CONFERENCE
SHILOH, N.J.
AUGUST 23-28

Come On Let’s Go

See Provisional Program on Page 178

The Sabbath Recorder

It is high time the people of Christendom were reminded that while we are saved for service, we are not saved by service. Eternal life can not be earned by the greatest saint that ever walked. It is the gift of God. Neither does religion consist merely of doing a lot of things. If it did, the invalid and the shut-in and the old and feeble would be un-religious, if not irreligious. It is something inner as well as outer. It is a spirit, a temper, an experience of God. It is “the life of God in the soul of man.” If the greatest Mary that ever sat at the Savior’s feet has that, she has religion, and if the most bustling Martha that ever fretted over a surplus of duties hasn’t that, she hasn’t religion. Furthermore, salvation is religion, pure and simple. As has been stated a thousand times, it is not so much getting to heaven as it is getting the heavenly spirit into your own heart, and then, through that, into the world. It is escaping hell in the sense of being delivered from greed and lust and envy and hatred and ill-temper and the unforgiving spirit and everything else that grieves God and hurts man. It is peace instead of self-condemnation, joy instead of discontent, hope instead of despair, victory instead of defeat. Above all, it is the consciousness that God is living in us, working his will.—The Christian Advocate.

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THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held in Longfellow, N. J., August 23, 1921.

President—Rev. Clay E. Burdick, Westerly, R. I.

Vice-President—William C. Hubbard, Plainfield, N. J.

Corresponding Secretary—Rev. F. A. Lowther, Salem, N. J.

Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.

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SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE


THE TWENTIETH CENTURY ENDOWMENT FUND

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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Based on the text, it seems to be a directory of individuals and organizational information. The document includes the names and roles of various people, the locations of their positions, and other details such as addresses and titles. It appears to be a resource for those involved in Seventh Day Baptist activities.
can not be true to God and to our fellow-
men and to ourselves without standing as a
separate denomination, organized for the
purpose of promulgating the Sabbath truth
in common with, and in addition to, all
other Bible truths.

This does not mean narrow, selfish sec-
tarianism. It is not necessary to be such a
people in order to be true to our name.

"When any denomination conceives the
treachery of which it sprang, as being the
heritage of all men, and the path which it
points out as being the one in which God
requires all men to walk," then there is no
alternative. Such a people must be true to
the mission wherein God sends them. And
such a mission calls for a true denomina-
tional spirit.

God has not preserved so small a people
in such a wonderful way for naught. And
as the world grows more and more Sabbath-
less, our God-designed mission must become
more, and more apparent. If we are true in
sowing the seed according to the light
he has given us, in his own good time the
harvest must come. We may not live to
see it; but we must keep sowing the good
seed and trust God for the harvest.

We Can Not Afford It

We can not avoid the feeling that with the rank and file of our churches there may be too little interest in the one great truth that makes us a separate people. We do have the American Sabbath Tract Society, and it is probable that many Seventh Day Baptists think that they have discharged their full duty when they have contributed a few dollars for its
board to use in printing Sabbath truth.

Too many of our people show no special
personal interest in the great cause that
gives us our name. They look to the Tract
Board as their agent to scatter, as best it
can, whatever literature it may be able to
print; but they put forth no personal effort
themselves to hand out the truth to their
friends, or to magnify in daily life the prin-
ciples we stand for.

Sabbath reform is the last line of work
which we should allow to decline; the last
thing concerning which we should become
indifferent.

There are too many Seventh Day Baptists
who can not give the good and unanswer-
able Bible reasons for keeping God's Sab-
bath—too many who could not defend them-
selves against the advocates of Sunday, even
though all the Bible teaching and the life-
long example of Christ is on our side.

This indifference is too bad! We can not
afford to neglect the one great truth com-
mitted to our keeping by the Providence
that has preserved us so many years. There
must be greater devotion to our good cause
by the rank and file in our churches—a wide-
spread enthusiasm for the promulgation of
Sabbath truth, if we are to go forward. It must be either this or death. Which shall we make it? Our destiny is in
our own hands.

Why Are Sunday Laws
So Hard to Enforce?

Sabbath laws have stood on the statute books of nearly every
State in the union. But experience has
shown the utter impossibility of their en-
forcement.

Why is this so? Why have such laws
practically stood as a dead letter wherever they have existed? Simply this: All such
laws made to enforce a religious belief—
designed to compel people to observe a Sab-
bath contrary to their conscientious beliefs
and contrary to the teachings of the Bible—
are absolutely out of harmony with the Con-
stitution of the United States.

Sunday laws, no matter what camouflage
may be placed about them or what name
are given them, are undeniably religi-
ous. Efforts to disguise this fact have never
succeeded. There would be no move what-
ever for Sunday legislation if the reli-
gious design—the purpose to enforce a reli-
gious tenet by civil law—was not back of it
all.

Because such a movement is opposed to
the very fundamental ideals, principles, and
institutions of our nation, the people of the
States where a few religious zealots have
placed laws on their statute books, have
never been found ready to enforce them.

We Know but

It is probably true that the
One Remedy
siding one of the glaring evils that threaten our
ruin. And we do not blame Christian men
for desiring to remedy the evil. We all long
to see loyalty to Jehovah enthroned in the
hearts of men. It is also evident that our
goodness of God’s Sabbath has much to do
with human disrespect for God. This is
the one sin most frequently charged against
the nations of Bible times as God’s reason for
delivering his people over to captivity.

And the restoration of the Sabbath was the
most convincing movement whenever they
returned to God, and were freed from cap-
tivity and restored to their national life.
The one remedy has ever been, a turning to
God in loyalty of spirit to serve Jehovah.
Can those who clamor for laws to compel
men to become Sabbath-keepers, point us to
a single nation in the world’s history which
has been saved from destruction by the en-
actment of religious laws by state or na-
ton?

God’s plan to save the world from sin
and its consequences has never been through
the union of church and state. It has never
been his-way to compel men to serve him
by civil laws and the policeman’s club.

There is but one way to enthrone love for
a holy Sabbath in the hearts of men; and
that way is by the preaching of the gospel
of Christ our Lord. Let those who are
straining every nerve to force religious
laws on our statute books, turn all their energies
toward the evangelization commanded by their
dear Lord and Master, and themselves ob-
serve the Sabbath he kept all his life and
his apostles after him, and there would
be some hope of bringing many by the way
of the cross, to true Sabbath observance.

But they can never bring men to any Sab-
bath by civil laws.

Young People Go
Prepared to Sing

Mrs. Luther Davis who
has charge of the Young
People’s Hour at Conference on Tuesday
afternoon, makes a special request, that the
young people who go there from other churches shall find the Rally Song published
in the SABBATH RECORDER of August 1, page
15, and be prepared to sing it in their con-
ference meeting.

Look the matter up before you start and
get prepared for a grand rally at Shiloh.

As to Railroad Rates

We are sorry that it
To Conference
is no longer possible
to secure special Conference rates on the
railroads. But our people are getting used
to that, so do what we can and do not expect much in the
line of reduced rates. The statement of
the committee appears on another page of
this paper, and most of our readers found it in
last week’s issue. By a mistake on the
part of the printer it was left out until the
form was on the press and a few numbers
were run off. When the mishap was dis-
covered, the pressman and compositor kindly
took a "filler" from the forms and put in
the railroad item. We tried to have the
paper saving it in sent to the sections of the
country where it was most likely to be
needed.

SOUTHWESTERN ASSOCIATION

The following is the program for the Southwestern Association, to convene with the Little Prairie Church, Nady, Ark., Sep-
tember 8-11, 1921:

THURSDAY

10.30. Address of welcome by C. C. Van Horn
Response by Rev. A. J. Bond
Business—Report of Executive Committee
Introductory sermon by Elder Vernie A.
Wills
2.30. Devotions
Appointment of Committees
Report of delegates from sister associa-
tions and denominational boards
Letters from churchs
Sermon by Rev. T. J. Van Horn
7.30. Praise service by Rev. T. J. Van Horn
Sermon

FRIDAY

10.30. Devotions—Business
Missionary Interests, Secretary. Edwin Shaw
12.00. Church meeting
12.45. Sermon by Dr. T. L. Gardiner
11.15. Sermon by Dr. T. L. Gardiner
2.00. Devotions
Forward Movement, Rev. A. J. Bond
Address or Paper, by Representative from
Hammond, La.
7.30. Praise Service
Sermon
Testimony Meeting

SABBATH

10.30. Communion
Sermon
2.30. Sabbath School
Woman’s Work
7.30. Praise Service
Missionary Work in the Southwest by
Rev. R. J. Severance
Sermon
WHEN the Federal Council of the Churches of Christ in America, in a letter to President Harding today, pledges its support to the step which he has taken looking toward an international conference to consider the limitation of armaments. The Council declares that a great moral issue is at stake and that it will make every possible effort to arouse the mind of the people on the subject. In keeping with this assurance of support, the Council issued today a special appeal to the Federations of Churches and Associations of Ministers in 175 of the leading cities of the country urging them to carry on a vigorous educational campaign on disarmament between now and the time of the conference.

The letter to President Harding is signed by Dr. Robert E. Speer, President of the Federal Council of the Churches; John H. Finley, chairman of its Commission on International Justice and Goodwill; and Dr. Sidney L. Gulick, secretary of the Commission. The letter is as follows:

August 6, 1921.

The Federal Council of the Churches of Christ in America, through its Commission on International Justice and Goodwill, desires to express to you its profound satisfaction in your invitation to other nations to join in a Conference on the Limitation of Armaments.

"We rejoice in the step thus taken and earnestly hope that it may lead to some concerted plan by which general disarmament may be brought about. We are convinced that this action would be of incalculable significance in making larger funds available for the constructive tasks of peace, in removing suspicion and misunderstanding among the nations, in abolishing war and in promoting international goodwill and brotherhood.

"In declining our conviction on this great moral issue, we are confident that we are voicing the sentiment of the overwhelming majority in all of the thirty denominations that comprise the Federal Council. At the meeting of the whole Council last December, attended by official representatives of all these churches, action was taken urging our Government to 'co-operate fully with the governments of the world for the achievement of general disarmament.' Similar action has been taken independently by practically all official church assemblies since that time. Beyond any question the religious forces of the nation are united in their desire to secure the early adoption, both nationally and internationally, of a thorough-going policy for the limitation of armaments.

"We are, therefore, grateful to you for the step you have taken toward the objective of using our best efforts to arouse the mind of the people to the moral principles that are at stake and assure you that your united prayer that the coming conference may result in rich blessing to mankind."

"A house is built of bricks and stones, Of sills and posts and piers; But a home is built of loving deeds That stand a thousand years."

"A house though but a humble cot Within its walls may hold A home of priceless beauty rich In Love's eternal gold."

THE COMMISSION'S PAGE

EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

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

"Without me ye can do nothing."

HONOR ROLL

North Loup (1) (2)
Battle Creek (1) (2)
Hammond (1) (2)
Second Westerville (1) (2)
Independence (1) (2)
Pittsfield (1)
New York (1) (2)
Salem (1) (2)
Dodge Center (1) (2)
Waterford (1) (2)
Verona (1) (2)
Riverside (1) (2)
Milton Junction (1) (2)
Pawcatuck (1) (2)
Milton (1) (2)
Los Angeles (1) (2)
Chicago (1) (2)
Piscataway (1) (2)
Welton (1) (2)
Farina (1) (2)
Boulder (1) (2)
Lost Creek (1) (2)
Nortonville (1) (2)
First Alfred (1) (2)
DeRuyter (1) (2)
Southampton (1) (2)
West Effingham (1) (2)
Second Brookfield (1) (2)
First Genese (1) (2)
Marboro (1) (2)
Fouke (1) (2)

WHITE CLOUD DEDICATES A BEAUTIFUL CHURCH BUILDING TO THE SERVICE OF ALMIGHTY GOD

ROBERT B. ST. CLAIR

The White Cloud dedicatory services commenced Sabbath (Friday) evening, July 29th, and on Sunday morning the writer was asked, by formal motion, to report the sessions in their entirety. As he took no notes previous to Sunday morning, July 31, he will have to be pardoned if he neglects to give full account of the services preceding Sunday morning as he does for the Sunday meetings.

THE WORLD'S C. E. CONVENTION was ably reported by Pastor Jordan, of Milton, Wis., at the service on Sabbath eve. At sunset, as the holy Sabbath began, the church bell, in clear tones, summoned the White Cloud people to worship. A capacity audience filled the house to listen to our trustee of the United Society of Christian Endeavor. He urged that his hearers make the salvation of lost souls their first business, and, in general, conveyed to us much of the inspiration of the New York convention, attended, he said, by 15,000 Christian Endeavorers from all portions of the world. Right at this point, we must mention THE BATTLE CREEK QUINTETTE which at this, and all other services, did so much to make the occasion a deep spiritual blessing. The members of the group are: First Brookfield (1) (2), First Hebron (1) (2), Portville (1) (2), Shiloh (1) (2), Richburg (1) (2), Friendship (1) (2), Walworth (1) (2), Gentry (1) (2), First Detroit (1) (2), Saumville (1) (2).
tubuted $50 toward the liquidation of the building debt. Quite frequently, the quinnette was assisted by

MRS. IVAN TAPPAN,
a singer of rare ability. Mrs. Tappan, likewise, sang a number of touching solos. Many there were who remarked that never before had they heard "The Rosary" rendered with such pathos. Mrs. Tappan and the quintette sang also for the Methodist church on Sunday morning, when Elder Kelly, of the Battle Creek Seventh Day Baptist church, preached the morning sermon. Here, as at the Seventh Day Baptist church, these sweet singers of Israel captivated all hearers by the merit and the fervor of their music.

I AM THE DOOR

was the text used by Elder D. Burdette Coon, field secretary of the Missionary Society, in the Sabbath morning service. Brother Coon, in his usual thorough manner, defined "door", illustrated the uses of doors, told of the number of various doors, such as "the door of faith", "of hope", etc. The Elder preached in the demonstration of the Holy Ghost and power, and many an eye in the large audience was far from dry. A fellowshop meeting, of pronounced fervor, followed the preaching of the gospel, and many persons witnessed to the blessedness of redeeming love. Surely, it was "good to be there", and a Sabbath blessing came upon all those in attendance. The Sabbath school session, preceded the preaching. The subject was Paul at Antioch. It was well taught, and the answers and comments upon the subject were of deep interest.

BAPTISM AT DIAMOND LAKE

was the special order for Sabbath afternoon. About 200 people gathered upon the shores of the lake and witnessed the baptism of five candidates by State Evangelist Dr. John Branch. Three of these candidates were from White Cloud, one from Muskegon, and another from Detroit. Diamond Lake, a beautiful body of water, is located near Ramona, five or six miles north and west of White Cloud.

THE NIGHT AFTER THE SABBATH

or what the world generally calls "Saturday evening", was given over to Mrs. Ivan Tappan and the quintette, who presented a high class program. They were assisted by a young man of White Cloud, who gave an excellent violin solo. The writer is a little hazy as to whether that violin solo was given First Day or Seventh Day evening, but it was good never-the-less.

THE MICHIGAN SEMIANNUAL MEETING

held a brief session First Day morning, at which it was decided to accept that particular service in the fall meeting, and hold the next spring meeting at Battle Creek. This was done because of the fact that many of those present at the dedicatory services would be unable to make the trip to White Cloud at a date so near in the future.

Officers for the ensuing six months were elected. The minutes of the preceding convention were read and accepted. After the session, the friends adjourned to

THE METHODIST EPISCOPAL CHURCH

where they were welcomed to places in the pulpit, choir-loft, and pews.

In addition to the Methodist pastor, Rev. Joseph Paine, there were three Seventh Day Baptist ministers in the pulpit, Brothers Coon, Kelly and L. J. Branch, and the choir-loft was solidly Seventh Day Baptist.

The audience was, possibly, half and half. A large crowd was present and rapt attention was given Elder Kelly as he preached, basing his remarks on John 8: 31. 32. The theme was "Discipleship." The speaker emphasized that discipleship did not necessarily mean temporal advancement. "Repentance," said he, "is the first step towards discipleship." He urged upon one and all, the necessity of self-denial, of taking up the cross daily and following Jesus. He told the heart-touching story of Mattie Anderson, and how her interest in baptism, even against the expressed command of her sectarian father and her affianced husband. As she entered the water, and just before baptism, she asked permission of Elder Huffman to sing, and in exceptionally clear and sweet tones, she sang these words:

"Jesus, I my cross have taken, All to leave and follow thee; All things else I have forsaken, Thou henceforth my all shalt be; Perish ev'ry fond ambition, All I've sought or hoped or longed to be; Yet how rich is my condition, God and heaven are still my own; Let the world despise and leave me, They have left my Savior, too; Human hearts and looks deceive me; Thou art faithful, Thou art true; And, while thou dost smile upon me, God of wisdom, love and might, Foes may hate, and friends may shun me; Show thy face, and all is bright."

The vast concourse of people were melted down by these words, and Mattie's father came to her, as she left the waters of baptism, saying he was proud of her and had foreseen it all. Likewise, who had threatened that baptism meant the severing of their relationship, was glad to make retraction of his threat, and plead for a re-sumption of their engagement.

Pastor Kelly stated, further, that it was necessary to continue in God's word. "When people," said he, "turn away from the word of God to the tradition of the elders, the seeds of apostacy have already been sown." The excellent discourse was concluded by the prediction that freedom would come to all those who followed after truth.

After expressing great pleasure at the sermon and service, the Methodist pastor gave an invitation, and five souls presented themselves at the altar as candidates for salvation.

THE DEDICATION

The church building is located on the principal street in White Cloud, and upon a corner of this street. It is built of Kellers and cost $8,000, although to duplicate it in Detroit, without even having regard to the difference in land values, $15,000 would be necessary. Elder M. A. Branch having spent many months working gratis upon the building and other labor contributions, some at a low figure, account for the difference in part. A full basement and heating plant, and other appointments were noticed. Upon the outside in distinct letters were the words: Seventh Day Baptist Church. As the building is located on a state trunk line, tens of thousands will read it, many of whom, we pray will inquire concerning our faith; some, we trust, accepting the whole gospel, with a Sabbath. We have sent the Recorder two photographs of the church and we hope one of these can appear at the same time as this article.

Pastor Kelly preached the sermon of dedication, choosing for his text the words found in 2 Chron. 7: 1-3. After touching upon certain distinctive features in the doctrine of the people worshiping in the new sanctuary, Brother Kelly laid emphasis upon the use of the building for sacred purposes only. The entire discourse aptly illustrated his theme, "The Divine Presence in the House of God," that never will the church be other than the dwelling place of God—an altar of prayer where he and his people meet. "Jesus," said Brother Kelly, "drove the money changers from the temple and as much as allow any person to carry a vessel through it. This house should have the divine presence and..."
manifest the divine power and function in the salvation of sinners and the restoration of backsliders.

THE OFFERING

When the sermon was concluded, there stood, approximately $1,650 against the church. But what is $1,650 to White Cloud people? Elsewhere if a church was over three-quarters paid for at dedication, joy would reign quite supreme, but "there's a difference" at White Cloud. There they do not do things by halves, nor yet by three-quarters. With them, it is 100 per cent, and then some! However, no begging was allowed. People were simply given an opportunity to arise in the audience and give, if they so desired. Brother Jordan had charge of this portion of the service, and "the people had a mind" to give. First, two of the Branch brothers gave $100 each, another brother $75, five men $50 each, and so on. The giving was not confined to Seventh Day Baptists, as the Methodist steward gave $50, while many other Methodists made liberal contributions, and others, identically with no particular church, also contributed freely. The trustee board of the now extinct White Cloud Congregational church had given the free use of the large bell (in the belfry) and three-quarters of the pews "until called for" which may be never, and people of other persuasions have been most kind. All of which goes to show the excellent feeling obtaining in White Cloud. Well, to make a long story short, with the $30 offering of First Day (Saturday) evening, and the money pledged First Day afternoon, $1,685 was raised, or $85 in excess of estimated needs, and the joyful people loudly sang "Praise God From Whom all Blessings Flow."

The church building was offered for the service of God by Trustee Adelbert Branch, and the prayer of dedication was made by Dr. John Clarence Branch, state evangelist. Happiness is the people whose God is the Lord, and who have their church dedicated free of debt! It meant much hard work, but now the church is at last completed, and open for the salvation of souls and the sanctification of believers.

ELDER JORDAN’S DISCOURSE

As Second Day evening approached, the people began to gather for worship, and by the time Pastor Jordan, of the Milton Church, began his sermon, the seating capacity of the church was taxed to the limit. Elder Jordan delivered a stirring discourse, based upon Rev. 3: 8. His theme was "The Door of Hope". He said that God gave many chances of redemption to humanity, but that when God is rejected, failure and defeat come into the life. "The mission of the church is to rescue the vilest of sinners, and its doors should be closed if it ever forgets its holy mission!" It should be a real community church—a house of prayer for all people, even as the Lord had said.

Following the sermon, Dr. Branch gave an invitation and a number responded by coming to the front. Those baptized Sabbath afternoon were also received into the White Cloud, Detroit and Muskegon churches, respectively, receiving the right hand of fellowship from the state evangelist.

WHITE CLOUD HOSPITALITY

is something "better felt than told," or, at least, it is easier to experience it than to report it. The writer felt something like the Queen of Sheba must have felt when she arrived at King Solomon’s court, and exclaimed from the very depth of her soul, "Behold, one half has never been told me!" Well, we had heard of White Cloud Hospitality (and we spell it with a big "H"), but we'll go the Queen one better, one-quarter was never told us! If you do not believe the writer, ask Ivan Tappan or Clark Stielhoff—they'll say so!

God bless White Cloud and its bony new church, and even as the delegates tasted of the earthly bounties, may many poor sin-sick souls “taste and see that the Lord is good" and eventually walk with him in that beautiful land, beyond the clouds that are white,

"Where congregations n'er break up;
And Sabbath's never end."

7354 Griswold Street,
Detroit, Michigan,
August 3, 1921.

The English coal diggers who refused to pump water out of the mines while on strike are called anarchists. But the bankers who industriously pump water into railroad stocks are called captains of industry. —Minneapolis Non-Partisan Leader.

aries, living thirty-two miles from here, and I showed them her letter. Now they consented heartily to leave her to me; only they want her to finish her study first. So I expect her to come next year.

But what about the traveling expenses? I shall have to pay it the third class about $8.00. Do you think the friends in America would give that money? And then she needs some salary, and also that young man I wrote about, and our colony can not afford it yet. A man who works in the fields needs good food, new clothes, extra strong shoes, etc. I think he will need $100 a month, and my niece $50 a month. Oh, I wish you could help us. And if some one, who is interested in this work could lend us some funds to start a sugar cane plantation, say two thousand dollars, I am sure our heavenly Father will help and bless us in our enterprise; then we can pay the money back little by little and when the thing prospers, we shall need nothing more from you,—no salary or financial help. If we only have money to begin with, it must prosper,—our almighty Lord being with us.

The sugar factories are all prospering in this country; they make hundreds of thousands of thousands yearly and those who work there get rich. Of course we don’t expect to get rich, and we cannot get the same profit, because they have millions for funds to begin with; and we will begin very small. But it is impossible that God should not bless our efforts, because we would be doing it for him, to help his poor creatures. It has been so very wonderful that he has brought this young man on, and that he has used me to lead him to his Savior. You must not think that he has asked me to let him come to help me; perhaps you would fear he was not a reliable man, only planning to have an easy living here in our colony. No, he is working in the neighborhood in the sugar cane plantations, and because he regards me as his sister, he came again and again to see me; and in the hours he is free, he helps in the care of the sick. I was very, very tired when he came, and yet he worked till he looked like having a bath, from perspiration, while cleaning our cow stable. Often he said when seeing so much work neglected, "Oh mother, I wish I could
come and help you." Once I answered, "I would be more than thankful if you could come," "Do you mean it?" he asked. "I don't think, I could be patient enough with these people. But if you think I can be of any use to you, then I would be glad to come."

Now, I come to you all, dear friends, who have been so very kind to me. Will you help us to make this colony profitable? Surely, God will reward you, and his blessing will rest upon it. Lately I have received so many tokens of love, also for me personally, a beautiful dress, handkerchiefs, etc., etc. I do appreciate it; but now I would ask not to send anything more, but rather to collect all that money instead of buying things for us; and let that money go for the salary of my new helper; and I shall be most thankful to you all.

I need my niece also, who could do the housekeeping and the school for the Javanese children. But I have to be patient and wait for her help. If only you would be willing to support me with money, till the colony is made self-independent. I hope to get your answer as soon as possible.

And as for the Sabbath, my young friend (Schieferli Malix is his name) is quite willing to keep that day; he said to me one day, "I can see clearly from the Bible that this is the proper day God has chosen." Now, dear friends, God bless you all with his richest blessings. I am too tired to write another letter for the Recorder.

With hearty greetings,
Your Master's service,
M. JANZ.
Pangoengseng, p. o., Tajoey, Java,
June 13, 1921.

LETTER FROM ARGENTINA
(TRANSLATED FROM DUTCH)
Cerro Cora, (Argentina, S. A.)
Mr. Edwin Shaw,
Plainfield.

DEAR SIR AND BROTHER:

This is to let you know of things I have to tell you.

In our church meeting some time ago it was agreed by vote of the people to send the church offering up to the last of December, 1920, together with the proceeds of the sale of wood to the amount of $45,60, in all $270.00 (or pesos) to Samuel H. Davis, of Westerly, R. L, treasurer of the Seventh Day Baptist Missionary Society, according to the Year Book for 1910, to be used in mission work among the heathen, preferably the Mohammedans, but not insisted upon, the matter being left to the best judgment of the Missionary Board, to be used where most needed, being careful that it shall not be wasted.

Before this action was taken I had been of the opinion to ask the treasurer to divide the money between Sisters Alt and Jansie, at Gamburger Wolph and Pangoengseng, Java, unless other mission stations were more in need of this help. I made this motion because I had learned from the Boedshapper, and from correspondence that these sisters were making great sacrifices, and were in much need of help, and were in poor circumstances, and were working very hard for these poor Javanese.

We have no other mission work about which we read, and not one of our members knows of any other Seventh Day Baptist mission.

This money is sent in the form of a bank draft to Mr. Davis, and you will learn about it by the beginning of the General Conference, which is held in August.

About the condition in our church I can not tell you of any very hopeful and glad tidings. Our membership is not increasing, and the spirituality seems to be lessening. This is not merely my own opinion. All see it the same way. Our meetings on the Sabbath are attended by only about one half of the membership of the church.

There has been one baptism. I was doubtful of the wisdom of it at the time, and after two months it was necessary to dismiss him for that he was living with a woman to whom he was not married. This was a great sin before God.

I write these things with reluctance and great sorrow; but you people at the Conference may take notice of our condition, and give heed to our petition for a mission to be sent to us.

Most of all please remember us in your prayers before God.

Your humble servant and brother in Jesus Christ our Savior.

(Signed) J. J. Vanselby.
RAILROAD RATES TO CONFERENCE

The above caption is somewhat misleading, as there will be no special rates to Conference this year, such as we have had in years past. The railroads are becoming more exacting. They now require the attendance of at least 350 delegates who have come by train, (not including ministers and children). So many of our people travel by automobile, that it has not been possible recently to secure anywhere near that number of certificates, hence no special rates have been applied for this year.

We suggest you enquire of your local ticket agent and ascertain whether there will not be an excursion, run at special rates, from your locality to Atlantic City, N. J., Philadelphia, or some nearby point.

We know of one such as to leave West Virginia, August 24th, but rather late for the opening of Conference.

All railroads make a reduction of ten (10) per cent on summer tourist excursion tickets to Atlantic City.

Shiloh furnishes a most cordial invitation to come to Conference. Purchase tickets to Bridgeton, N. J.; the local committee will transport you from there to Shiloh.

WHAT NEXT IN AMERICA?

Fresh from several weeks of very intense speaking engagements in Europe which carried me into most of the principal cities of the British Isles, into France, Switzerland, Germany, and Belgium, and which brought me in contact with large numbers of public men in religious, political and commercial life, and which finally led me by motor through five hundred miles of the devastated, mutilated, wrecked, war demolished regions of France and Belgium, and which revealed the unspeakable burden being carried by that nation and find myself in almost every waking hour silently asking, "What is America really going to do about it?"

This young, wonderful nation, her powers multiplied by many fold as a result of the war, her fields rich beyond computing, her resources of men, women, morals, and morale unfathomed. For a hundred and fifty years a borrower from old Europe she suddenly emerges as banker and financier for all the world. With a past brief history which, while not without error, as a whole is glorious as going into the economic future she can see only one permanent trend toward more prosperity, more wealth, more population, more power.

If the prophets can foretell what her attitude is to be in the stewardship of this new, almost miraculous power, they can prepare the nation for either another era of magnificent history or for a period of futurism and regret. Two paths are distinctly in evidence, and two voices are calling. One is appealing an era of world, greed and indulgence. The other is to unsellish sacrifice and service for the good of all mankind. If the first should prevail and America be led to wrap the garments of her prosperity about her for her own satisfaction, there remains no element of doubt as to the final judgment. It will be one of defeat and disgrace, the only quality of uncertainty being which of the coming generations will be called upon to suffer. The doctrine of co-operation is the one thing needed in the world, from the days of Caesar, to Napoleon, to the Kaiser, has never failed in the same fatal result in chaos and destruction.

If the choice is the latter and this nation enters upon an era of world, greed and indulgence, a page of history will be written more splendid than anything recorded of the period of 1776, 1865, 1868 or 1917. We are confronted with a real contest for the adoption of a real doctrine of co-operation as the goal of our generation. Other great issues have been contended for and won sometimes at the cost of military action. Political liberty was once the central theme over which the progresive and reactionary forces battled. Human slavery once demanded the toils of those who battle. Preservation of the Union once commanded every thought and force at the disposal of the people. Prohibition of the sale and manufacture of liquor has recently strained to the utmost the enemy of all the good people.

The doctrine of world co-operation as an essential factor in America's future program is as vital as any of these and I may venture the statement that the well of more human beings is involved than was at stake in any of them. A few hundred thousand or million were to be affected in these questions, but a billion and a half may be the number to suffer loss if America fails to adopt this platform now. Literally the whole inhabited world has its eyes toward this nation as the ponders in this business. For humanity's sake, for the Kingdom's sake, and for her own sake, America must be won for this co-operative ideal.

The forms are of secondary importance. If the fact itself is firmly fixed, but two avenues are pressing for immediate service. First, American Christianity must be mobilized for action in world conquest upon a scale vastly beyond anything ever talked of before. The one comment I heard in the weeks of travel referred to, more frequently than any other, was that Europe needed the help of America that a higher, better and stronger international morality might be established. No sadder fact is met there than what seems to be a complete loss of confidence by everybody that treaties, agreements or covenants will be kept even if entered into and solemnly signed. One truly great statesman and ardent friend of the League of Nations, commenting upon this situation, said to me, "Unless there can be developed a better moral basis for our international relations, no League of Nations or World Court can save us from more wars." In recognition of this fact, I heard political leaders, great military officers and big business men saying the supreme need of the time is for the Christian Church to form some kind of world alliance to dissemble the truths of Christianity upon a basis more adequate than anything in the past. This is America's grandest immediate opportunity. Our churches are rich in money and wealthy in personnel. Every pulpit ought to ring with this world appeal, every church member ought to be drafted to carry benevolence, every college ought to be permeated with the appeal to young life to give itself to Christian callings. Our best messengers ought to be sent to the ends of the earth as evangelists of the good news of God. Let the American Christian Church lead the way in a practical demonstration of this unselsh theme of co-operation in service to all men and it will rapidly leaven the life of the entire nation.

AMERICA MUST TAKE HER PLACE QUICKLY

Second: America must take her place
quickly, unreservedly, in some form of the political international Association of Nations. Notwithstanding the possibilities of every other form of service rendered through direct Christian agencies or society. The reasons for the action taken, while they will not remain this definite immense duty to share actively as a participant in some kind of international instrument for preserving world peace.

I am not pleading for the adoption of the League of Nations as originally proposed and I did not find one man in Europe anywhere insisting upon that document as the only basis of international political cooperation. Indeed, I found everywhere a cordial willingness to adjust to any reasonable degree that the wishes of the United States might be met.

What ought to be said is that this Christian nation is not to be dominated or bullied by a little cult of "irreconcilables" and thus kept aloof from vital participation with the leaders of other great nations, sincerely seeking to form some kind of an international group which may offer a better method of adjusting difficulties than a resort to the brute force. America ought to be in such an Association of Nations that she may sit at the table to cast her vote in behalf of those ideals of liberty and justice, upon which the nation is founded, whenever they are under consideration. America ought to be in this society of kindred nations that she may fulfill the vows she made to her allies in 1917. No man can visit Europe now and feel that the war is over. It is only a truce and mutterings can be heard at various points. America was not on the verge of a great catastrophe because mankind is not yet living the God-life. The two chief characteristics of our heavenly Father—wisdom and love are the two great aims for his children.

Wisdom and love were the chief watchwords of the M. C. A. Conference held at Silver Bay, on Lake George, N. Y., from June 24 to July 4, 1921. It is the aim of these conferences—of which some ten are held at different points in the United States throughout the summer—to impress college men, the turmoil and sometimes torment, of their intellectual reconstruction, with the validity of the moral and spiritual life, to show those forward-looking, potential leaders of America the strong hand of God in human affairs.

The conference reminded them with no uncertain voice that, while ignorance is impotent and worldly wisdom is fundamentally immoral, only the wise and well-disposed man can clench America's pulse now, as she is to-day. All these, with which delegates returning to their colleges, urge their friends to take advantage of the next opportunity. The Silver Bay veteran is the most convincing. Why? Because the man who goes from a hurdles and year at Silver Bay is not the same man, but instead is polished with the atmosphere of a student conference is offered Life by Silver Bay. Silver Bay veterans, all enriched with new ideas, return to the colleges and make the institution a true Christian environment.

May every human atom at this gathering, whatever of the faculty, the delegates or the enrolments find his or her soul and find his place in God's scheme for our world! "While ye have the light, believe in the light, that ye may become sons of light."
WOMAN’S WORK

MRS. GEORGE E. CROCKETT, MILTON, WIS.

HOW ONE CHURCH IS ORGANIZING ITS ORGANIZATIONS

MRS. J. CALVIN STEWART

For many years there has been a feeling on the part of those interested, that there was an overlapping and duplication of effort in the women’s work for the church. The large proportion of all the activities was carried on by a few earnest, faithful women, while a large number of professing Christians were sitting “at ease in Zion.” The question was often and seriously asked: “How can we reach the indifferent and inactive, and get them interested in the work that needs them and that they need, to develop their Christian lives?”

In the early years of women’s work in the majority of churches, there was the time-honored “Ladies’ Aid Society.” It was the first organization for women for church work, and it grew in power through the needs which were met by the church as a whole. If a new carpet was to be bought, the church to be painted, the roof to be replaced, the church to be painted, the roof to be replaced, the women were invited to come together for the election of officers for this new organization and the adopting of the constitution. It was decided not to elect as president of the “Missionary Auxiliary,” nor the “Ladies’ Aid” or the Missionary Society. One can readily see that this would be unwise and calculate to cause bitter feelings. The officers are president, vice president, recording secretary, corresponding secretary, and treasurer. The women of the church were then divided into circles, with a chairman for each circle, the number and size of the circles being determined by the membership of the church. Every woman in the church is practically a member of the auxiliary and is put in a circle. The chairman, together with the officers, form the executive committee. A day in the week was decided upon to be known as “Church Day,” upon which all the meetings of the auxiliary will be held. Suppose we say Tuesday at 4 p.m.

First Tuesday—There will be an Inspirational Meeting, which takes the place of the former missionary meeting. At this meeting there is a care given to programs on some missionary topic; invited speakers, the room prettily and appropriately decorated, with maps, charts, etc. An offering is made for contingent expenses, the offering for the various mission causes being made through the church envelopes. To this meeting every member of every circle is invited.

Second Tuesday—There will be a meeting of all the circles (separately, of course) at the church, or in the home of the chairman. The chairman then has an opportunity of informing her circle of all that was done at the executive committee meeting. If any one has a suggestion to make, now is the time to make it and the chairman will take it to the executive committee, which in turn, will present it to the business meeting for final rejection or adoption. If any one has a grievance, now is the time to make it known, and if there is a wise, tactful chairman, it will be settled in this small meeting, and will never reach the business meeting.

Third Tuesday—There will be a meeting of the executive committee composed of the officers of the church and the chairman of the various circles. At this meeting all branches of woman’s work will be discussed, and different branches assigned the circles. A budget will be adopted and each chairman will be informed what portion of this budget her circle will be expected to raise during the year. Some one may ask: “What becomes of the charity and mission work formerly supported by the societies?” Must they be given up? No, none need be given up. Put them in the budget and they will be cared for.

Fourth Tuesday—There will be a business meeting to which every member of every circle is invited and which all are expected to attend, the chairman of each circle making the personal appearance by visit, or telephone. This meeting takes the place of the Ladies’ Aid Society. The business and material interests of the church, plans for raising the budget, and all phases of the work are discussed. Each chairman gives a report of the work done by her circle during the month and all money raised is turned over to the treasurer.

Fifth Tuesday—If there is one, it is usually given up to some Social Meeting. What are some of the advantages and results to the churches when this organization has been tried?

1st. The indifferent woman has been reached. The ignorant woman has been informed. The indolent woman has been put to work. The cold woman has been inspired and given a vision of the great work awaiting her.

2d. It develops leadership. A woman never knows what she can do until she tries, and this plan searches out and brings to the front women whom no one believed had gifts for service.

3d. It has greatly increased the attendance. It has greatly increased the gifts to all causes. It has deepened the spiritual life, because each circle meeting is opened with a devotional service, composed of definite Bible study and prayer.

The plan is a very elastic one, and each society can work out the plan to meet its needs, but remember that the purpose and the strength of the plan is to get every woman in the church interested and active in the work of the church, instead of having it carried on by the few, as formerly.

That the plan works is evidenced by results reported by pastors and leaders. One pastor says:

"The auxiliary plan or organization has worked admirably. Up to 1916 the old plan of separate Ladies’ Aid Societies was used, with the result of little individual interest, and therefore small interest in our adequate program of missions. The Aid Society was notably successful as a money-raising agency. Its vision, however, was just large enough to embrace local needs. The Aid had a sufficient number of members to maintain active interest; the Missionary Society had become too weak to continue regular meetings. But when the auxiliary plan was adopted, the spirit of plan of organization once appealed to the women and all who had been members of the Aid Society became interested, the number of these having never cared much for missions.

"Four meetings were held each month, on Monday afternoons, with the fifth Monday meetings for a social hour at which refreshments were served, but this was left off when we entered the war. The Year Books were used, and the courses of study pursued that were recommended by the assembly. These women were most interested in the auxiliary than they did in social clubs. They became literally fascinated with the study of home missions, when using "The Basis of Missions and Its Chal­lenges." They did not lose sight of the immediate need of money in relation to the kingdom. On the contrary, the more they studied the world needs that they realized the need of giving more money than they had ever raised for building a manse or carpeting the church."

MINUTES OF THE WOMAN'S BOARD MEETING
August 1, 1921, the Woman's Executive Board held its regular meeting at the home of Mrs. A. R. Crandall. The members in attendance were Mrs. A. R. Crandall, Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. L. M. Babcock, Mrs. A. E. Whiford, Mrs. G. E. Crosley and Mrs. E. D. Van Horn. Mrs. West read Isaiah 52 and prayer was offered by Mrs. Van Horn. Minutes of the last meeting were read.

Mrs. Whiford read the Treasurer's report for July. Total receipts for the month were $13,351 and disbursements were $42,25. This report was adopted and the yearly report was then read. The receipts for the year from all sources were $5,742.91; disbursements for the year ending July 1, were $4,984.92, leaving a balance in the treasury of $757.99. This report was adopted.

The Corresponding Secretary read a card from Mrs. F. M. Peterson, of Leonardsville, N. Y., asking information concerning the mission study textbook to be used during the coming year; also three letters from Secretary Edwin Shaw, and a letter from the Woman's Board of Foreign Missions of North America.

Mrs. West then read letters she had received from Senators Lenroot and La Follette in response to the Board's petition for the Townsend-Stirling Bill; also a letter from Stephen G. Porter, clerk of Commission on Foreign Affairs, United States House of Representatives, thanking us for our letters in favor of Armenian Relief; another letter from Florence Spencer Duryan, on the Armenian question was also read.

A letter from Secretary Shaw gave helpful information concerning the meeting of the Commission to be held in Salem, N. J., in August. Letters were received from Forward Movement Director A. J. C. Bond; from Mrs. Martha Wardner, Battle Creek;

and the Woman's Presbyterian Board of Foreign Missions.

It was voted that the Woman's Board recommend to the Missionary Board that all women going out as missionaries, or wives of missionaries, submit to a careful physical examination before leaving this country.

A message of grateful appreciation for our expression of sympathy came from Mrs. Dlador through the Corresponding Secretary.

Voted that we report to the Commission that our budget remains the same as last year.

The Corresponding Secretary read her annual report. This usually interesting and helpful report was unanimously adopted.

Voted that our representative be sent as our delegate to Conference Shiloh, N. J. Adjourned to meet at the call of the chair.

MRS. A. B. WESTY
President.

MRS. E. D. VAN HORN, Recording Secretary.

TREASURER'S REPORT
Mrs. A. E. Whitford, Treasurer, in account with THE WOMAN'S EXECUTIVE BOARD For three months ending June 30, 1921.

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THE SABBATH RECORDER

DETOUR HEALTH AUTHORITIES AID SEVENTH DAY BAPTIST NURSES

Detroit Health Commissioner Vaughn and Chief Nurse Rose, of the Detroit Health Department, and the superintendent of the Visiting Nurses' Association, have called the Seventh Day Baptist Church, in writing, that registered nurses of the Seventh Day Baptist faith would, on application, be given Sabbaths off, and Sundays on duty, so far as practicable.

Detroit, Aug. 5, 1921.

LYRES WHEREON THE ZEPHYRS PLAY

The trees are lyres wherein the zephyrs play-

Weird harmonies, murmurations of mystery,

And sweet-toned symphonies, or medleys gay-

Fantasia of lilting melody;

And earth and sky are vibrant with the strain

Of throbbing chords of pathos deep and low,

From vesperal or requiem refrain

Struck on the quivering strings in measure slow.

Symbols of life and death and resurrection—

Divine inspiration are

Living, breathing souls of his perfection,

That emanate sweet psalms and litanies;

The trees are spirits spring from humble clod—

Soul—with voices whispering of God.

-Dorothy Johnson.
IN MEMORIAM—MRS. MARY E. TOMLINSON

Mrs. Mary E. (Brown) Tomlinson was born in Milton, Pa., July 5, 1844, and died at Alfred, N. Y., August 4, 1921. Some time before the morning of Thursday, August 4, she went to the life beyond; and, there was every reason to believe, while in a quiet restful sleep.

She was a daughter of the late Rev. Thomas B. and Margaret A. (Sanderson) Brown. The other children were: J. Albert Brown (deceased); Mrs. William S. Brown (deceased); Mrs. Elizabeth S. Wells, of Olean, N. Y.; and Thomas H. Brown, of Little Genesee, N. Y.

In her earlier childhood her father was pastor of the Seventh Day Baptist Church of New York City. From 1854 for about twenty-five years he was the greatly beloved minister of the First Genesee church. His death occurred in 1879, his wife surviving him several years.

In her girlhood she confessed faith in Jesus Christ; and at the time of her death she was a valued member of the First Alfred Church.

Mrs. Tomlinson attended schools in New York City and Little Genesee. In 1863 she came to Alfred Academy; and graduated from Alfred College in 1868, earning also the degree of Master of Arts.

For several years, from 1866, she was preceptress and teacher of French at Alfred.

March 12, 1884, she became the wife of Professor Edward M. Tomlinson of honored memory. He died at Alfred, August 27, 1910.

At the time of President Jonathan Allen's death in 1892 Mrs. Tomlinson met with a severe fall, from the effects of which she never recovered. Her back and the optic nerve were seriously injured; and in spite of skillful treatment and operations her sight gradually failed; and in one eye was entirely lost.

In the autumn of 1891 Professor and Mrs. Tomlinson moved from the Ladies' Boarding Hall to their pleasant home on Terrace Street. Although bodily infirmities confined her more and more closely to her home, Mrs. Tomlinson kept up an active and intelligent interest in the affairs of the church and community, of the country she loved, and of the world. She was a generous supporter of Alfred University, and a warm friend of students. A good neighbor; loyal to the faith of her earlier years; and liberally philanthropic, her sympathetic interest and her gifts went round the world as she helped to send forth the light and truth of the Christian religion.

An educated Christian woman and citizen; lovingly true to her parents; a competent Sabbath school teacher; a successful college student, instructor, and preceptress; a charming home-maker for a devoted husband; given to hospitality; an uncomplaining sufferer in the experience of an abiding faith, hope, and love,—she seems to us to have been an example of a high degree of intellectual, moral, social, and religious excellence.

At the funeral services on the afternoon of August 6, a quartet consisting of Professor Ray W. Wingate, Mr. V. A. Baggs, Dr. W. W. Coon, and Mrs. Henry Pieters, sang, "One Sweetly, Solemn Thought," and "Jesus Lover of My Soul!" The other exercises were given by the minister at Alfred Rural Cemetery, were participated in by Dr. William L. Burdick, a former pastor, Dean Arthur E. Main, and Professor William C. Whitford.

The pall-bearers were Professor A. B. Kenyon, Mr. Clarence L. E. Lewis, Professor F. S. Place, and Mr. H. E. Witter, all long-time friends. The floral offerings were fitting symbols of the true, beautiful, and good.

The true signs of God are supplied through the souls of men who adhere to the ideals of the face of all oppositions who can endure any hardship without deteriorating in quality, who will persist in maintaining good will against all enmity and bad treatment. Where there is a human soul hungering and thirsting after righteousness there is a sign of God at work. Be there for his enemies and blessest them that persecute him, there is a sign of a power in this world greater than all the forces of evil—Christian Work.

"The man coaxed into church is never as good a church member as the man who comes in because through the open door of friendly hearts he has seen something he knows he needs."

The other minister of the First Genesee church, twenty-five years of severe fall, from the effects of nerve were suffered, and in the home, Otsu, support of, New York City. From 1854 for about twenty-five years he was the greatly beloved minister of the First Genesee church. His death occurred in 1879, his wife surviving him several years.

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In the autumn of 1891 Professor and Mrs. Tomlinson moved from the Ladies' Boarding Hall to their pleasant home on Terrace Street. Although bodily infirmities confined her more and more closely to her home, Mrs. Tomlinson kept up an active and intelligent interest in the affairs of the church and community, of the country she loved, and of the world. She was a generous supporter of Alfred University, and a warm friend of students. A good neighbor; loyal to the faith of her earlier years; and liberally philanthropic, her sympathetic interest and her gifts went round the world as she helped to send forth the light and truth of the Christian religion.

An educated Christian woman and citizen; lovingly true to her parents; a competent Sabbath school teacher; a successful college student, instructor, and preceptress; a charming home-maker for a devoted husband; given to hospitality; an uncomplaining sufferer in the experience of an abiding faith, hope, and love,—she seems to us to have been an example of a high degree of intellectual, moral, social, and religious excellence.

At the funeral services on the afternoon of August 6, a quartet consisting of Professor Ray W. Wingate, Mr. V. A. Baggs, Dr. W. W. Coon, and Mrs. Henry Pieters, sang, "One Sweetly, Solemn Thought," and "Jesus Lover of My Soul!" The other exercises were given by the minister at Alfred Rural Cemetery, were participated in by Dr. William L. Burdick, a former pastor, Dean Arthur E. Main, and Professor William C. Whitford.

The pall-bearers were Professor A. B. Kenyon, Mr. Clarence L. E. Lewis, Professor F. S. Place, and Mr. H. E. Witter, all long-time friends. The floral offerings were fitting symbols of the true, beautiful, and good.

The true signs of God are supplied through the souls of men who adhere to the ideals of the face of all oppositions who can endure any hardship without deteriorating in quality, who will persist in maintaining good will against all enmity and bad treatment. Where there is a human soul hungering and thirsting after righteousness there is a sign of God at work. Be there for his enemies and blessest them that persecute him, there is a sign of a power in this world greater than all the forces of evil—Christian Work.

"The man coaxed into church is never as good a church member as the man who comes in because through the open door of friendly hearts he has seen something he knows he needs."

THE TEN COMMANDMENTS

CHRISTIAN ENDAY—TOPIC FOR SABBATH DAY, AUGUST 7, 1921

DAILY READINGS

Sunday—The first commandment (Rom. 1: 18-25)
Monday—The third commandment (Jer. 5: 12)
Tuesday—The fifth commandment (Eph. 6: 1-4)
Wednesday—The sixth commandment (Matt. 5: 21-26)
Thursday—The eighth commandment (Exod. 20: 1-17)
Friday—The tenth commandment (Acts 5: 1-11)
Sabbath Day—Topic, "The ten commandments in the life of today (Exod. 20: 1-1)

Business prosperity depends upon the righteousness of the man who does business, whether as merchant or manufacturer, or banker, or employee. So declares no less an authority than Roger W. Babson, head of the Babson Statistical Organization.

In a recent address Mr. Babson told how the principles of business are changing, he tried to find the underlying causes and came to the unescapable conclusion, first, that a period of depression is the result of the unrighteousness, dishonesty, extravagance and inefficiency which develop in the latter half of a period of prosperity; and, secondly, that a period of prosperity is the reaction from the righteousness, industry, integrity and thrift which develop in the latter half of a period of depression." In Mr. Babson's mind—

"It is not railroads, steamships, or factories which make our prosperity; it is not bank earnings, foreign trade, or commodity prices which give us good business. All these things are mere thermometers that register the temperature of the room. Prosperity is based on those fundamental qualities of faith, temperance, service and thrift which are the products of religion. The fundamentals of prosperity are the Ten Commandments."

And therefore, he continues, as quoted in the press:

"The future of American business depends on the developing of the soul of the man and upon again permeating labor, capital and management with integrity, loyalty and a desire to serve. The need of the hour is not more salesmen, or more foremen, or more technical men, but the need of the hour is to get employers and wage-workers to give their hearts to God. Business depressions can be avoided, but only by redirecting the minds of your people to the need of integrity, industry and thrift. Business conditions can be changed for the better only as man's attitude toward life changes."

SUGGESTED PROGRAM

Song service with announcements, etc.
Leader's talk.
Repeat Ten Commandments in concert.
Sing.
Sentence prayers.
Special music.
Testimony meeting.
Song.
Benediction.

HINTS FOR LEADERS

In the meeting before this one, ask the members to come prepared to repeat the Ten Commandments in line.
Place them upon the blackboard in outline form, as: 1. Thou shalt have no other gods . . . 2. Thou shalt not make any images; 3. Thou shalt not take his name in vain, etc., so that the thought of all the commandments may be before the people during the whole meeting.
Be sure that Christ's interpretations of the commandments in Mark 12: 31, and Matthew 5 are brought out at some time during the discussion.

C. E. FELLOWSHIP LUNCHEON

MILTON JUNCTION, WIS.—Mrs. Van Houten saw the need of some entirely new and different feature to arouse enthusiasm and give us a good start for next year. She proposed the plan of a C. E. fellowship luncheon, and the Endeavorers willingly accepted the plan.

The luncheon was held Sabbath day, July 16, at one o'clock, immediately after Sabbath school so that the people from the country could stay. There were about forty young people in attendance.

The luncheon was used as a bait to get the people to stay to the meetings which followed. As we were sitting around the tables, our president, Susie Burdick, acted as toastmistress (although it wasn't a banquet), and introduced Miss Mary Gorshia, a char-
ter member of our society, who gave a brief review of what our society had done in the past and made us feel proud that we were members. Leland Shaw told how the society had helped him with its projects when he was an absent member. Mrs. Leora Gray, who expects to be an absent member, told what she expected the society to do for her.

We had as our visitors, Dorothy Maxson, Helen Jordan, Pastor and Mrs. Jordan, from Milton. Of course we had a reason for asking them to come. Dorothy Maxson gave a report of the state C. E. convention held at Nenah-Manasha. Our society was unable to have a delegate at that convention IS and Ontario's gave us a very interesting talk concerning the World Convention held in New York. We all appreciated his coming and talking to us.

About three o'clock we went upstairs in the church where we held a lively and impressive song service led by E. M. Holston. Following this we had a season of prayer and meditation led by the Quiet Hour superintendent, Doris Holston. It was in the style of a "Quaker Meeting.

Our regular C. E. lesson was conducted by Arthur Johnson and everyone seemed free to express his thoughts.

Everyone felt glad that we tried the new plan and we think that it did much good. A good deal of credit is due to Mrs. Van Ilmen. If any other society would like to try the plan, we are sure that it will be found helpful.

Sunday, July 24, twelve of our young people went to the county farm to conduct a children's song service. At the close of the service, the Endeavorers went to Crystal Spring where they enjoyed a picnic.

To show mothers how to dress their children, many of the schools are using dolls that are dressed in clothes made of good materials, simply cut and trimmed. Any child may play with the dolls and take them home overnight or for a week-end. The school will furnish patterns of any of the garments in children's sizes, and the older girls are encouraged to make clothes for their younger sisters. Where the plan has been carried out the improvement in the pupils' dress is very noticeable.-Youth's Companion.

\begin{center}
\textbf{IOWA YEARLY MEETING PROGRAM}
\textbf{September 2-4, 1921}
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Time & Program \\
\hline
2:00 & Business Meeting \\
\hline
2:30 & Praise Service-Mrs. H. L. Cottrell, Garvin \\
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\textbf{SABBATH MORNING}
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Time & Program \\
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10:00 & Sabbath School \\
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11:00 & Seminar by Rev. H. N. Jordan \\
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\textbf{SABBATH AFTERNOON}
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Time & Program \\
\hline
2:30 & Junior Hour-Superintendent Mrs. H. R. Jordan \\
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3:30 & Essay by Mrs. Shanklin, Marion, Iowa \\
\hline
7:30 & Praise Service-Mr. Elwood Ormsby, Marion \\
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7:45 & Sermon \\
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\textbf{SABBATH EVENING}
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Time & Program \\
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3:00 & Sermon-Rev. H. L. Cottrell \\
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7:30 & Praise Service-Mrs. L. L. Lofboh \\
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\textbf{CHILDERN'S PAGE}
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\textbf{SILVER SIXPENCE}
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The little old woman who lived at the edge of the dark wood was very kind about giving advice. She sat in the sun at the door of her tiny cottage, knitting or spinning or stirring a cake, and whenever any one came to ask her she could answer.

Young Dick Martin came walking a long, long way in the fine spring weather to ask a question. He found the old woman spinning busily.

"My great-great-grandfather had a garden," he began, as he watched the humming wheel, and -one day, so folks tell me, a little man in a green cloak stopped at the gate to ask for a cup of milk and a crust of bread. When my great-great-grandfather gave them to him the little man promised that every season when the garden was dug there should be a silver sixpence at the end of each row.

"He kept his promise. As long as my great-great-grandfather lived, so I have heard, he found a shining silver sixpence at the end of every row that he dug. But when he died the charm ended; no such thing happens now. What I want to know is, How can I bring the good luck back again?"

The old woman looked at him. "Where is the garden?" she asked. "Your great-great-grandfather did not carry it away with him, did he?"

"No; I still own the piece of land, but the ground is as hard as iron and all grown over with briars and thorns.

"And your house is only a tumble-down place with holes in the thatch and straw stuffed into the windows. I suppose? the old woman went on. "It was that way in your father's time, I've been told, and in his father's time before him."

"Yes, but they didn't have the promise from the little green man," said Dick. "And neither have I."

"Oho!" said the little old woman. "Is that the reason? Well, you can have that same promise. Go home and dig up your garden, lad. Plant it and till it, and you shall find a silver sixpence at the end of every row. Only, mind you dig deep!"

So Dick trudged home again across the green April fields. On other spring days it had been his habit to sit by the thorn hedge and dreamily watch the sky, but now he set to work to cut down weeds, grub up briars and make the garden fit to grow again. It was a long task and a hard one.

The thorns scratched him and the spade blistered his hands, but he worked on. He was determined to put the little old woman's promise to the proof.

At last the garden was clear of weeds, and on a warm May night just at moonrise Dick began to dig the first row. The black loam crumbled under his spade as he dug. Inch by inch and foot by foot he worked on until he came to the end. Then click! Something rang against his spade!

He bent over hastily. Sure enough, there lay a small bright object shining in the black loam. He picked it up and rubbed it on his sleeve until it sparkled and glittered. He knew at once that the pieces of money that he knew, but it was certainly a silver sixpence.

"So the charm is still working!" he cried, and, attaching it up his spade, he began to dig the next row as fast as he could. To his disappointment, he found one more row at the end of that row, nor, though he kept digging until long past midnight, did he succeed in finding a second sixpence.

He was up early next morning and at it again, but, though he toiled all day and turned out row after row, he found nothing.

"Perhaps the sixpences will work to the top of the ground with the growing things," he said to himself.

So he planted the garden, and day by day, as he tilled the rows he kept expecting to hear the field against his hoe and to see silver gleaming in the brown soil. But never a sixpence did he find.

After a while he gave up hope. Many a time he was tempted to throw away his hoe and sit down under the thorn hedge at his ease; but for some reason he never did it.

The truth is he was beginning to feel that his garden was of so much more value than to dig and turn up again. It was a long task and a hard one.

But that old woman broke her promise," he said to himself one day. "If it were not
THE SABBATH RECORDER

such a long journey, I would go back to tell her so, too.

When the autumn came he had a carload of potatoes and yellow squashes and turnips and dried beans. He took them to the fair and sold them without any trouble at all.

"Now," he thought as he jingled the money in his pocket, "I will just go on for the other ten miles and tell the old woman what a good sale he had made.

The old woman was sitting by the door spinning in the autumn sunshine just as she had sat there in the pleasant warmth of spring. She listened gravely to Dick's story and nodded wisely when he drew out the single silver sixpence she had found.

But there's money rattling in your pocket still," she said. "How did that come there if you found nothing?"

"Oh, that is for the vegetables I sold at the fair," he answered.

"And where did you get vegetables to sell at the fair?"

"From my garden," said Dick.

The old woman looked at him keenly. "How many rows did you have in your garden?" she inquired.

"Sixty-three," Dick told her; he had counted them a hundred times.

"And if that money you have were all in sixpences, how many sixpences would you have?" she asked.

Dick considered. "Sixty-three," he cried. "Upon my word, counting that first coin there's a sixpence for every row!" A light came into his face; he began to understand.

The little old woman said no word; she only sat still and twirled her wheel.

Now and then she glanced at Dick.

"But how about the sixpence I found?" the boy asked after a while. "If it didn't get there by magic, how did it get there?"

"Your great-grandfather must have left it," she answered, "as a pleasant joke on the gardener who should come after him. Listen to me. The little man in the green coat whom you fancy is an ancestor of mine. Your great-grandfather found his sixpences in just the way you have found yours. The same promise was made to your great-grandfather, your grandfather and your father, but none of them would fill the garden. When they found that first sixpence they simply sat down and watched the clouds go by... Now do you see?"

Dick nodded soberly.

"Go home," said the old woman as she began to spin again. "Go home and work with all your might. That garden of yours will yield sixpences to the end of time." - Cornelia Meigs, in Youth's Companion.

HOME NEWS

BERLIN, N. Y.—Berlin plans to be well represented at the coming Conference. Our young people are zealously working to raise funds with this in view. The Young Men's class will hold a lawn social on church and parsonage lawn August 14, where the ladies will make fancy lace and cake and ice cream will be for sale. The Young Ladies' class has being having weekly food sales, encouraged and aided by older citizens, until quite a sum is on hand to help out with their conference expenses.

Pastor Witter's daughter, Mrs. Ladd, from Jefferson County, is visiting at the parsonage and may accompany the Berlin delegates to Shiloh.

J. Fred Whitford, of Orchard Park, near Buffalo, recently spent the Sabbath here, where his father, J. B. Whitford, was so well known by the older residents. Mrs. Whitford favored us with a solo on Sabbath morning, which was much enjoyed.

E. L. G.

MILTON, WIS.—Representing the Seventh Day Baptist denomination as trustee of the Y. P. S. C. E., Pastor H. N. Jordan attended the recent international convention in New York City. Needless to say he was re-elected denominational trustee. He says he enjoyed every minute of the convention, and doubtless told the truth. But he did even better, the Sabbath following his return he shared with his congregation many of the good things he gleaned.

Beginning July 4, the people of this community enjoyed a five-day Chautauqua. Few towns of this size have sufficient initiative to attempt so great an enterprise. That we were given an opportunity to hear the many attractions was due to the courage and the efforts of the ladies of the W. V. I. Club. Due to the prevailing financial depression this season did not quite reach the amount required. Real cooperation on the part of everybody would easily care for the financial requirements. Such a program tends to uplift a community and is in marked contrast to the notori-
promised to discuss the question, "What I would do if I were a layman of this church". Every one is cordially invited to come and have a part in this discussion. An exchange of ideas should be of mutual benefit to all.

The Seventh Day Baptist General Conference meets this year at Shiloh, New Jersey, August 23 to 28. No one from here has announced his intention of going. The time is very near at hand and those planning to go should hand in their names at once. This church ought to be represented.

According to the latest book we have the largest resident membership of any church in the denomination. We also paid the largest amount to the Forward Movement budget. We are so far removed from other churches of like faith that we need the inspiration some delegate might bring. It is also the best way to keep in touch with the work of all our denominational boards.

INDEPENDENCE, N. Y.—Are you a believer in educational evangelism? We have recently closed a fifteen-day Religious School which was in session five days a week for three weeks, July 11-30. The attendance and interest were commendable, considering the number of people and the distances to be traveled over the hills of catcher's mitt for the largest amount. A Young People's class, the recently closed a fifteen-day evening school, met this forenoon, and consisting of a devotional period, two Bible study periods, a general assembly, a story period and a recreational period.

For ten days Rev. W. D. Burdick was with us assisting at the general assembly period of the Elementary School, conducting a Young People's class of high school students for an hour at seven o'clock in the evening and preaching at a general meeting for the church on Tuesday evening at eight o'clock. The splendid messages and the able assistance of Brother Burdick were appreciated by all and we are grateful to the Tract Board for permitting him to come to us at this particular time.

At the closing services of the school, held in the church Sabbath morning, July 30, eleven of our boys and girls offered themselves for baptism and membership in the Independence Church. Seven other members of the school will probably unite with First Day churches in Andover and Whitesville.

The week following the close of the school, the girls enjoyed a day's outing at Cuba Lake and the boys an over-night camp and a day at the Ledges near Almond.

WALTER L. GREENE.

"MOTHER"

I have known many women who have brought the picture of the Christ into my thought as I noted their daily work, giving over the humblest service. That's mother. Cheerfully doing the things of which the rest of us have said, "You catch me!" That's mother. After the long, long day's work—five or six to seven hours over union time—girding herself and kneeling to wash the feet of guests that were unworthy to cross the threshold of her sweet home. That's mother. Sinking into a chair, weary and faint, only to rise from it with the un-failing smile on her dear, tender face, to wait on some man who has worked eight hours that day; or Jacques or catcher's mitt for a boy who has played all day; or to sew on a bit of lace or adjust a ribbon or change something about a gown for a girl who has had such a good time all day that she can't stop, but must go out for a better time in the evening. That's mother. Staying at home that the others may go out and enjoy themselves. That's mother. Sacrificing this hope, that comfort, and that rest, for people who forget to say "thank you". That's mother. Laying off her work and staying home from prayer meeting or church because somebody else danced herself or played himself into a headache. That's mother. Getting accustomed to hear the rest of the family say, as they get ready for the evening's entertainment: "Oh, no, mother doesn't care to go. Church and prayer meeting are mother's only dissipations." Well, those are about all some families allow her. They don't cost anything, and the rest of the family don't want to go.

—Robert J. Burdette.

"A good conscience is a precious possession. A guilty conscience is better than none at all."

THE LIGHT OF THE WORLD.

MATT. 5: 14-16

ELIZABETH F. RANDOLPH

A large multitude was gathering around Jesus and he went up into the mountain. When he was located his disciples came nearest to him. Then he gave utterance to that time-honored Sermon on the Mount with which we are all more or less familiar. Even the children could repeat the beatitudes in which Jesus has set forth the joys of those who are seeking entrance into the kingdom of heaven. The characteristics of the blessed are, a keen sense of need, meekness, hunger and thirst for righteousness, mercyfulness, purity, gift of making peace, a willingness to suffer for the sake of righteousness, and the spirit of gladness and hope that these characteristics have been promised that they shall be comforted; inherit the earth; be filled with righteousness; receive mercy; see God; be called the children of God; and enjoy the kingdom of heaven. And it was to such a people as these that Jesus said, "Ye are the light of the world." The Holy Spirit has been and still is constantly repeating those same words to all who will give ear to his voice and cultivate the characteristics described. God in his loving kindness is showering divine favors upon us and is saying to us, 'Ye are the light of the world.' It is an oft-repeated remark that the people who have not accepted Christ read the lives of Christians rather than the Bible. It is a wonderful privilege but it also involves responsibilities to be light to the world. I am reminded of a little boy who had not been allowed to go to the barn with his father very often after dark. But one night he was asked to carry the lantern and was told how very careful he must handle it. The boy was much pleased, and with a very manly bearing he took his place in front of the others and led the way to the barn, saying as he got about half way there, "I am the leadership." And truly to be the light of the world means to be a leader, whether in some small circle about the home or in broader circles directing the affairs of nations. As we think of this fact it makes us thoughtful. We hunger and thirst for righteousness. We wish to get near to God for strength and wisdom. Then we step forth before our fellow men, joyously and bravely, knowing that they are more ready and willing to follow the happy, manly man, than a despondent, fretful, staggering weakling.

Yes, Christian men and women, "Ye are the light of the world." If we were not for the bright sunshine we could not so readily tell whether or not we were living in a world of beauty and order. If it were not for light we could not tell whether or not our homes were clean and attractive. But if it were not for the light could our own bodies exist? Could any plant or vegetable life exist? What the sunlight is to physical existence, the light of God, of Jesus Christ, of Christian men and women, is to the growth and development of spiritual life and of those virtues and characters that are to last throughout eternity. It is because of the light of Christ as it has shone from his life and the life of his followers that we are enabled to see the beauties and joys which there are for those who love and serve God.

"A candle that is put on a hill can not be hid." That seems self-evident, and it is one of the characteristics of Jesus' preaching that he used such clear definite statements. It might be possible for a small but located on a hill to escape notice, but a large collection of homes high on a hill can not be hid. So we often think that our Congress, or large organizations, or men of strong personalities can not be hid. They are sure to have an influence somewhere, sometimes, somehow. But the common, single individual we are prone to think is not an important very much anyway. But let us hasten to observe Jesus' next remark, "Neither do men light a candle and put it under a bushel, but on a candlestick and it gives light unto all that are in the house." A candle, it is a tiny thing, compared with a city, it has no light to amount to very much anyway. But let us use it wisely to be the light of the world. We can not seek to hide it, but we can use it to light up the darkest parts of the world. In the end the world will accept the light it doth receive and accept it. Our lives light it doth not seek to hide it, but put it on a candlestick where it can fulfills its purpose. What a beautiful figure it was when she told of our individual life as being a candle lit by God. If ye then be ing evil knowledge how to give good gifts how much more your Father which is in heaven.
If ye men know how to place a little candle on a candlestick where it will give light to all in the house, how much more does our heavenly Father know how to place an individual life where it may give spiritual light and fulfill its mission to the world. And now I am reminded of the young woman who was the author of the song, "Brighten the Corner Where You Are." She had wanted to be a missionary or a great writer or do something that would make her influence count. But some invalids dependent upon her had made it necessary for her to remain at home. One day a tired and worn woman past middle age came to call on her and said that the happiest moments of her life were those which she spent in this year on her young woman's home. After the caller left Ina Osgden began to ask herself what she was doing to make life pleasant for those around her and the words of the song, "Brighten the Corner Where You Are" took form in her mind, and she wrote them out on paper. A friend saw them a few days later and asked the privilege of arranging to have them published. Soon they were scattered broadcast, and within a very few years they were sung in nearly every home.

Thus this young woman's influence spread farther and more rapidly than she had dared to think possible, but she herself stayed within her own humble home doing the very duties faithfully and joyously. Here are some lines of Shakespeare's:

"How far the little candle throws its beams, So shines a good deed in a naughty world."

But it is not enough that we are light to the world, and that light of its very nature makes all around it brighter and clearer. The light of its very nature letting our light shine will make us thought farther and more rapidly than she would, if we hold back or hide our light. To do so is hide our light. To do so is to severely limit the influence which we can possibly have for good. Indeed, to hide our light is to hide the creation of such an atmosphere is a making of such an atmosphere is an absolute necessity. Without it Christianity can not win out. The Christian home is the hope of the world.

The atmosphere which seems to be nothing is in fact the most subtle, all-pervasive and powerful of all influences affecting the physical health. In like manner the moral atmosphere of the home goes farther than any other force to determine the character and destiny of the children. And this atmosphere is an extension from the hearts and lives of the parents—the inevitable product of their character and example—whether it be the misma-of-insincerity, and worldliness, and money-worship on the one hand, or, on the other, the sweet, pure, sanctifying atmosphere of the true home loving faith in God. The apostle speaks of "the church

**HEREDITY AND ENVIRONMENT**

The character of a child is chiefly the product of two forces, heredity and environment, and both of these forces parents are more vitally related than any other human influence. But it should be as obvious as it is comparatively little control—the child himself has none whatever. As Dr. Stalker says: "There is in human life a mysterious element of necessity. Everyone is born into a particular family which has a history and a character of its own, formed before he arrives. He has no choice in the matter; yet this affects all his subsequent life. He may be born where it is an honor to be born, or on the contrary, where it is a disgrace. He may be heir to inspiring memories and refined habits, or he may have to take up an hereditary burden of physical or moral disease. A man has no choice of his mother or father, his brothers or sisters, his uncles or his cousins, yet, on these tides which he has no power to unlock, may depend three-fourths of his happiness." With this in mind let us consider whether we should a man and woman enter into that relation from which a new life is to spring! How fervently they pray that they may not inject any physical or moral poison into the stream of their child's descent, on the contrary, they should strive to foster the soil, the bridge party or the theater, and the feverish rush of business prevents anything like a leisurely, restful, and is even more vital than the physical health. In that atmosphere is a making of such an atmosphere is an absolute necessity. Without it Christianity can not win out. The Christian home is the hope of the world.

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in thy house"—the church—Kuriakon—
that which is the Lord's"—in thy house.

A PERSONAL QUESTION

How about your house? Have you in it that which is the Lord's? And is that the dominant influence there? How about the children of such a house! Well has it been said that "God has no kinder gift to us than a hallowed home, the memory of lessons from the lips of father and mother, the early impressions of virtue and wisdom, the sacred streams which rise from that fountainhead, and that alone, and run refreshing and singing and broadening all through our lives.

Not without reason has a great cardinal of the Romish Church said that if he may have the children up to the age of five, he will not mind in whose hands they may be afterwards; for it is almost impossible to exaggerate the permanent effects of those first tendencies impressed upon the soul before the intellect is developed.

Things which we learn can more or less unlearn, but things which are blended with the elements of our composition, made parts of us before we are conscious of our own personality, defy the hand of time and the power of conscious effort to eradicate them.

Let a child draw his first breath in a home of sin; let him come to know by his quick childish preceptions that there is in his home a ladder set up from earth to heaven, and that the angels of God go up and down on it; let him feel the Divine atmosphere in his face, the air all suffused with heavenly light, the sweetness and the calm which prevail in a place where a constant communion is maintained—and in after years he will be aware of voices which call, and hands which reach out to him from his childhood, connecting him with heaven, and even the most convincing negations of unbelief will be powerless to shake the faith which is deep as the springs of his life.

The things that a child absorbs from the home atmosphere about him in those early years of "delicacy, tenderness, that season when the surface of life is porous to the Highest," are the things that abide with him and make him what he is to be.—W. W. Moore.

Normal Christian living is the attitude of mind and heart that reverses immediately to consciousness of Christ when released from absorbing affairs.—Robert E. Speer.

WHAT THINK YE OF CHRIST?

"Pharisees, with what have ye to reproach Jesus?"

"He eateth with Publicans and sinners."

"Is this all?"

"Yes."

"And you, Caiaphas, what say you of him?"

"He is guilty: he is a blasphemer, because he said: 'Hereafter ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven.'"

"Pilate, what is your opinion?"

"I find no fault in this man."

"And you, Judas, who have sold your Master for silver, have you some fearful charge to bring against him?"

"I have sinned, in that I have betrayed the innocent blood."

"And you, centurion and soldiers who led him to the cross, what have you to say against him?"

"Truly, this was the Son of God."

"And you, demons?"

"He is the Son of God."

"Behold, the Lamb of God."

"And you, John the apostle?"

"He is the bright and Morning Star."

"Peter, what say you of your Master?"

"Thou art the Christ, the Son of the living God."

"And you, Thomas?"

"My Lord and my God."

"Paul, you have persecuted him, what testify you of him?"

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

"Angels of heaven, what think ye of Jesus?"

"Unto you is born a Savior, which is Christ the Lord."

"And thou, Father in heaven, who knowest all things?"

"This is my beloved Son, in whom I am well pleased, hear ye him."

"Beloved reader, what think you of Christ?"—From the Spanish.

"There is no more incomincly foolish than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."—Herbert Hoover.
SPECIAL NOTICES

Contributions toward the work of Miss Marie Jones in Java will be gladly received and sent to her quarterly by the American Society. Frank J. Hubbard, Treasurer, Springfield, N. J.

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, at 2:30 p.m. Bible school at 4 p.m. Weekly prayer meeting Friday evening at 7:30 p.m. A cordial invitation is extended to all Rev. William Clayton pastor, 1144 Oak St., Syracuse. Phone 1085 W.

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Books on business or for publication, should be addressed to the Pastor.

Sabbath School. Lesson IX—August 27, 1822

From Asia To Europe
Acts 15: 36—16: 18

Golden Text—"And they say, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Acts 16: 31.

DAILY READINGS
Aug. 21—Acts 16: 6-10
Aug. 22—Acts 16: 11-16
Aug. 23—Phil. 1: 1-11
Aug. 24—Phil. 4: 10-18
Aug. 26—Jonah 3: 1-9

(For Lesson Notes, see Helping Hand)

OUR PRAYER
Our Yesterdays, dear Lord, forgive, And blot them out, we pray. How could we fail so utterly To live a worthy day When Thou wast standing by, in love, To show us just the way? New courage comes with morning light, And so, we ask for Thee To make Today, in thought and deed, Fit for Thy dwelling place, And may the night bring joy and rest, Content in Thine embrace.

For each Tomorrow as it comes We know Thou wilt provide, And so we leave things with Thee And pray, 'tis better, Thy power may make our faith more bright And keep us near Thee.

—Alice Parnelese Curtis.

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BIBLE STUDIES ON THE SABBATH QUESTION


If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only".—Theodore Roosevelt.