northward to this notable conference.

I have assisted in the teaching of classes in the Boys' School all the year, but of

course, have added many classes since Mr. Crofoot's departure. Miss Burdick, Mrs. West and Miss West, as well as Mrs. Davis, have assisted also, and together we have endeavored to nearly complete the school year.

During the late fall the pupils of our schools were busy preparing to take a part in a community chorus, comprising some three hundred voices drawn from several school and church choirs in Shanghai. The chorus sang many Christmas hymns and carols on the Friday preceding Christmas. While the chorus was conducted by Mr. C. D. Giauque, an American teacher, and assisted by a foreign quartet, the entire chorus was made up of Chinese, who sang the entire program in English. Mrs. Davis assisted in drilling our young people until she was taken ill.

Mention might also be made of a group of young men who are staying in a temple near our mission. They have been in a government school in West China, but when the school closed for lack of funds, they came to Shanghai. Mrs. West, Mrs. Davis and I have been assisting them in their study. I feel sure it has been real service.

A thing which rejoices our hearts is that three of the older boys in the school have asked for baptism and church membership and will be received next Sabbath.

The question of enlarging our plant with the building of new buildings carries with it the need for more land. The desired land (at present) is on the market, but there are no funds with which to buy the land. The small piece in front of the Girls' School has recently been sold so we have been told, and a garden is to be located there. That will be most unfortunate for the school if the report is true. We have also heard that the coffin factory site, which is between the Girls' School and the parsonage property, is for sale. It will be very unfortunate for us if this property is sold and Chinese houses are built thereon.

There have been the usual spring repairs to occupy time and attention and yet we have had no occasion for any heavy outlay of expenditure due to hail, or wind, or storm, as is sometimes the case.

A union effort among the missions operating in our section of Shanghai is on foot for taking a survey among the Chinese Christians with the view to finding some valuable facts for the missionary and the

Chinese Church so that we may the more intelligently undertake the task which is waiting to be done. Having some committee duties in connection with these plans has taken some time and thought.

The entire year has been full of problems, as is every year. But many notable answers to prayer have marked in a striking way the twelve months just passed.

Shanghai, June 18, 1920.

Girls' Boarding School

The last report from the Girls' Boarding School was written during the student strike of May, 1919, and the school had practically been dismissed and we had given up all hope of having closing exercises. The teachers and some of the older girls were staying on for lessons in first aid. Early in July, however, we invited the girls back for a very informal parlor meeting. The day was hopelessly rainy and not many could come. Miss Laura White, editor of the *Woman's Messenger* and of other literature, gave a very worth-while talk and three girls received certificates that they had finished our course of study and four were recognized as having completed four years. During the year two of the graduates have been married and one has been studying in a normal school.

It was a great joy to have Miss West back by the end of September and her mother with her. We had long been looking forward to this pleasure and realization has been quite equal to anticipation.

With Miss West's coming one native teacher, who had been helping in her absence, dropped out and another gave place to one of our own girls who had been studying two years in the Laura Haygood Normal at Soochow. There has been little change in our course of study. Two years of Mandarin are required, but we do not employ a teacher of Mandarin all the time. This year a goodly number of girls were ready for it and Mr. Feng of the Boys' School has been coming four hours a week. So much is being said about a common language for all China, Mandarin being that language, that we have thought to have the girls begin a little earlier than formerly and this year we have two classes, one of much younger girls than usually commence the study. The girls often find this study a burden, but after they have gone out we

often receive thanks for having insisted upon it.

During the school year there have been forty-eight names on our roll—forty-one the first term and thirty-six this half year. Last (Chinese) year there were thirteen months which threw New Year's day very late—February twentieth. This gave us a long fall term of five full months. The first three there was practically no illness—indeed there has been excellent health all the year—and there were few interruptions, just nothing out of which to make a report, but a very satisfactory period of school work. Then came the Foochow incident, and uncalled for attack by Japanese upon students and Y. M. C. A. men, which fanned to fresh flame the patriotic fires. A three days' protest was decreed and our older girls, in common with other students, gave themselves to patriotic meetings and the publicity campaign. At this time occurred an unfortunate demonstration against a neighbor suspected of being pro-Japanese, which cost us five pupils. We have regretted this incident very much and think the girls recognize that it was not the best way to accomplish their object.

It was hoped that we would get through the year without further interruption, but it was not to be. In April the general unrest resulted in another strike. It was not the whole-hearted movement of last year. Evidently there were forces working which have not fully come to light. One rumor says that politicians were at the bottom stirring up trouble for their own ends; using the students in such a way as to discredit the Union and make it harmless in the future. Another rumor was that a Russian, but recently from Russia, had been busy introducing Bolshevism and inciting to rebellion. Certain it is that very large things were planned. On Friday afternoon, April 23, a letter was brought to the school outlining an alarming program. A large mass meeting was called for the following day on the Recreation Grounds near us, when the Government of the North and that of the South were to be repudiated and a rebellion launched. Of course we refused to allow the girls to go to the meeting. They were so bent upon holding with the Union and obeying all commands that we sent for parents to take them home. The responsibility was too great. Providentially

on the day appointed it rained steadily all day. There were those, however, who came out, rain notwithstanding, and there was a clash with the soldiers in which several were injured. Soldiers took possession of the Recreation Grounds and for several days an imposing number of troops marched in various directions and moved some artillery and ammunition in a way to make an impression, and things soon quieted down. Many students admit frankly that it was all a mistake. Last week Dr. John Dewey, of Columbia College, New York, gave a series of talks near us and delegations of girls went to hear him. The talk on "The Meaning of Democracy" was sound and timely. The Students' Union has so much of promise for the nation that one longs to see it grow along right lines.

One phase of patriotic work which some of the girls undertook and to which they have been faithful was the opening of a little school which meets for an hour after regular school hours in the Zia-jaw school building. There are several girls, each taking one or two pupils under her care and doing intensive teaching. It was hoped that women and girls who had missed their opportunity to learn would come in and three women have come irregularly and some eight little girls have come with considerable regularity. Many have joined the school but have not held out. The girl teachers have stood by the venture with fine spirit.

There has been some change in our religious appointments. The weekly meeting for probationers has continued and it has been a disappointment that none of them have taken an advanced step. The usual Sabbath morning preparation of the lesson of the day has given place to the children's church, which will be reported in its place.

Twenty of the girls greatly enjoyed taking part in a concert by some three hundred girls and boys from the different mission schools, a sort of community sing, just before Christmas. The students in each school were trained by their own teacher with an occasional visit and drill by the conductor and two final rehearsals all together. Mrs. Eugene Davis did faithful work with our girls until she was taken ill. The concert was good to see as well as to hear. We have been told that there were hearts changed while they listened to the dear old songs.

Last summer I was asked to organize a W. C. T. U. near the railway station. It was hoped that many students of various schools would be found in that neighborhood who would join in this much needed undertaking, but nearly all are our own old girls. One of our native teachers has worked with me and the society has met in the home of one of our own girls who has given it cordial welcome. There has been a meeting each month save one. As with everything else we do we must trust for results.

The City Day School has been continued with forty-four pupils the first term and fifty-five this. One of the teachers who has been there four years was married in January and one who has worked with her these years has been in the Isolation Hospital with scarlet fever for the last five weeks. Miss Waung's successor is one of last year's graduates who was married to Dzau Sien-sang's son in February, and during Miss Li's illness a former pupil of that school, and one who before her marriage taught there, has been substituting.

The Zia-jaw Day School has continued without change save that Miss West has had oversight. There have been eighteen pupils each term.

We hope many will be stirred to pray that the work of all these schools will be mightily blessed.

MISS SUSIE M. BURDICK.

Report of Lieu-oo Hospital—June 1919, to June, 1920

The past year has been a very busy one with many problems and perplexities, but we hope with some success as well. There have been very few days when the hospital has had no patients and some of the time our resources have been taxed almost to the limit. Just now as this report is being written the hospital has the greatest number of patients in its history. Practically every bed is full, although we could accommodate one or two children if they came, but even that would require some addition to our equipment. There are twenty-six real patients besides several who are only accompanying friends or relatives. There are forty-three Chinese sleeping on the place tonight, including the servants. We have been using every moment we could crowd in these past few days making sheets, mosquito nets, pillow cases

and even pillows to meet the emergency. Fortunately Dr. Sinclair has a new Montgomery-Ward machine, which has made possible quick work. One can easily see that for an institution which claims to accommodate only thirty patients such an influx would require some extra thought and effort.

We still lack many things which we would like to have to make the patients more comfortable but we must be patient. They will come in time. For the winter weather we have heavy comforters which are very good, but at this time of year we feel the need of blankets. But we have hopes along that line. The American Red Cross has sent their remaining supplies from Siberia to Shanghai for distribution among the mission hospitals of China. They will be distributed according to the amount of work done and as far as possible according to the needs of each hospital. Among the things of which they have an unlimited supply are cotton, gauze, surgical dressings, blankets, and many other hospital necessities. We felt no hesitation under those circumstances in asking for blankets for forty beds, and we hope that we will get them as well as a goodly supply of other things needful. This gift will be a great boon to hospitals such as ours which are trying to earn their improvements.

We are also hoping that the time will come in the not too distant future when we can furnish clothing, at least for the bed patients, in the wards. As yet we have very few garments and the patients often come in such a dirty condition. But that, too, will come by and by.

Looking back over the whole year shows that we have had only one hundred and sixty-three different individuals as in-patients, seventy-one of whom have been men, sixty-eight women and twenty-four children. But many of the patients have spent quite long periods in the hospital so that the average number of patients per day has been seven and a fraction, while the average stay for each patient has been over fifteen days. The results of treatment have been fairly good we think, but the opinion of the Chinese as shown by the prosperity or lack of prosperity of the hospital will be a better testimony than anything we might say.

Our out-clinic work has been somewhat less than usual, partly perhaps because

many of those who have needed long treatment have come into the hospital. The list of out-patients reads one thousand nine hundred and two different cases with three thousand one hundred and twenty visits to the dispensary. We have made rather more out-calls than usual, the number being one hundred. Some of these have been free, partly because in treating slow cases we prefer to make a few free calls rather than to fail on the case. If we are successful the Chinese method of changing doctors four or five times a day in critical cases can be shown not to be the best way.

The in-cases have been about as varied as the out-cases, but whereas the out-cases usually run highest in eye and skin diseases, the in-patients have been more largely surgical and tubercular cases. There have been twenty-five cases of tuberculosis and nineteen surgical cases in the hospital during the year. Most of the latter have been minor operations, although there have been two amputations and one eye enucleation. Of course, we have also done a good many minor operations in the dispensary which do not appear in this list. Among the other in-cases there have been thirteen obstetrical cases, ten insane patients, seven injuries of different kinds, five men to break the opium habit, and numerous miscellaneous ailments.

One of the dreams of the future is that we may have a small two-story building for our men tuberculosis cases. We want plenty of porch room and lots of windows, but we do not care if it is more or less Chinese in construction. We have hopes that we may be able to build it ourselves before so very long. For the opium cases we fixed up one third-story room like a small jail and it is so popular that we have a waiting list. However, our work in this line has not been very satisfactory for there is so much treachery. The Chinese mind is hard to understand sometimes. For instance, why will people bring a relative to the hospital to break the opium habit, paying a good price for the doctor's efforts; then constantly use every conceivable means to deceive that doctor and to help the patient secure opium? Yet they do it right along. Since we can not be sure that our helpers even are not buyable, one can see that this line of work is not easy.

Financially we feel that we have done fairly well. Any one who cares to look

over our financial report can know the items. But the fact that our Mexican dollar balance is only slightly less than last year at this time is encouraging to us when we think of all that has been done to use money. Besides the cost of maintenance of all the buildings in our compound, including taxes and insurance and the payment of the evangelist's rent outside, we have built a thirty-six by seven-foot porch on the second story of the old dispensary building and a chimney on that building at a cost of over \$250. Within the last few weeks we have also put in our own electric plant, including an oil-burning engine generating a one hundred and ten volt direct current with fifty-two lights, two of them two hundred candle power. The engine will not carry quite all of these lights at once probably, but it is never necessary to run both of the high-power lights at once, as one is in the meeting room and the other in our dining room. We have already paid over \$600 on this bill besides building a small room for the engine. We hope soon to finish paying the bill and start saving for something else. This plant has been put in for us at a very decided advantage to us because Alfred C. Davis, Dr. D. H. Davis' son, did the job. We feel very grateful to him, as we are sure that all of our people will feel for the generosity which he has shown in this deal.

The advantages of our own electric plant will be more apparent when we have an X-ray machine and a few other accessories for the treatment of our patients with electricity. The advantages of the porch are apparent every day, as evidenced by the three beds of tubercular patients which are there day and night and the many chairs and couches which are occupied during the day. Our men's ward literally turns out there when the sun gets where it does not shine into the porch. We have cloth curtains to protect the beds, but as the porch faces the east it is shaded after about ten o'clock in the morning.

Having this porch is one thing which has added to our bed capacity. We are planning to buy more beds and other equipment right away so as to make the hospital about a forty-bed hospital. That will materially reduce our Chinese dollar account. But our gold account is considerably more than it was a year ago. We have kept a separate

gold account, for the gold dollar has been so cheap that we thought best to wait a while until exchange was better before buying the Chinese money. It was well that we did for gold has already advanced a good deal.

You will see by the gold account that we have had several substantial gifts during the year. The Miss Sauter who left the \$200 in her will is unknown to most of our people. She was a classmate of Dr. Crandall's in Nurses' Training School, and has been a close friend ever since. While Dr. Crandall was in New York during her recent furlough Miss Sauter showed much interest in her work and expressed the desire to leave some money to the institution in her will. She knew then that her days might be few. It is hoped that this money will be used in such a way that it will honor this woman whose heart was in good works. She was herself in charge of the Receiving Home of the Burke Foundation, an institution founded for the help of the sick who had no place to convalesce after leaving the hospitals.

As to our religious progress, it is not very encouraging, although sometimes it seems as though it may be somewhat better than last year. There has been a good deal of interest in Bible study among some of the patients lately and several have signed their names as probationers. We hope that among them there may prove to be some good material. It is well that judging is not left to us but that our business is to bring in the sheaves and trust the Master to do the separating. He will make no mistakes. The appointments of the church have been kept up as usual.

Dr. Sinclair took a six-weeks' so-called vacation, doing work in two of the hospitals of Shanghai last summer. The money earned in this way aside from her expenses was used to buy hospital stoves. Perhaps her keeping warm in Shanghai in the summer made her feel that the patients ought to be kept warm in the winter. Dr. Crandall went to Peking during the China New Year vacation and attended the biennial meeting of the China Medical Missionary Association. It was a very enjoyable and helpful experience.

We hope that we may go forward in our work as the churches at home are going forward in their great Forward Move-

ment. We hope, too, that as we increase in material things we may still more increase spiritually for in that is our source of power. Without it all our work will be but stubble.

Sincerely and prayerfully,
GRACE I. CRANDALL,
BESSIE B. SINCLAIR.

SOUTH AMERICA

A year ago the board invited our missionary at Georgetown, British Guiana, Rev. T. L. M. Spencer, to come to the United States to attend the General Conference at Battle Creek, to meet with the board and visit among the churches of the denomination. Brother Spencer arrived in New York early in August and remained in this country till late in December. His return was delayed several weeks because of strikes in shipping quarters. He went as far west in his visits as Milton Junction, Wis., and as far south as Salem, W. Va. On his return to Georgetown he secured an option on a property for a permanent home for the mission and on authorization by the board later completed the purchase for \$2,500.

Annual Report of Rev. T. L. McKenzie Spencer

DEAR BRETHREN OF THE MISSIONARY SOCIETY:

I am thankful to Almighty God for this opportunity of presenting another annual report. The first six months of the Conference year were spent in my visit to the United States of America. These were busy months and filled with many pleasant recollections. I had the opportunity of addressing twenty-seven churches, several Christian Endeavor prayer meetings, Junior Christian Endeavor societies and Sabbath schools. I attended the General Conference at Battle Creek, the meeting of the Missionary Society in October, and a meeting of the American Sabbath Tract Society. I delivered over fifty sermons and addresses. Everywhere I found an interest in the South American Mission, which gave me much courage in my work. Pastors and people were very hospitable to me, and it gave me joy and inspiration to meet so many of our people. It was good for the work that I made the visit. I left New York on December twentieth in good courage, and feel-

ing in an improved state physically. I arrived in Georgetown on January sixth. During my absence the members held together nicely and the regular services were kept up. A brother of the church and my eldest son rendered good services.

New life has entered our work since my return. Our services are well attended and the interest in Sabbath truth is very encouraging. I have never seen such before.

On my return I found that the cost of properties had advanced exceedingly, and as our funds were limited it looked as if we would not be able to purchase for a long time hence. We made it a matter of prayer to God and he opened the way for us to get a beautiful location. Through the promptness of the Missionary Society I paid \$2,500 for it and received possession the last of March. The buildings on the lot are rented until we are ready to build, which I hope will not be very long, as labor and the cost of materials are on the increase all the time. This purchase has given us a better standing in the community already. The people see we mean to stay and work for God.

June twenty-seventh was a red letter day with us. At four o'clock in the afternoon we gathered by a stream in the southern part of the city and I baptized nine souls. Eight of these recently came to the Sabbath. Our total number of converts to the Sabbath is ten.

Sabbath Rally Day was observed as usual. Special services were held and the interest was good.

The work of distribution of literature has been carried on vigorously since my return. Nearly eight thousand pages have been sent out. Our people here are getting the missionary spirit; they are taking tracts and distributing them. The Tract Board has sent us several packages of tracts for which we are very thankful. I want to scatter the gospel truth far and near in this field. We are sowing beside all waters looking to God for an abundant harvest in his own time.

For the six months since my return my work has been as follows: Sermons, sixty-one; addresses, forty-eight; Bible readings, thirty-six; Sabbath converts, ten; prayer meetings, sixty-six; letters, forty; *Gospel Heralds* printed, one thousand two hundred;

pages distributed, seventy-nine thousand three hundred; baptisms, nine.

Our collections for the expenses of the local work have amounted to \$110 and our expenses have been \$117.

We believe that things will move better now. As the board has made an appropriation for traveling expenses I am hoping to leave here at the end of the month for the West Indies on an evangelistic mission and visiting interested ones.

There is much work to be done in this field, and we hope you will remember us at the throne of grace. There is industrial unrest and discontent this day as in other parts of the world, owing to the high cost of living. A strike has been raging here now for a week among the engineers and the laborers of the tram car and railway services.

In the midst of confusion we know that our heavenly Father will take care of his children. His work is dear to our hearts and we mean to do it faithfully and point dying men and women to the Lamb of God that taketh away the sin of the world.

We are attempting great things for God and expecting great things from him.

In conclusion, may the Lord of the harvest abundantly bless the work of the board this year.

Fraternally yours,
T. L. MCKENZIE SPENCER.

Georgetown, British Guiana, South America.

HOLLAND AND JAVA

Several letters and articles which have been published in the SABBATH RECORDER during the year, from Rev. G. Velthuysen, of Amsterdam, Holland, and Miss Marie Jansz, of Pangoengsen, Tajoe, Java, have kept our people well informed in reference to the work of Seventh Day Baptists in these countries. Brother Velthuysen has sent four electrotype plates from which pictures have been made. They show places and people at Gambong Waloh, near Temamgoeng, Java, where the three Seventh Day Baptist women, Margaret Alt, Cornelia Slagter and Klara Keil conduct a work for the poor and unfortunate in body, mind and heart. They call their place "Het Huis van Barnhartigheld," which Brother Velthuysen translates, "The House of Charity." Until this year all

money sent by the Missionary Society to Java has gone to the work at Pangoengsen, of which Miss Marie Jansz has charge. This year the society is sending an additional \$100 to the Holland churches for the help of their mission work in Java, and doubtless a considerable part of this increase will go to Gambong Waloh. These pictures appeared in the SABBATH RECORDER of July 19, 1920, together with an article by Brother Velthuysen, giving a history of the work and a statement of the present condition. A map of Java on which these places are located can be found in the SABBATH RECORDER of October 14, 1918, page 463, and other articles of interest in issues of April 21, 1919, page 497, and November 11, 1919, page 583, and in many other places.

Our people in Holland have bravely endured the hardships of the great World War. There are four organized churches: Haarlem, Groningen, Hague and Rotterdam.

The following groups of Sabbath-keepers belong to the Haarlem Church: Amsterdam, Terschelling, Makkum and Breskens. Three groups belong to the Groningen Church: Pekela, Wedde and Hollandscheveld. There are several others in Holland who, as scattered Sabbath-keepers, are in fraternal relations with the four churches. All these people are associated together in a single organization, something like our General Conference, which includes the Seventh Day Baptist interests in Holland and the colonies. The following paragraphs are from a recent letter from Brother Velthuysen:

"The date of our Conference in Holland is fixed now on August 6-8; it will be held at Groningen. There are several topics to decide of great importance with a view to the future organization of our work. The Haarlem and the Groningen churches have different opinions in this question. The Conference has to decide. I hope to send you some report soon afterwards.

"As to the proposed visit of myself to Java, I took some information. The passage money there and back, second class, is about \$640. No reduction is granted for the return ticket, nor for missionary purposes, as was the custom in prior days. Certainly there would be needed a sum of at least \$240 for a small tropical outfit and

traveling expenses during my stay in Java. At present the contributions of our friends here are more than needed for the support of our workers in Java, so I can't expect much more from them for this voyage. The greatest obstacle, however, in this matter is that the steamship company can not guarantee my return to Holland at any time, as there are still hundreds of officials and thousands of private people in Java, sick or on leave, waiting for an opportunity to return home. The situation has been caused by the impossibility of navigation during the war. There is some opportunity to go to Java, but the opportunity to return is very risky. So I think we have to abandon the idea until next year.

"I therefore delay to send you the outlines of what I should hope to accomplish, as meanwhile there might come some change in the conditions. My plan was to visit our people and the local and general civil and missionary authorities, with the double view to form a solid link between our organization as Seventh Day Baptists in Holland, or in America, and the philanthropic and religious work of our friends there; and second, to consider how we may help them best and how it would be possible to get some grant from the government for their philanthropic work.

"Meanwhile, as I wrote you in my last letter, Brother and Sister Monsma are seriously considering if it would be the Lord's will for them to comply to the call of Marie Jansz and to leave their work in Holland to start for Java. They are corresponding with Marie Jansz. I will keep you informed about this matter which surely will be discussed at the Groningen Conference."

EVANGELISTIC WORK

Through the SABBATH RECORDER, and by circular letters to many of the leaders of the denomination, the following statement was sent forth: "The board has always believed that its chief work was to help evangelize the world by bringing Jesus Christ and his Good News before men for their consideration and acceptance, and that all other service was only subsidiary to and for the promotion of this object. The board wishes the people of the denomination to understand that it stands ready to aid in every way possible any church among us in any evangelistic campaign that church

may feel called upon of God to enter. It would suggest that everywhere among us prayers shall unceasingly, and believingly be made for a revival of religion, pure and undefiled by the world in every quarter of the earth. The board believes that the Father has blessed in the past our efforts in the student quartet movements. As always the board is anxious to assist in this work, and asks that an early survey of the needy fields be made, that a prompt response may be given to any opening the Spirit may have prepared for us. When it appears to the pastor and people of any of our churches that the time is ripe for an evangelistic movement in the community in which that church is located, if desired, the board will be glad to assist in finding some man fitted to carry on such a work to a fruitful issue."

Quite a number of the churches during the year have made special evangelistic efforts. Plans in a number of places for a series of evening meetings were interrupted during the winter by the inclement weather, bad roads, and prevailing illness. Baptisms of four or more people are reported from Verona (7), Second Brookfield (16), Milton (20), Walworth (4), Nortonville (16), North Loup (18), Shiloh (13), New York (4), Alfred (9), Salem (10), Riverside (7), Cartwright (7), and First Hopkinton (4). The board is financing a large part of the expense for the evangelistic campaigns in Garwin, Ia., and Dodge Center, Minn., for the summer of 1920. A tent is to be used in connection with these campaigns, and the direction of the work is in the hands of the Missionary Committee of the Seventh Day Baptist Northwestern Association. The workers consist of a quartet of the following people: Rev. W. D. Burdick, as evangelist, who is paid by the Tract Society, Professor D. Nelson Inglis, Jesse H. Lippincott and Russell D. Burdick.

ITALIAN AND HUNGARIAN MISSIONS

Rev. Antonio Savarese has continued his work among his countrymen, the Italians, at New Era, N. J., and in certain districts of New York City. He holds religious services in homes of people Sabbath mornings in New York and preaches in the afternoon in the chapel building at New Era. Here he also has a preaching service on Sunday. These services are held in Italian. Workers from the New Market Church conduct a Sabbath school in Eng-

lish immediately following the preaching services Sabbath afternoons at New Era.

Rev. J. J. Kovats, a Hungarian, carries on a work among his people in Chicago and vicinity. He spent about two weeks in special evangelistic meetings at Beaver Falls, about twenty miles west of Pittsburg, Pa., his traveling expenses being met by the people whom he visited.

The work of these two men is supported jointly by the Missionary and Tract societies. They are working at great disadvantages. The people among whom they work are constantly changing their homes, and new friends and adherents are made, only to pass on in a few weeks or months. From the point of view of permanency in results that consist of dependable Sabbath-keepers, the outlook is far from satisfactory and encouraging. By this work, however, we as a people have the opportunity of doing something at first hand for these two important elements of the foreign population in America.

HOME MISSIONS

Eastern Association

During the year the Missionary Society has given no financial assistance to any of the churches and mission fields in the Eastern Association. The secretary has visited most of the churches, preaching several times at Waterford. The following action was taken at the January, 1920, meeting of the board.

"The Missionary Society is deeply interested in the welfare of the pastorless churches in Rhode Island and Connecticut, and is ever ready to co-operate with these churches in any way in securing such pastoral care and oversight as may be satisfactory to these churches."

The pastorless churches are Waterford, Rockville, Second Hopkinton, Second Westerly and Cumberland.

Central Association

Two churches in the Central Association are receiving financial help from the Missionary Society, West Edmeston, and Syracuse, each \$100 a year. Mrs. Lena G. Crofoot is pastor at West Edmeston and Rev. William Clayton at Syracuse. At the close of the Conference year all the churches in this association have pastors except Scott, and here no Sabbath services have been held for several months. Plans were made

by the Missionary Committee of the Central Association for a special evangelistic effort on this field, but the unusual snow conditions of last winter stopped the undertaking. Work is to be done there in July of this summer, under the supervision of Rev. T. J. Van Horn, the chairman of the Missionary Committee.

Western Association

Only one church in the Western Association is receiving financial help from the Missionary Society, Hartsville, \$100, where Wardner T. F. Randolph is student pastor. Co-operating with the Missionary Committee of the association, the best feasible plan for home mission work in the Western Association seemed to be to secure a worker to be a general missionary for the whole field, working in connection with the pastors of the churches, to look after the pastorless churches and lone Sabbath-keepers. An available man has not yet been secured; but the Missionary Society is pledged to appropriate \$500 a year to help support such a worker, who is very much needed, especially in the Potter County, Pa., portion of the field.

Southeastern Association

Two churches in the Southeastern Association are receiving financial support from the Missionary Society, Salemville, Pa., \$100, where Rev. R. R. Thorngate is pastor, and Ritchie, W. Va., \$300 where Rev. W. L. Davis is pastor. The Middle Island Church has been trying desperately to secure a missionary pastor. Four men during the year have been called and declined. The Missionary Society is co-operating with the promise of an annual appropriation of \$500 to help in the support of the worker, when found, who would include in his missionary field the church at Greenbrier.

Northwestern Association

The Northwestern Association includes all the territory north and west of the Ohio River all the way to the Rocky Mountains. At the close of the present Conference year only three churches were receiving financial aid from the Missionary Society, the Rock House Prairie Church at Grand Marsh, Wis., \$200, where Rev. W. D. Tickner is pastor, the Exeland, Wis., Church, \$200, where Charles W. Thorngate is pastor, and the Boulder Church and Colorado field, \$500, where Rev. L. A. Wing is

pastor. Rev. L. A. Wing has made several trips out from Boulder, one being to Heber, Utah. Brother Tickner has made during the year two trips to a place near Wilton, Wis., where he held evangelistic meetings and baptized a family of four people who are converts to the Sabbath. The Cartwright Church at New Auburn, Wis., has been without a pastor since November 1, 1919, when Rev. H. L. Cottrell left to accept the pastorate of the Carlton Church at Garwin, Ia. The Missionary Society has made an appropriation of \$400 a year to the Cartwright Church to begin when Rev. C. B. Loofbourrow becomes the pastor October 1, 1920. The church at New Auburn, Minn., which has been receiving help of \$100 a year from the Missionary Society, according to recent reports, because of removals, has only three resident members. No services have been held since Mrs. Angeline Abbey ceased her work there December 31, 1919. The Cosmos Church at Elkhart, Kan., has been reduced to a local membership of ten members. This field has not been visited during the year by any denominational representative nor received any financial assistance. The Stone Fort field is in southern Illinois. By vote of the Missionary Board a policy has been adopted to co-operate with the forces in this field in securing a missionary pastor who shall receive from the Missionary Society \$500 a year towards his support. An

available man has thus far been sought in vain.

Rev. James H. Hurley resigned as general missionary for the Michigan field to become pastor of the Farina, Ill., Church, November 1, 1919. No one has taken his place, but the board has employed Rev. M. C. Pennell for one year for \$800 to work on what is called the Bangor field, being the southwestern section of Michigan and the northern border of Indiana.

Pacific Coast Association

The Missionary Society has continued its financial support of \$700 to the Los Angeles Church and field, where Rev. George W. Hills is pastor.

Southwestern Association

The Missionary Society is giving financial assistance of \$300 a year to the church and field at Hammond, La., where Rev. S. S. Powell is pastor; \$300 a year to the church and field at Fouke, Ark., where Rev. Paul S. Burdick is pastor; and employs Rev. R. J. Severance at \$1,000 a year as a general missionary for what is called the Southwest field, being the State of Arkansas and the borders, more or less, of the neighboring States of Texas, Louisiana, Oklahoma, Missouri, Tennessee and Mississippi. Mr. C. C. Van Horn was employed for five weeks for \$75 for missionary work at Little Prairie, Ark.

ANNUAL REPORTS, JULY, 1919, TO JULY, 1920

	Weeks	Sermons	Prayer Meetings	Calls	Conversions	Baptisms	Sabbath Converts	Added to church	Average Attend.	Literature
Mrs. Angeline Abbey...	26	46	10	925	0	0	0	0	28	500
Rev. H. L. Cottrell....	13	14	9	36	7	7	1	17	65	12
Rev. Paul S. Burdick..	36	35	30	50	0	0	0	0	36	0
Rev. William Clayton..	19	27	12	5	0	0	0	0	8	0
Mrs. A. G. Crofoot.....	34	30	19	380	0	0	0	0	21	600
Rev. W. L. Davis.....	38	113	20	187	33	9	0	9	44	0
Rev. Geo. W. Hills....	52	58	6	103	1	1	1	1	21	5050
Rev. J. H. Hurley.....	13	21	0	89	0	0	0	0	0	0
Rev. M. C. Pennell....	30	61	0	73	0	0	2	2	14	947
Rev. S. S. Powell.....	53	54	40	170	2	4	0	4	23	0
W. T. F. Randolph....	52	44	0	46	0	0	0	0	17	572
Rev. R. J. Severance...	52	120	37	415	0	0	5	0	36	10292
Chas. W. Thorngate....	52	51	20	90	0	0	0	5	27	610
Rev. R. R. Thorngate...	47	47	9	177	0	0	0	1	45	0
Rev. W. D. Tickner....	52	57	10	72	5	4	4	5	11	860

SPECIAL FUND FOR PASTORS' SALARIES

The New Forward Movement Budget of the denomination contains a special item of \$2,500 a year for supplementing the salaries of pastors. The custody and administration of this fund has been committed to the Missionary Society. Although many of the churches have gone over the top in making their subscriptions to their quotas, yet the actual funds have been slow in getting into the treasury of the Missionary Society. Then again as a matter of fact a portion of these funds have been designated for special objects, and therefore the general fund has not been large; and according to the Forward Movement Budget only fifteen per cent of this general fund was to be used for this special object of supplementing the salaries of pastors. At the end of the year, July 1, 1920, these funds actually on hand for this purpose had amounted to \$1,176, instead of the full amount of \$2,500. This amount will be apportioned in the near future.

THE MINISTERIAL EDUCATION FUND

The Ministerial Education Fund has a permanent sum of \$2,107.22 and yields an annual income of about \$125. From this fund appropriations were made as follows: Mrs. Angeline Abbey, \$50; Wardner T. F. Randolph, \$75, and Brother Monsma, \$50.

ALICE FISHER FUND

The Alice Fisher Fund, the income from which is for the benefit of the poor and needy among Seventh Day Baptists, has the permanent sum of \$3,480. The board is turning over the income from this fund, \$200.10, to the Board of Trustees of the Seventh Day Baptist Memorial Fund in order that it may be administered together with the funds that board holds for ministerial relief.

LIFE MEMBERS

One hundred and twenty-five dollars has been received during the year from new life members.

GENERAL PERMANENT FUNDS

General Permanent Funds now amount to \$108,988.61. The income from which was \$5,704.56.

The Board of Trustees of the Seventh Day Baptist Memorial Fund hold in trust funds for the Missionary Society, the income from which has been \$1,695.93.

Additions to the General Permanent Funds during the year have been as follows:

Bequests of Arletta G. Rogers, \$2,608.55; Fannie R. Shaw, \$1,014.80; Oliver Davis, \$4,989.80; Mrs. E. R. Davis, \$1,224.69; Adelia Kenyon, \$3,222.27; gift of Mr. and Mrs. H. P. Hakes, \$500; sale of Adelia Kenyon farm, \$981.78; and sale of church property at Clever, Mo., \$224.50, making a total of \$14,766.39.

SUGGESTED BUDGET FOR 1921

Proposed Expenditures

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

IN CONCLUSION

The Missionary Board comes before the people of the denomination with plans for work that are larger than ever before. A united, generous, sympathetic support is hopefully and confidently sought. Although the plans are larger they do not begin to meet the needs and opportunities. Holland and Java are calling for some one to go to the help of Marie Jansz at Pangoengsen, and some one is ready to go. Are we prepared to provide the support? Argentina is calling for a missionary to be sent to that country. Such a one could be found if the necessary support were at hand. The island of Ceylon and South India are sending out messages asking for help. Letters are again coming from Nyasaland. From our missionary, Rev. T. L. M. Spencer, word comes that the West Indies are open and inviting fields for the work of the gospel.

And what shall be said of our own land? The budget of the board for this coming year has a special item of \$2,000 for evangelistic work on the home field. But what are these among so many. The harvest fields are great, but the laborers are few. Pray, brethren, pray that in the

Master's hand, glorified by his touch, multiplied by his power, the little which we have and do may be made sufficient for the need, even to the feeding of the multitudes, with baskets of fragments to testify to the abundance of his goodness. Pray, brethren, pray, that laborers may be forth-coming, from our own firesides, from our own churches, from here and there and everywhere, that laborers may come forth, to enter the glorious service of saving souls, of carrying on the work of God on earth.

EDWIN SHAW,
Corresponding Secretary.

REPORT OF THE COMMITTEE ON THE WORLD CONFERENCE ON FAITH AND ORDER MOVEMENT

To the Seventh Day Baptist General Conference:

Your Committee on the World Conference on Faith and Order Movement would respectfully present the following report for the year closing August 1, 1920.

There has been no formal meeting of the committee during the year.

A meeting was held in New York City, November 20, 1919, of the commissions and committees of the World Conference on Faith and Order in the United States and Canada, together with the North American Preparation Committee and the Council of Commissions resident in the United States.

The members of your committee who attended this meeting were President Boothe C. Davis, and the chairman, Rev. Edwin Shaw.

At this meeting were presented the report and recommendations of the deputation which visited Europe and the East in the interests of the World Conference.

Arrangements were also made at this meeting whereby later a preliminary meeting was called to meet at Geneva, Switzerland, August 18, 1920, and each commission or committee was requested to appoint a deputation of not more than three members to attend the meeting.

The chairman of your committee by correspondence with the other members of the committee appointed Rev. G. Velthuysen, of Amsterdam, Holland, to be the representative for Seventh Day Baptists at this meeting, and Brother Velthuysen accepted the appointment, but has later written that

because of other engagements he will not be able to attend.

It was hoped at one time that Professor J. Nelson Norwood, of Alfred, N. Y., would be in Europe at the time of the meeting, and the chairman notified the officers of the commission that has the meeting in charge that Mr. Norwood would also be a representative at the meeting, but again we are disappointed, and there will be no representative in attendance for your committee.

It would be vain to predict the outcome of this meeting at Geneva, but the prospects are that within a short time, possibly in 1921, the World Conference will be held, quite likely at some place in the United States.

On behalf of the committee,

EDWIN SHAW,
Chairman.

Plainfield, N. J.,
August 1, 1920.

THE NORTHWESTERN ASSOCIATION

The Northwestern Association meets with the Dodge Center Church, Dodge Center, Minn., September 23-26. We are anticipating and hoping for an unusually large attendance. The Entertainment Committee would like those who are planning to attend to send their names in as soon as convenient to Miss Anna Wells, Dodge Center, Minn. Our railroad facilities are good, sixteen passenger trains per day from the north, south, east and west. The Northwestern line furnishes accommodations through Wisconsin, and from Nebraska via Mankato, while the Chicago, Great Western furnishes the best route from Michigan and Iowa.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Diagnostics, 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-tf

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

HOME NEWS

NEW MARKET, N. J.—The Ladies' Aid Society of the New Market Seventh Day Baptist Church held a very enjoyable picnic on Sunday afternoon, August fifteen, at the home of Mr. and Mrs. Walter Dunn. The trip of about three miles was made in automobiles.

Dr. Palmborg was the guest of honor and told us some very interesting things about China and her work there. Miss E-ling Waung was also present. Rev. Edwin Shaw asked the blessing and about seventy people enjoyed the picnic supper which was served under the beautiful trees on the lawn.

MERTIE M. KELLOGG.

INDEPENDENCE, N. Y.—The Independence Church is maintaining regular services with about the usual attendance. The Juniors and Christian Endeavor societies are again meeting Sabbath afternoons.

The damage in nearby communities caused by a severe tornado was the occasion for considerable activity on the part of our people to help the sufferers. A social and donation held at the parish house netted about \$50 in cash. Quantities of furniture, dishes, bedding and clothing were collected for those whose homes had been destroyed and were in need of such assistance. Service has been rendered by many who motored to the cyclone district and contributed their help in gathering materials and repairing buildings where help could not otherwise be secured.

In our ministry in material things we believe the need of the spiritual ministry is not forgotten.

W. L. G.

ANDOVER, N. Y.—Andover and vicinity were recently visited by a severe tornado that brought destruction to a wide extent of territory, destroying timber, crops, unroofing buildings, demolishing houses and rendering scores of families homeless.

Our own church at Andover was partially unroofed and the interior water-soaked so that much time and money will be required to put the building in good repair. A large shade tree in front of the church was blown down and crashed into the corner of the church and tore away the brick chimney.

On account of the damage to the church

(Continued on page 284)

WOMAN'S WORK

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

"ONLY THROUGH ME"

"Only through Me can come the great awakening!

Wrong can not right the wrongs that Wrong hath done;

Only through Me, all other gods forsaking,
Can ye attain the heights that must be won.

Only through Me shall Victory be sounded;
Only through Me can Right wield righteous sword;

Only through Me shall Peace be surely founded;
Only through Me! * * * Then bid Me to the Board!"

John Oxenham.

A WORLD MISSIONARY EXHIBIT AND HOW WE DID IT*

Time: Three days (November 6, 7 and 8.)

Place: Lancaster, Pa.

Setting: Y. M. C. A. building.

Participants: Representatives from every evangelical church in the city.

Organization: Chairman, Secretary. One key-woman appointed for each denomination. Key-woman committees; as large as they saw fit.

Working Funds: None.

Object: Missionary education, (not entertainment).

Exhibits: An exhibit represented a mission field or nation; and was assigned to the respective denomination who had attained considerable success therein.

Curios: Solicited through the medium of local papers and personal visits. A unique collection. (Not one item of the entire fifteen hundred and eighty-six exhibits of curios was secured outside of Lancaster County).

Free Literature: Supplied by the various denominational boards and generously distributed.

Expenses: Paid from free-will offerings made at the evening auditorium events.

This entire affair was planned and executed within the brief period of three weeks. It was the special missionary feature of the Religious Education Committee pro-

gram for 1919 and 1920 of the local Y. W. C. A.

Nine rooms and one large hall, also the auditorium were utilized for the exhibits and programs. The exhibits occupying the rooms represented the following fields: China, Africa, India, North American Indian, Mexico, South America, the Moslem World, Japan and Medical Missions.

Five adults and five children, returned missionaries on furlough from Persia, India, Japan and China were in constant attendance at their respective exhibits, lecturing, explaining, instructing and demonstrating.

A representative of the National Y. W. C. A. Commission, who recently toured the Orient in the interests of women and children, was also in attendance and imparted valuable information in this line.

Exhibits were open and free to the public during the day until eight-thirty, at which time the auditorium program of lectures, pageants, lantern slides and missionary hymn singing was presented.

Some of the distinctive features were as follows:

Tea served by a native mother and child in the China exhibit.

Japanese national airs and songs by a native, in Japan exhibit.

Serving of native breakfast dish in Africa exhibit.

Real Japanese rice served with chop-sticks in Japan exhibit.

Camouflage prescriptions distributed in medical mission room.

Zenana scene at frequent intervals in the India exhibit.

Striking posters, presenting concrete mission facts and information were everywhere in evidence.

Through the medium of impersonations, short talks, dialogues and demonstrations the many and great needs of mission work in all fields was most strikingly portrayed, and the visitor in going the rounds was edified with a constant succession of features and facts as they passed from one exhibit to another.

In the medical exhibit room one of our townswomen told the story of leprosy in such a compelling manner that a small bowl placed on a table contained at the end of the third day enough money to support one leper for a whole year.

The entire scene was truly cosmopolitan, for despite the fact that various countries had their respective locations in the building, a Mexican beggar was seen at times rubbing elbows with Chinese maidens, in their bright-hued coats, while a shy Moslem woman conversed with a dark-skinned native of India and a Japanese lady was paying her respects to an Indian squaw.

The exhibit was developed for the community, and was strictly interdenominational. That it accomplished its object seems evident from a remark made by a local divine, who stated as he left the building, "that enough mission facts, conditions and need had been presented to him during his brief visit to supply him with data for six months of sermonizing."

Missions have had a new interpretation to this community and we hope that many other communities will try to use the same medium.—*Missionary Review of the World.*

VERONA! ALL HAIL!

ROBERT B. ST. CLAIR

The one hundredth anniversary of the First Verona (N. Y.) Seventh Day Baptist Church has an especial significance to all lovers of the Sabbath of Christ, as it is the anniversary of a church which not only has stood one entire century for the truth of God's sacred Seventh Day, but has, in addition, been the means in God's hands of bringing that truth to a people who now number by the scores of thousands.

Missionary work one century ago in New York State was pioneer work. There was no traveling in palatial Pullmans, or twelve cylinder Packards in those days. Our missionary, Elder Amos R. Wells, braved the perils of the wilderness, not from the windows of a twentieth century limited, but in close contact, as he rode astride a faithful horse, his baggage was in "the baggage coach ahead," namely, in the saddle bags attached to the forepart of the saddle. In a journey at once Pauline and Wesleyan in its extent and fervor, he came at length to the little settlement of Verona where his evangelistic zeal was manifested in a mighty revival. Precious jewels, in the shape of converts to Christ and his holy Sabbath were gathered in with the result that a church of Seventh Day Baptist Christians was organized. And oh, what a church!

"There were giants in those days," can be with safety ascribed to those early Verona Sabbatarians. Believers in the Sabbath were few and far between, but this only made these noble men and women of the sixth year following the termination of the second war with Great Britain the more resolute. They knew that the Captain of their salvation depended especially upon them, and careful they were not to disappoint him.

Into such a church came Mrs. Rachel D. Oaks, later Mrs. Rachel D. Preston. After being thoroughly instructed in the doctrine of Christ, God called her to another State, that of New Hampshire. Here she located in the town of Washington, and was indeed a lone Sabbath-keeper (yet never alone, for she had Jesus the Lord of the Sabbath with her). Did she do what many of our more modern Sabbath converts have done—hide her light under a bushel, and, in consequence, soon cease to be a Sabbath-keeper? Not Sister Rachel Preston, she was made of nobler stuff! She came in contact with a group of Adventists, and Adventists were one and all Sunday-keepers at that time, and she began to preach unto them Jesus and his Sabbath. We can do no better than to allow the historian of the Seventh Day Adventist church, Elder J. N. Andrews, in his "History of the Sabbath," pp. 505-6, relate the incident, which will ever shine out as one of the brightest pages in the Sabbath's glorious history:

"The Sabbath was first introduced to the attention of the Adventist people at Washington, N. H. A faithful Seventh Day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrine of the glorious advent of the Savior at hand. Being instructed in this by the Adventist people, she in turn instructed them in the commandments of God, and as early as 1844 nearly the entire church in that place, consisting of about forty persons, became observers of the Sabbath of the Lord. The oldest body of Sabbath-keepers among the Seventh Day Adventists is therefore at Washington, N. H.

"This sister was born at Vernon, Vt. Her maiden name was Rachel D. Harris. At the age of seventeen she was converted and soon after joined the Methodist church.

After her marriage she removed with her husband to Central New York. There at the age of twenty-eight, she became an observer of the Bible Sabbath. The Methodist minister, her pastor, did what he could to turn her from the Sabbath, but finally told her she might keep it if she would not leave them. But she was faithful to her convictions of duty, and united with the Seventh Day Baptist Church of Verona, Oneida County, N. Y. Her first husband bore the name of Oaks, her second that of Preston. She and her daughter, Delight Oaks, were members of the First Verona church at the time of their removal to Washington, N. H. The mother died February 1, 1868, the daughter several years earlier."

The historian then proceeds to sketch the various agencies through which the Sabbath was spread from Washington to other Adventist points.

And now, what has God wrought through the faithfulness of this Verona member! This Sabbath movement amongst Adventists, has increased in volume and power, until its ramifications extend to practically every nation under heaven. Strong bases of operations exist in all leading Protestant countries. From the United States, Europe, South Africa, and Australia, an active and world-wide propaganda is going forward. More than one hundred and forty conference organizations have been effected in these fields. Large publishing houses and mission presses in these countries, with a revenue of over \$5,000,000 annually, and with an aggregate of more than eight hundred employes, wholly devoted to the denominational publication are printing the Seventh Day Sabbath message in ninety-six of the world's languages and in nearly one hundred and twenty periodicals.

Sabbath missionaries have been sent by the denomination to every Catholic and heathen country in the world—to the followers of Islam; to the adherents of the Greek church; to points as far east and north as the limits of Siberian fastnesses; to the Mongolian races of China, Japan and Chosen; to those bound by the customs and castes of India; to the East India Archipelago; to the ancient countries of Chaldea and Assyria; to Palestine; to the land of the pyramids and the mountain wilds of Abyssinia; to the tribes of inner Africa, and the na-

tives of the east and west coasts; to Madagascar, the West Indies, the States of Central and South America; to the islands of the South Pacific; and to Alaska and the frozen regions of the North. In all these fields mission stations have been established, and believers are earnestly espousing this Sabbath message. Probably upwards of three hundred thousand have come into the Sabbath truth through this testimony of Sister Preston, of First Verona Seventh Day Baptist Church, one hundred thousand of this number having died in the faith. In addition to this number, those thousands of the Church of God, the Pentecostal and other Sabbath-keepers, who are either Adventists, or have come into the truth through Adventist agencies, must be added, thus making a total of well on to four hundred thousand which we may credit as spiritual children of Elder Wells, First Verona and Sister Preston.

And two letters would have spoiled it all! Un-faithfulness, but *thank God, it was faithfulness!*

Hail to Elder Amos R. Wells, the fearless pioneer!

Hail to First Verona, the bright and shining light!

Hail to Rachel D. Preston, the mother of the faithful!

1586 Harper Avenue, Detroit, Mich.,
August 16, 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.

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.

YOUNG PEOPLE'S WORK

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

A GREAT MIRACLE

EDNA B. BURDICK

Christian Endeavor Topic for Sabbath Day,
September 11, 1920

DAILY READINGS

Sunday—Hungering for the word (John 6: 47-58)
Monday—Help for the sick (Acts 3: 1-10)
Tuesday—A lesson on faith (Mark 7: 24-30)
Wednesday—A lesson on pardon (Acts 2: 37-42)
Thursday—A lesson on jealousy (Matt. 20: 1-16)
Friday—A lesson on power (Eph. 3: 14-21)
Sabbath Day—A Great miracle and its lesson (Mark 2: 1-12)

SUGGESTION

The lessons we learn from this great miracle (Mark 2: 1-12) may suggest something connected with our summer experience—some lesson we have learned from our vacation. Don't fail to bring some message of good cheer. We have come back, perhaps, with a greater vision of God's work. Let this be a post-vacation, outdoor, rally meeting.

Do not read the following before reading again the story of this great miracle. Now let us find some of the lessons applicable to us.

In a certain doctor's office, a pair of crutches tied with red, white and blue ribbon stand over in one corner, as a concrete illustration showing how a soldier wounded in the great war has left behind him that which he no longer needs; and serving also as a testimony of the skill of that doctor. Into that office there came, one day, a little mother and in her arms lay a little child. That the child was mentally and physically abnormal was very perceptible. In the course of my conversation with her she said, "I am a widow with six children. I come here every other day and I think my baby seems a little better. It keeps me very busy to come this distance, but I'm going to continue all summer. I have great faith in the doctor."

Faith—that is the key-note of this great miracle which Jesus performed. Oh that

we might have that faith in Christ that this little mother had in her doctor, that these friends of the palsied man had in Jesus! Then we, too, would be willing to sacrifice our time and strength to save a friend or loved one whom we know needs the Great Physician.

The physician may heal our physical ailments, but Christ can do more. As he walked to and fro among those suffering Galileans, do you think he ever healed without transforming the soul? In just this power lies the beauty and the grandeur of all his miracles. Christ gave his disciples this same power. He gives every Christian this power—but it can be done only through him with the spirit of prayer in our lives. We are his agents. Yes, it is only through Christ that this old world of ours can be transformed.

One evening this summer I listened to a mission worker tell of the experience of an Italian woman: "I come to this country. My husband drink, gamble, make me work hard, not kind to child'ens. After while my husband converted—went to mission down on East Side. He learn English and read Bible. He kind to me and child'ens now. We have nice home in country. He want me to read Bible and go to his church. I read no English. I 'fraid of priest. Every day I pray Virgin Mary show me the way. All I know 'bout my husband's religion is the way he use to treat me and child'ens and the way he treats us now." That comparison was enough to convince her of the transforming power of Jesus Christ and later she, too, could say, "Thy people shall be my people, thy God my God."

Can we still find another lesson from this great miracle? How many times do we cover our sense of responsibility with a cloak of excuses, but "where there's a will there's a way." The friends of the palsied man found that way and received the blessing.

Have you a difficult task to perform, perhaps in your Christian Endeavor work? Do it though it involves strenuous work. Do it perhaps in a unique or unusual way, trusting in Him and see if it does not bring the blessing. "When Jesus saw this faith, he said unto the sick of the palsied, Son, thy sins be forgiven thee . . . I say unto thee, Arise . . . and he went forth before

them all, inasmuch that they were all amazed and glorified God saying, We never saw it on this fashion."

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

REV. HERMAN D. CLARKE

CHAPTER XIX

There was no satisfactory understanding between Frank and Lona and he kept from her what Hazel had said. He knew that Hazel was true blue and he was more often where he could meet her but he was not intimate, merely friendly. As for Lona he did not go there quite as often and their relations were somewhat strained but she kept up her efforts and allurements. She was bound to win him. To Frank's credit now we will say that he made his parents a holiday visit, attended another Lutheran entertainment and while at home confided somewhat in his mother.

He promised her to be careful and to get away from Monot as soon as he could do so honorably with his employers. However, he had lost so much spiritually that it would be a long time before he would be his former self, if ever, again.

One day in early spring Mr. Livingston went out to view his fields and he fell into a meditation. Why had he ever made this venture? Had he been the gainer by it? Was not his family the loser by it? And especially was not Frank now in grave danger? As for Leila it would seem that in several respects she had been the gainer. But now little Hazel was growing up and what of her? Was there really any prospects of any advance in land prices and as for any railway it seemed a long ways off. He had depended upon Frank's help but it was evident that he would not settle down on the farm contented. The country was not much more thickly settled than when he came. But the most serious thought was, why had Frank gone the way he had? Had he been a confidential friend to his boy? Hardly. Had he given him a part of the stock and arranged for him to have a practical interest in the farm? No. And who had been Frank's intimate companions? Only a Sabbathless lot, and some profane. They might be as a rule honest and industrious and neighborly but not what a boy should have during the formative period.

Not a person of his faith outside of his family for association. And so, for various reasons the boy seemed to have "lost out." Could he ever be reclaimed? These were sad reflections for Mr. Livingston.

He resolved that he would try one more season and witness results and if he was no better off after harvest and if Frank did not return, he would try to sell out and return to the Rusk farm, or at least some good place among Seventh Day Baptists. This he confided to his wife and it had a cheerful effect. She seemed a new woman though he observed that she was not able to do the hard work that she formerly did. This work and anxiety had made a great change in her.

Leila had greatly enjoyed her school thus far, making rapid progress. Frank wrote oftener to his parents. Hazel Lewis came down two or three times during the year and once when Frank was at home unexpectedly.

Several encouraging letters had been received from the lone Sabbath-keepers' secretary and had been answered. The RECORDER had been discontinued once during the hard times but friends had sent them copies occasionally so that most matters of importance Mrs. Livingston had kept informed upon. In her letters to Leila she often called attention to some special articles she wanted the girl to read and to keep her interested in denominational matters. She well knew that loyalty depended in no small degree upon young people being encouraged to read the denominational paper and keeping an active interest in the work of her people. Here is where so many fail. No church or denomination can succeed and grow or maintain interest in religious matters without interest in their religious paper. It is all well enough to talk about having the Bible in the home but the home that does not keep informed concerning other people and other churches and missions and educational matters, will seldom be interested readers or students of the Bible.

To Frank she would sometimes send a marked article of special interest to young men. It was a great sorrow to her that they were unable to contribute liberally to the boards or to her church, though by great sacrifice she would sometimes send her mite.

Leila could not very well come home this first vacation for the cost would pay many needed expenses in school. She could work out some during the vacation, earning a little for clothes. She had been quite well clothed when she went from home and by economy and care she could make many things go another year. She was making many friends in and out of school but no great attachments. A few letters had been exchanged between her and young Melvin Martin, of Williston, who has already been referred to though not by name. One letter she sent to her mother for confidential advice:

"Williston, N. D.,
"March 15th.

"DEAR FRIEND MISS LEILA MAUD: I enjoyed your account of college life as portrayed in your last letter. I admit that I was impatient while not hearing from you in two months. But I know that a college student must have so many duties and activities that letter writing is neglected. It is expected that your parents and brother will be most often remembered. Your three letters were very interesting but seem a little conventional and a bit distant. Pardon me, but I felt so well acquainted with you while you were in high school, that some how, I naturally expected a few letters that would go to the heart. You know that I did not thrust myself into your presence when here nor have I laid claims to your time and friendliness since you went to college. Just naturally wrote as a warm friend and yet—how can I tell? I must say it, that you are more to me than any young woman on earth, and I am going to boldly ask that I may correspond with you to give you a better idea of myself and that you may study my motives and know my aspirations for the future. You know me and my people. You can tell a man's character or reputation better by the male company he keeps than the woman he goes with. With females he is at his best. With males he is very often at his worst.

"You know with whom I associate. I am in the best of health and there is not a blemish about me. Morally you know my record. Religiously I confess to no deep convictions but I respect all creeds. I am an Episcopalian by family ties. A church claiming apostolic succession. A woman has a right to demand certain things of the man

she may come to love but a wise and normal woman does not expect perfection in any man. I will answer honestly any questions you may ask me. We have often talked some about your Sabbath. I respect your views. I might possibly sometime see more in it than now. To me it is a matter of no great importance. But the woman that links her fortunes with mine will have perfect liberty to practice her religion as she conscientiously views it. I want the woman that marries me to consider herself my equal and true partner in life. Our pocket-books shall be one and I am quite sure of a fat purse from the present outlook.

"Now have I not been honest and frank? Can you not write me with serious intentions if in a few months you see in me a man worthy of your love and respect and know that he truly loves you? I shall not appeal to any vanity you might have and play the flirt. I did not for a moment hide the fact that I expect of a woman certain qualifications that will make a home what it should be. The right woman will measure up to such a standard. I know you will. I expect to do all in my power to make myself worthy of the love of the woman whose love I seek. Now can I write any more to the point, or any more to your asking? Tell me, if you can, at least give me a fair chance to prove what you wish in me.

"I am with more than friendliness,
"MELVIN MARTIN."

That was an honest letter. What young woman could ask for a man of more ability and with better prospects in life? He was a moral young man. He had health and ambition. His associations had been the best found in Williston. He ranked high in good society. He was industrious and had great business qualifications. He was a man who read the character of a woman and appreciated her worth. He did not expect perfection nor did he expect to be perfect in the sight of any one. Most young women would feel honored in receiving such a letter from such a young man. Now what about Leila Livingston?

The mother knew how to advise a daughter who would thus confide in her. She had faith in the daughter and the daughter had faith in the mother. The mother had common sense and knew what true love was and how to retain it. She wrote Leila, not that it was absolutely necessary to

write such a letter for she felt she could trust the girl to do what was just right, but such a reply would help and encourage Leila. Leila in turn wrote to Mr. Martin after much prayer and deliberation.

"Milton College,
"March 25th.

"DEAR FRIEND MR. MARTIN: Your very interesting and frank letter came duly. Being equally frank I will say that I sent it to my mother to read, so if you write me again you may expect that my dearest earthly friend and counsellor will see it. I may not always do so, however, for it may not be necessary. My mother does not demand it but we have always confided in each other and I believe I have a safe advisor. However, what I write now I would have written just the same without mother's opinions.

First I am going to thank you for your sincerity and honesty and I am going to believe you are the same man I have respected, having the same lofty ambitions and bright expectations. I am also going to tell you that I feel honored in receiving the letter you wrote me. I also believe that your expectations in business will be realized. Again I believe that the future wife you will have will love and honor and respect you all her life, and help you in the building of a good home. Now is that not a frank and honest reply to begin with? I also feel that when I marry I shall do so from pure love and with common sense and good judgment and shall not go headlong into the state of matrimony for fear of old maidship or the poor house or the scorn of men and women. I do have the ambitions of a normal girl and I do want to love some one as God has ordained. I write this because you are a man that can see the point and appreciate my situation.

"But I would not marry a man simply because he was prosperous and had a good position and could furnish me with luxuries and make for me an elegant home. Many such homes are simply perdition on earth. I do not look for perfection. I am far from perfect myself. I am conscious of much weakness and possibly some inconsistency though I try to keep before me the Great Example and a high standard. All other things being equal I must make my attachments depend upon some religious qualifications or essentials to a lasting harmony in my family life as far as possible.

My Bible is the rule of life and practice. It teaches me that to be unequally yoked together is dangerous, no matter how moral in other ways they may be. There is only one Sabbath of the Lord commanded for all men to keep. The Lord of that Sabbath has shown me how to keep it. It is not a matter non-essential. It is a sacred law of God binding upon me, upon you and all men everywhere. Obedience is life and disobedience is death, for disobedience is sin, the wages of which is death. Spiritual death at least. That a man may be honest does not prove him right. Error has many honest adherents. Error always leads the wrong way. A matter as important as the Sabbath made at creation and when the marriage relation was established, is not a matter of indifference. Men do not always know this because they do not study carefully and honestly the word of God. They are brought up in worldly atmosphere and take for granted that what every body does and many clergymen teach, must be taught of God. That is not true. Such views perpetuate error.

"Believing the Sabbath of Jehovah of such importance, I must link my fortunes with a man who also believes it and tries to practice it. It is possible that two might live together happily and one keep Sunday or no day and the other keep the Sabbath, I think they could. But even then there is a grave danger and a fearful responsibility. In every normal home it is expected that there will be children. 'A house divided against itself can not stand.' There would be a division on this very question. The children would almost invariably become Sabbathless and care little for any day to keep. As for myself I could not do otherwise than 'contend for the faith once delivered unto the saints.' That would cause friction. If the children believed mother they would have a corresponding distrust of the father in religious matters, if otherwise they would cleave to the father and dishonor the mother. What would be the result of that in the home? Men who have studied these things and traveled among the lone Sabbath-keepers are convinced that the majority are losers by such matrimonial alliances. Even in communities where one or both can have their own church privileges, the results are bad for the family of children. From all this you can see that while

you are not thoroughly convinced as I am, and even though nominally you might tolerate me in my beliefs and practices, danger would come to us in the future. Therefore while I might correspond with you for 'mutual improvement,' as they say, I can not promise you a correspondence with the anticipations you have. I hope you will receive this in the same spirit, and kind regard that I have yours and that I entertain for you. I sincerely thank you for the honor you do me and for your great honesty of purpose.

"Believe me still your sincere friend,
"LEILA MAUD."

"Well," said Mr. Martin. "She is a fine pearl. I honor her the more for such grit and moral courage. She is young and under the leading of a fine mother but a few years will change much of this. I'll win her if a possible thing. I'll let her have her way about things until she comes to think more of me, as she will, and then love me, and then she will not be bound like that to any religion so peculiar as her people hold. She will be weaned in time. Here goes for Miss Leila Maud, the fairest and best of earth," and he carefully placed her letter away for future reference and soon wrote again, tactfully, respectfully, and beautifully. It was a manly letter, well-worded and well guarded. He said nice things about college life as she was picturing it.

And so the time hastened on.

In the meantime Frank was fighting his battle and it was no sham battle. Lona met him with all her charms and with words soft and enticing. She knew how to do it.

(To be continued)

HOME NEWS

(Continued from page 276)

and many being away no services are being held during the month of August. We are expecting some additions to the church by letter and baptism when services are resumed. Pray for us that our faith fail not.

W. L. G.

RIVERSIDE, CAL.—Due to the absence of the Christian Endeavor members and the heat there was not any meeting held on August 7. There was a meeting held last Sabbath afternoon at Mr. John Hurley's

home. There were only five present, but the topic was studied and songs were sung as usual, the leader being Miss Alice Baker.

N. H. P.

DODGE CENTER, MINN.—The Dodge Center correspondent has been on the quiet for some time, not because there have been no matters worthy of chronicle or of general interest, but because of the press of many duties.

The season has been a busy one for the farmers and trucksters. Crops are looking fine and promising. Black rust appeared in the wheat to cut the yield in quality and quantity, but oats are heavy and of fairly good yield. Corn never was more promising. The dry weather which furnished unparalleled opportunity for haying, harvesting and threshing has unfavorably affected the truck crops for which Dodge Center is so famous. But for that, all have cause for rejoicing and thankfulness to the heavenly Father.

The usual work in and by the church has been done during the summer with excellent interest. Many old friends and members have visited with us during the season. We are sorry so many are kept away from us and church interests by various matters elsewhere.

On July 28, the evangelistic quartet set up their tents and began a two-weeks' campaign. These meetings were well supported by our own people and well attended by outsiders. Professor Inglis reported the largest average attendance in his experience with tent during four summers. The presence and help of the members of the quartet greatly encouraged us. The sermons by Elder Burdick were thoughtful, soul-feeding and inspiring. We can not speak too highly of these godly messages. Each night before the sermon he gave us a Bible study period of fifteen minutes which greatly aided in the preparation of the audience for the message to follow. Many were renewed and refreshed in spirit and purpose to serve God.

In connection with these meetings a Daily Vacation Bible School was conducted by Pastor Van Horn assisted by the members of the evangelistic party and local workers. Half-hour periods each morning from nine to twelve were given to Bible

(Continued on page 288)

OUR WEEKLY SERMON

OUR FATHER IN HEAVEN

REV. WILLIAM M. SIMPSON

(Sermon preached at the centennial of the Verona (N. Y.) Church)

Text.—"Our Father who art in heaven, Hallowed be thy name." Matthew 6: 9.

You find your favorite flower and admire it. A botanist with his knowledge of plants can tell you to what class of flowers it belongs and help you in your appreciation of it. An artist would have a different interest in it. He might not know its classification, but would be able to distinguish its delicate shades and tints more accurately than would the botanist. An agronomist would have still different interest; he would tell you upon what kind of soil such a plant would flourish. The florist would be interested in all that the botanist, the artist, and the agronomist might have to say about it; but his chief interest would be in the price which he might set upon a bouquet of such flowers. The biologist would dissect the plant and examine its various parts under the microscope. And he would be able to tell you many things about it, which none of the others had been able to appreciate. And a sick child's appreciation of such a flower would be different from that of any of the others. But the knowledge and appreciation of all these—botanist, artist, agronomist, florist, biologist, child—would not exhaust the beauty and value of a single flower.

A violet, a field of violets, a continent, a world, a solar system, a universe,—and back of it all, God the creator of all.

"Thou art Jehovah, even thou alone; thou hast made the heaven and the heaven of heavens, with all their hosts, the earth and all things that are thereon, the seas and all that is in them, and thou preservest them all; and the host of heaven worshippeth thee" (Neh. 9: 6).

I stood upon the bridge above Niagara. The turbulent waters flowed on, swifter and ever swifter, and over the falls. Then my attention was fastened upon the middle of the stream; the banks of the river were lost to my view; and suddenly it seemed that

the water was still, and I was moving backward as fast as the water was flowing. And I was dizzy at such a manifestation of power. But He that created Niagara is stronger than Niagara.

"O Jehovah, God of hosts, Who is a mighty one like unto thee, O Jehovah?"

And thy faithfulness is round about thee. Thou rulest the pride of the sea: When the waves thereof arise, thou stillest them

Thou hast a mighty arm; Strong is thy hand, and high is thy right hand" (Psa. 89: 8, 9, 13).

How long can you remember? Recently a man told me of something that occurred fifty years ago. He said that it was as plain in his memory as if it had occurred yesterday. So the years speed by as age approaches. But when we were children how slowly time seemed to move along! Remember that first day at school. We spent the weary hours from nine o'clock until recess, and from recess until noon, and from one o'clock until another recess, and then until four o'clock. And when we were home again it seemed an age since we had seen mother. And just as slowly the seasons came. It was a long time from the beginning of school in the fall until the summer vacation. But now in middle life the years pass by almost as the clock ticked off the hours then. A generation is a short time, now. And yet, how little we know of the generation that preceded us! What occurred in the generation before that is known to us only through history. The records go back for a few centuries; and before that the dim pre-historic past.

"Before the mountains were brought forth, Or ever thou hadst formed the earth and the world,

Even from everlasting to everlasting, thou art God" (Psa. 90: 2).

"One day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3: 8).

Sometimes when I go up to Alfred and pass the university buildings, I feel anew my lack of knowledge of many subjects. I was reared on a farm; but as I pass Agricultural Hall, I lament my lack of scientific knowledge of agriculture. As I pass the

ceramics building, I admit to myself my utter lack of training in such arts as are taught there: I pass Babcock Hall and wish that I had had better training in the sciences. And as I go on about the campus and think of the different subjects taught, I think how useful it would be for me to have a better knowledge of history, literature, theology, philosophy and kindred subjects. I go to the university library and select a book to read, and I realize that I shall never be able to read all the books there that pertain directly to my own line of work. And I marvel at the mass of human knowledge and at the inability of one mind to comprehend any considerable fraction of it all. And then when I think of the Infinite mind that planned all these things, the words of the psalmist and the prophet come to mind: "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall he not know" (Psa. 94: 9-10)? "There is no searching of his understanding" (Isa. 40: 28).

We like to travel. We speed over the country. Think of the places that we pass once, and will never see again. At best we can see only a short distance from the car window as we pass along. Within two miles of our homes are places which we have never seen. Can you think accurately of your home town, not to mention your county, state, nation? Can you imagine the circumference of the earth, or the distance to the sun, or even of the surface of your own farm? We have no adequate idea of the surface of the earth; and yet nowhere, in all the world, did any one ever turn his face upward and say, "Our Father, who art in heaven," but that he was there to say, "My son." God is omnipresent.

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there;
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me" (Psa. 139: 7-10).

In early Old Testament times the Hebrews wrote their language without vowels

—using consonants only. Later the vowels were added as points beneath the consonants. But when they wrote the name of their God, Jahveh, they wrote the consonants of his name and the vowels of the Greek word which means "the Lord"; and then the reader saw the word Jahveh but pronounced the word "the Lord." The name of their God they regarded as too holy to be pronounced. To some persons this may seem to be reverence overdone. But the account of Isaiah's vision and call in the sixth chapter of the book of Isaiah seems natural, and in his vision Isaiah exclaims, "Holy, holy, holy is Jehovah of hosts." We are not likely to be too reverent. God is worthy of worship.

I am the oldest of my parents' children. Two brothers and three sisters are grown and living in homes of their own. I never felt that my parents loved me less because there were five others. More than one hundred million children of the heavenly Father now inhabit the United States of America, and these are few in comparison with the numbers who live and have lived in the whole world; and no one lacks his love. He who notes even the sparrow's fall will not forsake his children when they cry unto him. In reverence we call him Creator, Omnipotent, Eternal, Omniscient, Omnipresent, Holy, but in love we call him Our Father. "Let us therefore draw near with boldness unto the throne of grace, that we receive mercy, and find grace to help us in time of need" (Heb. 4: 16).

Dawn of the day,
Blue of the sky,
Flower of the May,
Infant's first cry,

Height of the hill,
Depth of the sea,
Song of the rill,
Hum of the bee,

Voice of the bird,
Breath of the breeze,
Whispers scarce heard,
Rustle of trees,

Strength for the way,
Shade from the heat,
Rest after day,
Sorrow's retreat,

Youth's golden dream,
Love's tender plea,
Faith's steady gleam,
Speak, Lord, of thee.

ALFRED UNIVERSITY

ALFRED, N. Y.

Progress in Raising \$100,000

13 Subscriptions of \$2,000 raised.....	\$26,000	
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8 Subscriptions of \$250 still needed.....		2,000
30 Subscriptions of \$125 raised.....	3,750	
10 Subscriptions of \$125 still needed.....		1,250
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Amount raised.....	\$55,750	
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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.....

HOME NEWS

(Continued from page 284)

study, mission study, memory work, recess (with supervised play), Junior church worship, and elementary singing. During the first three periods the school worked in three departments, kindergarten-primary, junior and intermediate. Thirty-three boys and girls enrolled with an average attendance of about twenty. As a result of these classes and the tent work eight children from ten to twelve years of age gave their hearts to Jesus, and last Sabbath morning after the service were baptized. Seven of them will be received into the church at our next communion season. Their words of testimony when asking for membership were unusually clear and strong.

We are looking forward with great anticipation to the coming session of the Northwestern Association, September 23-26, and hope that a large delegation from the various churches will be with us. The moderator, Mr. Grant Davis, of Milton, Wis., and his executive committee are preparing a strong program.

We have been praying that God will give power and guidance to our people at the General Conference. He will if we will let him.

CORRESPONDENT.

Sabbath School. Lesson XI—September 11, 1920

THE GLORY OF SOLOMON'S REIGN. 1 Kings 10: 1-13, 23-25

Golden Text.—"Blessed is every one that feareth Jehovah, That walk in his ways." Psa. 128: 1.

DAILY READINGS

Sept. 5—1 Kings 9: 1-9. God's Covenant with Solomon

Sept. 6—1 Kings 10: 1-3. The Visit of the Queen of Sheba

Sept. 7—1 Kings 10: 18-29. Magnificence of Solomon

Sept. 8—Prov. 1: 1-9. Solomon's Wisdom

Sept. 9—Matt. 12: 38-45. A Greater than Solomon

Sept. 10—1 Kings 3: 16-28. Solomon's Practical Judgment

Sept. 11—Matt. 6: 25-34. True Riches

(For Lesson Notes, see *Helping Hand*)

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

THE SABBATH RECORDER

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

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Advertising rates furnished on request.

DEATHS

STILLMAN.—Eugene Daniel Stillman, oldest son of Lyman and Elizabeth Coats Stillman, was born in Allegany County, N. Y., and died January 14, 1920, aged 59 years.

Mr. Stillman leaves a wife, Mrs. Mattie Stillman, and five children: Ernest, Lynn, Helen Sherman, Viola Cornwell and Ray. Ten grandchildren and two brothers, Charles D., of Topeka, Kan., Elmer, of Effingham, Kan., besides a host of friends also remain to mourn their loss.

Funeral services were conducted by the pastor of the M. E. church, Rev. F. T. Sampson and burial was in the Elkhart Cemetery. *

MONN.—At his home near Waynesboro, Pa., on July 7, 1920, J. D. Monn died of apoplexy, aged 51 years, 9 months, and 3 days. He was stricken while taking the last loads of his hay crop to the barn and died almost instantly.

One of the leading members of the Snow Hill German Seventh Day Baptist Church, he was active in all its interests, punctual in attendance upon its services, and for the past two years had been the teacher of the Bible class in the Sabbath school.

He leaves a wife and eleven children, the youngest 13 months of age. C. F. R.

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