

The Sabbath Recorder

1922 Being the
 Two Hundred and Fiftieth Anniversary
 of the founding of the
 NEWPORT CHURCH
 CONFERENCE

will be held with the Church at
 ASHAWAY, R. I.

President: Mr. M. Wardner Davis

Salem, West Virginia

TEXTS AT HEAD OF EACH PAGE OF CONFERENCE PROGRAM

- "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."
- "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."
- "He leadeth me in the paths of righteousness for His name's sake."
- "Even as Abraham believed God, and it was accounted to him for righteousness."
- "Open to me the gates of righteousness: I will go into them, and I will praise the Lord."
- "But thou, O man of God, flee these things, and follow after righteousness."
- "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him."
- "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."
- "And they that turn many to righteousness, (shall shine) as the stars forever and ever."
- "Better is a little with righteousness, than great revenues without right."
- "But he was strong in faith, . . . therefore it was imputed to him for righteousness."
- "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."
- "He that feareth Him, and worketh righteousness, is accepted with Him."
- "That we might serve Him, in holiness and righteousness, all the days of our life."

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The Sabbath Recorder

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WHOLE NO. 3,993

Conference Notes On Thursday morning the Conference had the pleasure of hearing a masterly and helpful address by Dr. Worth M. Tippy, of the Federal Council Commission on Social Service. We have never heard so clear a presentation of the causes of unrest in the business and social world, and of the best remedies for the troubles as Dr. Tippy gave.

His first words were full of Christian brotherliness in which he expressed his gratification in meeting our people in Conference for the first time. He had met some of us in various council meetings and had come to feel that the Council he represented, having at heart the welfare of all Protestant denominations, is held in high esteem by Seventh Day Baptists.

A great forward movement is on with all Protestant people, and "Go Forward" is the slogan all the world over.

Dr. Tippy said that difficulties are being solved in a marvelous way and the spirit of Christian unity is growing. Millions are listening to the Spirit of God as they face the great work of harmonizing the conflicting elements of unrest and ruin.

The Federal Council has been reorganized to meet more helpfully the needs of the various churches.

With 7,000,000 men out of work, caused by a strike of only 500 men, and resulting in an economic loss of \$120,000,000; with the terrible influence of distrust and hatred and rivalry of millions who are not willing to follow the Golden Rule; with economic struggles which are breaking the solidarity of our beloved country; with the Russian conditions being developed here; and with the distrust and suspicions which break up human brotherhood, the time is here for all churches to combine in promoting the spirit of peace.

We need the Golden Rule between nations as well as between individuals. Difficulties are being met and settled in a marvelous way. To this end the Federal Council

holds conferences with all Christian workers to promote the spirit of peace and to enthrone in human hearts the principles of the Sermon on the Mount.

Disarmament is needed, not only among the nations, but also among the striving factions in our own land. We have a great work to do. Christian principles must be established between labor and capital and applied to industry until the sacredness of individual life is regarded. Let all leaders get this idea and act accordingly and we shall soon see better days.

This principle must be implanted in the hearts of business men as well as in the hearts of preachers. Wherever strikes occur and divisions prevail, we may know that the stock of Christlike men is low.

No power but the Spirit of God can help the leaders of labor today. How can the ministry and the churches help them to get this power? It will never come by intellectual methods alone. Nothing but the promotion of heart-life and the spirit of Christian love can avail.

Brother Hutchins made a success of the musical department throughout the entire Conference. The orchestra on each evening before the regular meeting was enjoyed by many.

There were excellent solos and choruses scattered through the exercises, every one of which would be worthy of special mention if we had the time and space to present them.

Three churches were admitted to the Conference: one at Muskegon, Mich.; one in Detroit, Mich.; and one at Rock Creek, Okla.

Rev. Robert B. St. Clair, of Detroit, was received and given the hand of fellowship as an accredited minister of the gospel in the denomination.

In view of the two hundred and fiftieth anniversary of the old First Hopkinton church, the Conference for 1922 is to meet in Ashaway, R. I., to help celebrate the founding of that church.

The Sabbath School hour at Conference was in charge of A. E. Whitford, president of the Sabbath School Board. Much interest was manifested in this program, and several banners were awarded. In due time Field Secretary Holston will give RECORDER readers the matters of interest in his annual report and in the addresses.

The paper by Mary Lou Ogden on religious day schools will also be enjoyed by RECORDER readers when it appears in the Sabbath School page.

One interesting feature of this Conference was the interest taken in the children. The children's service under the superintendence of Miss May Dixon came at three o'clock each day. From seventy to ninety children assembled each day in two pleasant class rooms of the high school building for instruction and song services. Such helpers as Dr. Rosa Palmberg, Miss Susie Burdick, Mary Lou Ogden, Marjorie Burdick and others made these children's meetings especially fine. Two or three times the General Conference was refreshed by a large company of children marching in to sing or recite. Sometimes there would be enough to fill the stage full, and their bright happy faces and excellent exercises brought sunshine to many hearts.

Dr. Tenney's "Quiet Hour of Worship" each day at 11.15, for fifteen minutes, was most restful, and gave the glow of spiritual light and comfort to all.

These talks were confined to the Sermon on the Mount. The topics as they came in order were: 1. Preparation for the Sermon on the Mount; 2. Nine Rules for Happiness; 3. Placing Responsibilities on Disciples; 4. Jesus Expounds the Law; 5. Advanced Ethics. You can take the fifth chapter of Matthew and easily see how naturally these five topics come in their order in that matchless Sermon on the Mount.

Any one who has heard Chaplain Tenney in his daily parlor talks at the Sanitarium in Battle Creek, or at our Conferences and Associations, does not need to be told that he always brings out spiritual food for hungry souls. Our readers must know that each day for five days the General Conference, as it paused for fifteen minutes from its arduous work, had a real spiritual feast.

The early morning worship at the church was enjoyed by a good number each day.

Though we could not well attend, we were made aware of the good times enjoyed by the early risers who united in prayer and praise in these sunrise meetings.

The Young People's work in Conference was particularly fine. We shall have some good papers from them in the Young People's department.

President Johanson brought one of his practical messages. There was an overflow meeting, but practically the same addresses were given in both. As fast as speakers were through at the church or in the hall, each one stepped over to the other section of the meeting and repeated his message. Rev. A. J. C. Bond presided in the school building and Dr. Johanson had charge in the first half of the meeting in the church.

The mere mention of the names found in this program gives the assurance of a real feast of good things: Mrs. Francis F. Babcock, Miss Marjorie Burdick, Miss Alberta Davis and Edward M. Holston.

Scenes and selections from Pilgrim's Progress, in tableaux, which were revealed when the curtains were drawn, closed the exercises of this excellent program.

Rev. Harold Crandall read from Bunyan and the scenes accompanied the story as it was presented.

Banners were awarded for greatest gains and for efficiency.

Movement for Sabbath Reform We give here the seventh item in the report of the Commission of Reference and Council, in which the Conference recommends the engagement of a special Sabbath Reform worker as soon as practical.

The resolution looks toward a forward movement which many in our churches are anxious to see.

7—Concerning the resolution looking toward more aggressive Sabbath Reform, we recommend the adoption of the following:

In view of existing conditions that affect vitally the Sabbath truth and Sabbath-keeping, we recommend to the American Sabbath Tract Society the importance of taking steps at the earliest practicable day to secure a well-qualified person, with a permanent and central office; who shall give much if not all of his time, (1) in leading us in self-information, Biblical and historical; and (2) in devising ways and means for emphasizing ways and spreading Sabbath truth and increasing Sabbath-keeping as matters of universal concern. And we hereby promise our moral and financial support. The preparation and

circulation of catechisms, tracts, text-books, charts, etc.; the publication of papers; the giving of sermons and addresses; and keeping in closest possible touch with Sunday legislative movements, are among ways and means that we have in mind. We also recommend that all available talent and enthusiasm be utilized at once in carrying out the purpose of this resolution. And we urge upon our Commission, boards, churches, schools, and individual members the privilege and duty of supporting the Tract Society cordially and liberally in this forward step.

Officers of General Conference The following persons were elected to plan and carry out the work of the General Conference for the coming year:

President—M. Wardner Davis, Salem, W. Va.
1st Vice-President—Benjamin F. Johanson, Battle Creek, Mich.

Vice-Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

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

Corresponding Secretary—Edwin Shaw, Plainfield, N. J.

Treasurer—William C. Whitford, Alfred, N. Y.
Director of New Forward Movement—Ahva J. C. Bond, Salem, W. Va.

Treasurer of New Forward Movement—William C. Whitford, Alfred, N. Y.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY—SEVENTY-NINTH ANNUAL REPORT OF THE BOARD OF MANAGERS

GENERAL STATEMENT

The seventy-ninth annual report of the Seventh Day Baptist Missionary Society is herewith presented by the Board of Managers. The Lord, our God, has been kind and gracious, patient with us in our weakness, giving an assurance of his blessing, and establishing his work, we humbly trust, through our efforts. There have been no deaths during the year in the membership of the board, nor among the official workers abroad or at home. The work of the society has been materially enlarged, especially on the home field, and the workers have been provided a more adequate financial support. The people have manifested a deep interest and have made generous contributions for carrying on the work.

Albert S. Babcock, who has faithfully served the society and board for almost

twenty-two years as a most efficient recording secretary, desired to be relieved from this work, and presented his resignation at the October meeting, 1920. The board declined at first to accede to his request, but when he insisted, the resignation was reluctantly accepted at the January meeting, and George B. Utter was elected to fill the vacancy.

The report this year is arranged under fourteen headings, as follows:

1. South America
2. Holland
3. Java
4. China
5. General Missionaries and Evangelists
6. Missionary-Pastors
7. Missionary-Churches
8. Italian and Hungarian Missions
9. Miscellaneous
10. Administration and Promotion
11. Estimate of current expenses for next year's work
12. Treasurer's Report
13. List of Permanent Funds
14. What of the Night?

I. SOUTH AMERICA

Rev. T. L. McKenzie, Spencer, Georgetown, British Guiana, S. A.

Our mission at Georgetown, British Guiana, has been growing in interest and in numbers. The purchase of property has given assurance of permanency, and has greatly strengthened the standing and influence of the mission in the community. The new building has not yet been put up, but the house already on one of the lots has been made suitable as a meeting place for the present. Later this will be used as the home of the missionary.

The work done by the missionary is in character very similar to that of a pastor of one of our churches here in America. There are about thirty-five people who are members of a regular Seventh Day Baptist church. As a leader of this group he conducts evangelistic work, in public service and by personal efforts. There is no educational work in the form of an organized school, except the Sabbath school. But the teaching element finds a large place in the work of the mission.

The report of the missionary is as follows:

DEAR BRETHREN:

Greetings— I am thankful to our heavenly Father for this opportunity of presenting the

eight annual report of the Seventh Day Baptist Mission at Georgetown, British Guiana.

The year has passed so quickly, and I am sorry that I can not report greater success in this part of the vineyard. But God knows I have done my best.

The regular church appointments have been carried out beside two seasons of special services, and the publication of the *Gospel Herald*, and missionary correspondence. The church property has been partially fenced in and the taxes have been paid out of the rents received. This year our taxes have been nearly doubled owing to increased taxation on all city properties. When our church building is erected the part on which the church stands will be exempt from taxation.

The colony is sharing in the great unrest and confusion which the war has left, and consequently there is a levity among the great majority over things spiritual. Nevertheless there are some honest in heart that are being led out of darkness into light and from the power of Satan unto God. We have had 12 Sabbath converts and baptized 4. Two of our number have been dropped for disorderly walk and one died. Two have been received on confession of faith. Our membership stands at 36.

The upper part of the building on the church lot has been fitted up for the temporary chapel, and services commenced there on the last Sabbath in February. This step was taken owing to the high rent charged for the late meeting room. When our church building is erected the house can be made suitable for a parsonage. This I hope will soon be accomplished as my house rent is increased to \$12 per month with a possibility of a further increase.

Last month I spent two weeks in the Island of Trinidad visiting Sabbath keepers and looking over the field for future operations. My stay was short from an economical standpoint as the cost of living is still high. I visited and preached on two occasions to an independent company of Sabbath keepers; I also met members of the Georgetown Church. At San Juan I met Sister A. Stancliffe, and at Carapichaima met Brother James Murray and family. Since Brother Murray left canvassing for Seventh Day Adventists he has been engaged in sugar cane farming. He suffered many hardships but would not give up the faith. He is not satisfied with his present occupation as he feels called to do some missionary work for God. He is a man of about 50 years of age, and has a family of five dependent on him for support. Two years ago he visited Georgetown, and after some doctrinal studies he decided to east in his lot with us being convinced that we were standing on the Bible only. He left here soon after this decision and therefore was not received into fellowship at that time. He is intelligent, and I believe will do good work if employed as a Bible worker in this field. I need such a helper and recommend him to your consideration. I have left him to look after interested parties at Trinidad and develop matters until I return to organize permanently. By race he is a negro.

From an economical standpoint I did not visit

Barbadoes as the traveling rates are very high at present between these places. A little Seventh Day Baptist mission was started here by a member of the Mill Yard Church, who is now dead, but the present leader writes me regularly. I saw him while on my visit to the U. S. A. in 1919. He is earnest but seems fanatical in some respects and his interpretations of some texts are very strange; therefore at present I am only sending him some reading matter and endeavoring to educate him in our principles by correspondence until we meet. The doors of opportunity are opening for us. It takes not only money, but much prayer and wisdom to go forward.

The publication of the *Gospel Herald* has been continued and good words of appreciation frequently come from our readers. We believe the seed sown by our literature will in due season bring forth a rich harvest. We have received a good supply of tracts on the "Sabbath Resurrection" from Mrs. Martha Wardner. Paul may plant, Apollos water, but God alone giveth the increase.

Sabbath Rally Day was observed on the third Sabbath in June, owing to my absence from Georgetown in May, but our attendance was not as large as usual owing to the inclemency of the weather.

We are of good courage, and pressing forward. Our hearts are made glad concerning the progress of the work generally.

May the blessing of God the Father, Son and Holy Ghost be poured out upon your deliberations.

Yours in the gospel work,
T. L. M. SPENCER.

2. HOLLAND

Rev. Gerard Velthuysen, Amsterdam, Holland
Rev. Pieter Taekema, Haarlem, Holland

Hopeful and cheerful reports came from the group of faithful Sabbath-keepers in Holland. The efforts to unite a rather scattered force into one harmonious whole through a conference and a central committee has been successful, and the plan is meeting with general approval and is working well, resulting in larger accomplishments. We can most heartily join with these friends in their gladness that Brother J. A. Monsma has renewed his allegiance to the Sabbath in belief and in practice. For a time early in the year he was turned aside by views which then appeared to him to support the observance of Sunday. He is true to his convictions when the Sabbath truth is made plain, and it appears that he will add much force to our work in Holland, and perhaps in Java.

We can likewise join in giving a most sincere welcome to the wife of Brother Pieter Taekema. She had not been a Sabbath-keeper till recently.

There are four organized Seventh Day

Baptist churches in Holland, with a total membership of 103: Haarlem, 54; Groningen, 32; Hague, 7 and Rotterdam, 10. Services are held Sabbath days at Amsterdam, but the people are mostly members at Haarlem. Other groups of non-resident members of these four churches are at Breskens, Pekela, Weede, Makkum, Terchelling, and Hollandscheveld. There are two ordained ministers, Rev. Gerard Velthuysen, who lives in Amsterdam, a leader in social reform work in Holland and Europe. He is pastor of the Haarlem Church. The other minister, Rev. Pieter Taekema, lives at Groningen and is pastor of that church, which is in special need of a church building for its services.

In the interest of the Sabbath as represented by these churches and their mission work in Java, these people have published for forty-five years a paper, now in magazine form, called *De Booschapper*. The general editor is Rev. Gerard Velthuysen; he has two assistants, Rev. Pieter Taekema and W. A. Vroegop. At the present time J. A. Monsma is also a contributor, the first article in the June, 1921, number being an original poem by him on the Sixty-fifth Psalm. This magazine has a regular paid subscription list, but more copies are sold month by month through the efforts of its friends. Other copies are given away to interest people in this work. For a number of years Brother Munk, of Haarlem, has spent considerable time selling the paper together with other literature, for which he receives a small compensation.

Towards the support of this work for Christ and the Sabbath in Holland the Missionary Society sends an annual appropriation of \$800.00, and the Tract Society sends an equal amount. Rev. Gerard Velthuysen is president of the General Conference and Rev. Pieter Taekema is the secretary.

3. JAVA

Miss Marie Jansz, Tajoe, Java
Miss Margaret Alt, Gambong Waloh, Java
Miss Cornelia Slagter, Gambong Waloh, Java
Miss Klara Keil, Gambong Waloh, Java

Our work as a people in Java came first through Holland. Now we make direct connections by sending appropriations to Sister Marie Jansz at Pangoensen, near Tajoe. The Missionary Society also contributes \$100.00 a year to the work carried on at Gambong Waloh by the three women, Margaret Alt, Cornelia Slagter and Klara Keil. This appropriation goes to Holland to become a

part of the funds raised there for this work in Java.

We are saddened by the report of the ill health and failing strength of Sister Marie Jansz. The work of supervising the colony and of keeping things in good order and prospering is indeed an exacting task, a labor of love which she has so bravely and well conducted for many years. Let us bear in mind her earnest request to pray that help may be sent to her relief and that her work may be continued with unabating interest.

Sister Margaret Alt, of the Gambong Waloh mission, desires to make a visit to Holland soon, both for the purpose of a visit with friends and relatives, and that she may personally present the interests of that work.

We in America are in earnest sympathy with this Seventh Day Baptist work in Java. The Missionary Society makes an annual appropriation of \$200.00 to Sister Jansz, and \$100.00 to the Gambong Waloh work. The Tract Society sent forward almost \$300.00 in special contributions to Sister Jansz; and many of our people have sent as individuals sums of money to both missions. The management of the work, and the making of plans, are in the hands of our friends in Holland and Java.

4. CHINA

Rev. and Mrs. Jay W. Crofoot, Shanghai, China
Rev. and Mrs. H. Eugene Davis, Shanghai, China
Miss Susie M. Burdick, Shanghai, China (Furlough 1921)

Dr. Rosa W. Palmberg, Lieu-oo, China (Furlough 1921)

Dr. Grace I. Crandall, Lieu-oo, China
Miss Anna M. West, Shanghai, China
Dr. Bessie B. Sinclair, Lieu-oo, China
Mrs. Nettie M. West, Shanghai, China
Miss Mabel L. West, Shanghai, China

Rev. and Mrs. Jay W. Crofoot, who came to America in April, 1920, because of the ill health of Mrs. Crofoot, were able to return to their work at Shanghai soon after the General Conference at Alfred, N. Y., in August. Through the kindness and generosity of Mr. and Mrs. George H. Trainer, of Salem, W. Va., Miss Mabel L. West was enabled to accompany the Crofoots on their trip back to China, and she has been added to the working forces of the mission at Shanghai, especially in the Girls' School work with her sister, Anna M. West.

Miss Susie M. Burdick arrived in America about the first of January of the present year for her furlough. She visited friends in California, and presented the

cause of missions in public addresses at Riverside, Los Angeles and other places. She spent several weeks in Milton, Wis., with Dr. Palmberg and Eling, and while there spoke at the churches and to the students of Milton College at chapel exercises. After reaching her home in Alfred she spoke on China and mission work in several places, one of them being in connection with the Western Association at Nile, N. Y. As a representative of the Missionary Society in May she made a special visit to Salem, W. Va., and to Salem College. The expectation is that she will return to China during the summer of 1922.

Dr. Rosa W. Palmberg has spent the year in America, and the board has extended her furlough for another year. Her home has been at Milton, Wis., but she has attended a meeting of the board in Westerly, R. I., the General Conference at Alfred, the Northwestern Association at Dodge Center, and other places in the interests of mission work. In February she underwent a serious surgical operation in Chicago, and as a result is gaining in health and strength. It is the purpose of the board to make such use of her services during the coming year as will in no way interfere with restoration to good health, that she may return to China in the summer of 1922.

The rate of exchange for the Mexican dollar in China has become much more favorable, a dollar in gold now being worth more than two dollars in the currency of China. The result is that although the salaries of our missionaries have been advanced, yet for considerably less money we are able to provide almost fifty per cent more Mexican dollars to our workers than they received last year.

In response to a request from the secretary our workers in China prepared a chart to set forth for the board the lines along which it seems to them wise for our work to develop and grow, both at Shanghai and at Lieu-oo. This report and chart are of great help to the board. Unless our work there is increased and strengthened to meet the changing situations, it can not long endure at all.

Comments on medical missionary work:

The medical missionary work while not to full capacity is gradually increasing. Because of the desire to keep income above expenses we have increased our rates somewhat, and at first that, of course, lessened

the work. But it is coming back more and more.

Evangelistic

1. The regular Sabbath services at the missions in Shanghai and in Lieu-oo are as follows:

Shanghai:

Friday evening prayer meeting. Average attendance, 90.

Sabbath morning, children's church. Average attendance, 85.

Sabbath morning, English service, all foreigners of the mission and the family of A. C. Davis.

Sabbath afternoon, preaching service and Sabbath school. When school is in session, 120-150.

Native City Sabbath school, 40-65.

Lieu-oo:

Friday evening prayer meeting, 15-25.

Sabbath morning service for helpers and patients varies.

Sabbath afternoon preaching service, 15-100.

Sabbath afternoon Sabbath school, 15-100. (If a hard rain only the people at the hospital).

2. Other Sabbath services:

Occasional services in the native city, occasional meetings at an industrial plant, lectures in Shanghai and at Lieu-oo and at Lieu-oo every month or six weeks, the evening after the Sabbath.

3. Other evangelistic work by the missionaries: Bible classes, visiting in homes, personal interviews.

4. Evangelistic work by Chinese, number of workers, how supported, results, outlook, etc.

Mr. Tong in the clinic waiting room at the hospital talks to the patients and fills the appointments of the Lieu-oo church, with occasional visits to Shanghai in exchange, Missionary Society supporting him. Seeming need of a change to Shanghai probably.

Mrs. Daung and Mrs. Zung visiting homes of church members and others. Very valuable work with several coming into contact with the church the past year. The Shanghai Church pays Mrs. Zung \$120.00 per year and the traveling expense of both. Mrs. Daung gives her time. Mr. Dzau speaks in Shanghai, visits in homes and does work in an industrial plant. He does this in addition to his teaching in the Girls'

School. The Shanghai Church gives him \$120.00 per year. Mr. Jau helps in speaking occasionally and in many various ways without pay. He is a teacher in the Boys' School.

Sabbath Literature:

Is there any opportunity for getting English readers of Sabbath literature?—Not much use for English literature; might use a little.

Your suggestions concerning Sabbath literature in the Chinese language.

Very great need for Sabbath literature in Chinese. In fact it is of prime importance.

Value of Property:

Boys' School:	
Land	\$ 6,400 00
Buildings	14,500 00
Equipment	700 00
Total	\$21,600 00
Girls' School:	
Land	\$ 9,400 00
Buildings	10,000 00
Equipment	1,000 00
Total	20,400 00
Other Property at St. Catherine's Bridge:	
Church Lot and New Land	\$10,000 00
Church and Parsonage	13,000 00
Equipment	700 00
Total	23,700 00
Other Property at Shanghai, Old City:	
Land	\$3,500 00
Buildings	2,000 00
Equipment	200 00
Total	5,700 00
Property at Lieu-oo:	
Land	\$ 1,100 00
Buildings	17,000 00
Equipment	4,000 00
Total	22,100 00
Total of all property in China.	\$93,500 00

Shanghai Seventh Day Baptist Church:

Resident Members, 76, Non-resident, 27, Total 103.

Additions during year, by baptism, 0, probationers, 10.

Losses during year, by death, 1, otherwise, 0.

Money raised by the Church, \$634.00. For what purpose?

1921 Budget Evangelist and Bible Woman, \$240.

Electricity and Water, \$22.00, Care of Church, \$12.00.

Day School, \$20.00, Social Meetings, \$15.00, Travel, \$80.00.

Missionary Society, \$50.00, Books and Printing, \$150.00.

Lectures, \$10.00, Incidental, \$35.00.

Lieu-oo Seventh Day Baptist Church:

Resident Members, 19, Non-resident, 8, Total, 27.

Additions, by baptism, 2, probationers, 0, Total, 2.

Losses by death, 0, otherwise, 0, Total, 0.

Money raised by the Church, \$27.00. For what purpose?

Famine Relief and Sabbath School helps. Boys' School and valuations, filled out by Rev. J. W. Crofoot.

Girls' School and Day Schools, filled out by Miss Anna M. West.

Medical and Lieu-oo Church, filled out by Dr. Grace I. Crandall.

Evangelistic and Shanghai Church, filled out by Rev. H. E. Davis.

Forwarded by Corresponding Secretary, June 17, 1921.

REPORT OF REV. H. EUGENE DAVIS

In presenting my report for the past year I wish to acknowledge with gratitude to God the fact that Mr. and Mrs. Crofoot were permitted to return so quickly to the work which was laid down for a period on account of Mrs. Crofoot's health, and also to remember gratefully the unusual good health of all our mission family.

The first part of the year my mission work was largely in conducting the Boys' School, and in carrying on the executive duties which are always performed by Mr. Crofoot when he is in China. The work of the church went on as usual with a little more responsibility put upon the Chinese helpers.

Beginning with January 1, 1921, I have given up all outside teaching, having engaged a Chinese teacher, have been studying the Chinese language nine hours per week.

The children's church which meets on Sabbath morning, has been one of my principal responsibilities, although we have succeeded in having a teacher of the Boys' School lead, and a group of older students in both schools act as helpers, and this work has gone forward each Sabbath whether I have been here or at Lieu-oo.

Frequent visits have been made to Lieu-oo during the last few months, and I have spoken thirteen times since January 1, either here or at Lieu-oo, and other dates being filled for the most part by the Chinese speakers.

The Shanghai church budget has been increased from time to time and each year has been fully met. Last summer the church cemetery needed bunding on the canal side,

and also a new fence. This necessitated the raising of a little over \$300.00. This amount together with our gifts made at Christmas, plus that of the regular budget, made our total, raised last year, a little over \$1,000.00. This year beginning with January, 1921, the budget suggested is for \$634.00. The church has had a real part in helping famine sufferers, the two offerings made amounting to over \$250.00.

Since Miss Burdick's departure for home, it has been a weekly duty to visit the Day School at Zia Jau, just a few steps away, and examine the pupils there in their Bible study and also in arithmetic.

We have a rather large industrial community growing up around us. It has been our privilege to go several times to speak at one such plant where nearly three hundred men and boys are employed. Our Chinese evangelist, Mr. Dzau, and Mr. Feng, a teacher in the Boys' School, have made frequent visits to this place. We have also invited the men to illustrated lectures in our church. In work of this kind there is very great need of a portable moving picture machine. There are three different communities, one near our Shanghai City chapel, one at Lieu-oo, and one in the neighborhood of this church, which could be touched and served if we could reach the people through this means of illustrated lectures.

A beginning in this particular has been made at Lieu-oo, where during the past six months two lantern lectures upon Biblical or religious themes, and two health lectures, illustrated by means of charts, have been given. The teachers of the Chinese schools at Lieu-oo have entered very heartily into the program we are undertaking there, and we feel that a valuable point of contact has been made with the better educated class of people, who, we believe, may in time be influenced to accept Christ when they have come to know and understand him.

There is very great need on my part for language study. I am thankful for the hours which are provided now, and hope sometime for a few months' study without interruption, possibly in a language school.

During the past few weeks the plans for a daily vacation Bible school, and for the Forward Movement building fund campaign, have occupied much time and thought. This, however, will be better reported next

year, for it is merely in the planning now, and we hope to have a real report of progress to present later.

As in the past, my connection with the Boys' School in athletics, and in Y. M. C. A. and Boys' club work has been continued.

Ten young people have signed their names as probationers for church membership during the year.

GRACE HIGH SCHOOL FOR BOYS, 1920-1921
Jay W. Crofoot

When we arrived in Shanghai on October 19, 1920, after an absence of seven months, the fall term of school had already been in session for five weeks under the care of Mr. Davis. It must have been very difficult indeed for him to conduct the school while we were away, in addition to all his other duties.

Since my return the teachers have been the same as formerly, Dr. Davis continuing to superintend the physical training and the Boys' Y. M. C. A., Mrs. Davis giving some help to the music, and the Chinese teachers being Mr. Zau, Mr. Chiu, and Mr. Feng.

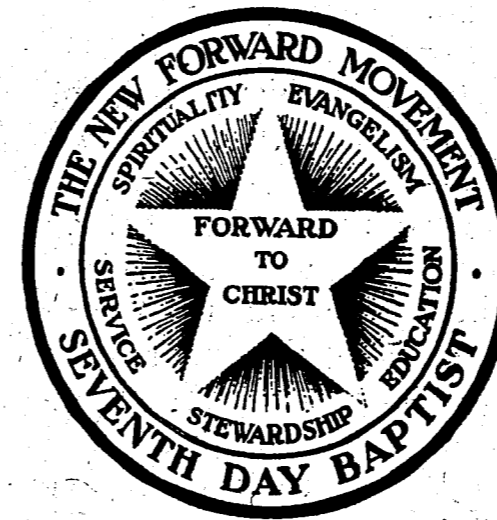
Of the fifty-one pupils in school this term, forty live in the school. The work has been carried on much as usual though the matter of discipline has required more attention than formerly. A spirit of Bolshevism seems to be affecting many young Chinese. At any rate a new spirit of independence, for which missionaries are partly responsible, sometimes shows itself in quite unwise ways. The tendency of Chinese boys to change to a new school each year, especially if they do not pass their grade, continues to be a hindrance to the best work. A boy whom we dismissed a few days ago says he has been to fourteen schools.

There have been two deaths of school boys during the year, one, a new boy, died shortly before our return to Shanghai. The second died in April. He was sick in school on Wednesday, went home Thursday, and Sabbath morning we had a letter from his father saying that he had died of diphtheria and scarlet fever. We had a doctor come and examine several of the boys. He took cultures of nine, of whom two were reported to have germs of diphtheria. These were treated and no more cases appeared.

Seven boys have signed their names as probationers this year.

(To be continued)

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 Westerv (1) (2)
Independence (1) (2)
Plainfield (1) (2)
New York (1) (2)
Salem (1) (1/2)
Dodge Center (1) ()
Waterford (1) (2)
Verona (1) (2)
Riverside (1) (1/2)
Milton Junction (1/2) (2)
Pawcatuck (1/2) (2)
Milton (1/2) (1/2)
Los Angeles (1/2) (2)
Chicago (1) (2)
Piscataway (1/2) (1/2)
Welton (1) (2)
Farina (1) (1/2)
Boulder (1/2) (2)
Lost Creek (1) (2)
Nortonville (1) (1/2)
First Alfred (1/2) (1/2)
DeRuyter (1) (2)
Southampton (1) (1/2)
West Edmeston (1) (1/2)
Second Brookfield (1/2) (1/2)
First Genesee (1/2) (1/2)
Marlboro (1/2) (2)
Fouke (1) ()

First Brookfield (1/2) (2)
First Hebron (x) ()
Portville (x) (2)
Shiloh (x) (2)
Richburg (x) (2)
Friendship (x) (1/2)
Walworth (x) (1/2)
Gentry (x) (1/2)
First Detroit (x) (2)
Salemville (x) (1/2)

REPORT OF THE COMMITTEE ON REFERENCE AND COUNSEL

To the Seventh Day Baptist General Conference:

Your Committee on Reference and Counsel would respectfully report on the various matters referred to them by the General Conference as follows:

1. Concerning the request of the Southampton Church, Edelstein, Ill., that some one be sent to them to suggest a way to dispose of their church property, your committee recommends that the corresponding secretary of the General Conference write a letter to the church expressing our interest and sympathy, and that the Missionary Society send some one to ascertain what help we can render, and report to the Missionary Society.

2. Concerning the plea from the Cerro Cora Church, in Argentina, South America, that a missionary be sent to them, we recommend that the petition be referred to the Missionary Society, with the assurance that our people are greatly interested in the church and are hopeful that their desires may be realized.

3. In reference to the correspondence with members of the Cumberland Seventh Day Baptist Church in North Carolina, that the money received for their church property be turned over to the Missionary Society, with the hope that it may be used in missionary work on that field, your committee recommends that we approve the plan of the church. We would encourage the church to keep up such services as they can, and we hope that when practicable the Missionary Society will give missionary aid on that field. Your committee feels that as a general policy we should not spend the proceeds from the sale of church property for current expenses, but that such money should be invested in other church properties or placed in permanent funds.

4. We recommend that the request of John Monoah, Kandal, South India, for financial help for carrying on Christian work there, be referred to the Missionary Society to investigate, and aid as best they can.

5. Concerning the recent request of Miss Marie Jansz for financial assistance to secure such needed helpers, and for a loan to start a sugar cane plantation (see the SABBATH RECORDER of August 15, 1921), we recommend that the matter be referred to the Missionary Society, with the suggestion that they confer with Rev. G. Velthuysen as to the merits of the situation.

6. Concerning the communications from the Near East Relief organizations referred to this committee we would recommend,

That the Seventh Day Baptist General Conference heartily endorses the Christian and humanitarian work being done by the Near East Relief, the United States Food Administration, the Red Cross, and all properly established relief agencies, and, recognizing the splendid service that our Seventh Day Baptist congregations can render, urges all the churches to kindly consider the appeals for material and financial assistance.

7. Concerning the resolution looking toward more aggressive Sabbath Reform, we recommend the adoption of the following:

In view of existing conditions that affect vitally the Sabbath truth and Sabbath-keeping, we recommend to the American Sabbath Tract Society the importance of taking steps at the earliest practicable day to secure a well qualified person, with a permanent and central office; who shall give much if not all of his time, (1) in leading us in self-information, Biblical and historical; and (2) in devising ways and means for emphasizing ways and spreading Sabbath truth and increasing Sabbath-keeping as matters of universal concern. And we hereby promise our moral and financial support. The preparation and circulation of catechisms, tracts, textbooks, charts, etc.; the publication of papers; the giving of sermons and addresses; and keeping in closest possible touch with Sunday legislative movements, are among the ways and means that we have in mind. We also recommend that all available talent and enthusiasm be utilized at once in carrying out the purpose of this resolution. And we urge upon our Commission, boards, churches, schools and individual members the privilege and duty

of supporting the Tract Society cordially and liberally in this forward step.

8. In reference to the "list of Seventh Day Baptist pastors, elders, ministers, and missionaries" the committee has made a few corrections in addresses and recommends that it be adopted.

9. Concerning the report of the Commission, your committee recommends that it be adopted and that the resolution of the Commission in response to the communication from the New York City Church be inserted as a part of the report at the close of the section entitled "Summary".

10. Concerning the report of the American Sabbath Tract Society we recommend the adoption of the report.

11. Concerning the report of the Seventh Day Baptist Missionary Society, we recommend that it be adopted.

12. In reference to the following resolutions creating a Committee on Industry and Social Service, and abolishing the Vocational Committee, we recommend that a Committee on Industry and Social Service be created as provided for in the first four resolutions and that the Vocational Committee be retained.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Committee on Industry and Social Service

WHEREAS, It is desirable that the Seventh Day Baptist denomination be represented in the councils and work of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, and

WHEREAS, It is necessary for any denomination participating in the work of the Commission to do so through a regular organized Social Service agency of the denomination, be it

Resolved, 1. That this Conference create a Committee on Industry and Social Service consisting of one member from each of our six denominational boards and societies, two pastors and two laymen at large.

2. That the Conference Nominating Committee be instructed to nominate such committee annually and to present same to the Conference for election; one being designated as chairman, one as a member of the Commission on the Church and Social Service of the Federal Council and one as executive secretary to participate in the secretarial council and to be the active agent of the committee.

3. That the Conference treasurer be authorized to pay expenses of the executive secretary, not to exceed \$50.00 annually, incurred in attending meetings of the secretarial council, and in communicating to our churches the important findings and recommendations of the Commission.

4. That a meeting of such members as may be present of each newly elected committee should be held near the closing time of Conference to plan so far as practicable for the work of the year.

5. That upon the adoption of these resolutions the duties now performed by the Vocational Committee be committed to the Social Service Committee, and that the Vocational Committee be discontinued.

Respectfully submitted,

WILLARD D. BURDICK,
Chairman Committee.

REPORT OF COMMITTEE ON ENROSSING MINUTES OF GENERAL CONFERENCE

To the Seventh Day Baptist General Conference:

Your Committee on Engrossing the Minutes of the General Conference beg leave to report that the usual assistance has been rendered the recording secretary and the business manager of the publishing house in connection with printing the *Year Book*.

In order to permit the printing to proceed without delay, as the minutes of the General Conference were not available at once after the last session of the General Conference, a double numbering of the pages of the current *Year Book* was adopted. It is the hope of the committee that this device will not be necessary this year; as it is the expectation of the recording secretary of the General Conference and the chairman of the Committee on Engrossing the Minutes, to give sufficient time immediately following adjournment of this session to make the minutes ready for the printer.

In this connection, it may not be out of place to say that if all committees and individuals submitting reports or other documents in other than printed form to be incorporated in the *Year Book*, would submit them in typewritten form, doubled spaced, with wide margins on both sides, as well as at the top and bottom of the sheets, and present three copies of each report or other document, it would greatly

facilitate the work of preparation for the printer.

Great care should be taken in their preparation, so that they may be clean and well written, and unmistakable as to their meaning.

Respectfully submitted,

CORLISS F. RANDOLPH,
WILLIAM L. BURDICK,
WALTON H. INGHAM,
Committee.

REPORT OF COMMITTEE ON INCORPORATING THE GENERAL CONFERENCE

To the Seventh Day Baptist General Conference:

Inquiry has been made at different times during the year, as to the expediency of renewing our attempts to incorporate the General Conference. But at no time has encouragement been given that such an effort would receive consideration, owing to the continued unsettled condition of national affairs.

Your committee is keenly aware of the desirability of action as soon as conditions warrant an attempt in that direction; but they are no less keenly aware of the uselessness of such an attempt until existing conditions change. We beg to assure you that as soon as there is any promise of adequate consideration of such a measure at the hands of our national legislative body, your committee will renew its efforts to that end.

Respectfully submitted,

SAMUEL H. DAVIS,
Chairman.
CORLISS F. RANDOLPH,
Secretary.

ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 18, 1921, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Next board meeting, September 18, 1921.

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.
Contributing Editor

EXTRACTS FROM THE REPORT OF MILTON COLLEGE

THE COLLEGE YEAR

The year just closed has been an unusually successful one. The number of students has been larger than in the preceding year and the graduating class was the largest in the history of the school. The work of the year has been characterized by a fairly satisfactory degree of scholarship, by steadiness of purpose on the part of the students and by great loyalty of the students to the ideals and purposes of the college.

STUDENT ACTIVITIES

Oratory and debating have occupied a large place in the activities of the students. Milton won three out of five intercollegiate debates. The large interest which the students and the townspeople take in music has been maintained and strengthened. In December the Milton Choral Union, an organization now numbering one hundred and twenty-five voices, together with the Milton College orchestra presented Handel's "Messiah" in a manner that aroused most favorable comment among music lovers outside of Milton. In March the Milton College Symphony Orchestra of fifty-five pieces under the able and inspiring leadership of President Daland gave a strong program including Haydn's Thirteenth Symphony. The College Glee Club numbering twenty men had its most successful year. In dramatics the rendering of Shakespeare's "Merchant of Venice" at commencement time was of an unusually high order. The athletic record for the year has been encouraging. Tennis has been added to the list of intercollegiate sports.

COLLEGE ANNUAL

For the first time the students have published a college annual, known as *Fides*. It is a volume of whose contents and mechanical excellence Milton College has reason to be proud.

FACULTY CHANGES

After a period of eight years of service, Professor Harris M. Barbour has severed

his connection with the institution to go into other fields of labor. Until within a few days of the writing of this report, the trustees had expected Dr. Charles B. Clark to take up his work next September as professor of philosophy and education, as announced last year. Now Dr. Clark has asked to be released from his agreement to come to Milton. Steps are being taken to fill his place. The department of physics is to be materially strengthened next year by the addition of an instructor of physics who will give the major portion of his time to the work. Mr. A. Burdet Crofoot, a graduate of Alfred University, will take this position. After one year of service as associate professor of biology, Professor W. Alexander Kenyon has left the institution to take up graduate study in the University of Wisconsin. His work will be carried on by Miss Amey D. Van Horn, a graduate of Alfred University, under the supervision of Professor Hall who is still on a leave of absence studying for his doctor's degree. An important step in the plans for next year is the employment of Mr. George H. Crandall as physical director and athletic coach. This step marks a distinct advance in the policy of the institution with reference to physical education. This department will be under the management of the Alumni Board of Physical Education.

FINANCES

The treasurer's report shows that the financial condition of Milton College is very encouraging. The endowment fund has been increased by something over \$4,300.00 and about \$5,800.00 has been received during the year from the Wisconsin Colleges Association. The condition of the income and expense account is very gratifying, for the income has exceeded the expense and the treasurer has reduced the indebtedness by about \$3,000.00. This pleasing result has been made possible by two new sources of income. One is the "Give or Get" fund, urged by Mr. W. H. Ingham, by which trustees and others are urged to give or get at least \$100.00 a year for five years to meet the current expenses. The plan is to raise \$4,000.00 a year this way. From this fund \$1,670.00 have been received during the past year. The other new source of income was the Thanksgiving free-will offering made by the churches of the North-

western Association. This fund amounted to about \$3,400.00. The trustees wish to express to these churches their deep appreciation of their offerings, the giving of which has made it possible to close the year without a deficit. The amount received from the Forward Movement fund was \$3,350.00.

STABILITY IN THE MIDST OF DANGER

(Address given by Prof. William C. Whitford, president of the Education Society, at the Education Society's hour at Conference, Thursday morning.)

Occasionally we meet with people who complain of the monotony of their experience, but change is the rule of every life, and most people are able to see this. The world about us is continually changing through the inanimate forces of nature. From our study of geology we learn even of the growth of the rocks and the hills. The beavers in a few years make very conspicuous changes in the forests and streams.

There are vast changes in the intellectual experience of men. There is not only growth in the mind of the child as the child develops into the adult, but there is growth also in the mental attainment of the race.

A question which naturally presents itself to us is whether there is any change in right and wrong.

If the patriarchs of the Old Testament could be brought into our present day life we would hesitate a little about receiving them as friends and associates and models for our children. Their polygamy and selfish deceitfulness are below the standards that we set for ourselves, and yet Abraham and David are held up as examples for us.

Today we are more and more convinced of the wrong that a man does to himself and society by the use of alcoholic liquors as a beverage; and yet there are a number of references to the use of wine in the Old Testament and in the New Testament that can not be construed as condemnation. Our ancestors of a couple of centuries ago did not frown upon the use of whiskey. The story goes that all the ministers of our denomination were once gathered in one room at a Conference in Rhode Island, and that they were all treated to New England rum. Were these ancestors of ours worse morally than we? Or was it right and

proper then to drink of the intoxicating cup?

For some years before the Civil War the matter of slavery was a burning question in the United States. The Lost Creek Church was practically excluded from the General Conference because it tolerated as members certain ones who were the owners of slaves, and the action of Conference was maintained even after there was a full explanation that these slaves had come to their owners as an inheritance, and had to be held as slaves for their own protection, since the law did not allow free Negroes to remain within the limits of the State of Virginia.

If we go back to the Bible for precedent in the matter of slavery we find human bondage assumed as a matter of course in the Old Testament with certain mitigations of its severity in the case of fellow-Hebrews, as set forth in the Deuteronomic law; and in the New Testament we find Paul sending back to Philemon his runaway slave, Onesimus.

There seems to be now little difference of opinion concerning the propriety of votes for women; and yet only a few years ago it was thought absurd that women should be at all concerned in the management of public affairs. However we may interpret Paul's references to women in First Corinthians we can not avoid the conclusion that he thought of them as occupying a subordinate position.

When I was a boy in Brookfield no one questioned the propriety of very careful restriction of the privileges of the holy communion as celebrated in our church. I remember once when my brother and I brought home a college friend for the weekend, he had to sit over on the south-side of the church and look on while the brethren and sisters and members of churches in sister relation gathered in the northern half of the church and partook of the sacred elements that symbolize the body and blood of our Lord,—and this friend of ours was a minister of the gospel.

Today in all our churches there is a broad tolerance in this matter of the communion. We regard the table spread before us not as our table, but as the table of the Lord; and we let each individual judge for himself whether the invitation of the Lord is addressed to him, or we even go so far as to say that all who love the Lord

are invited and urged to partake of the sacred emblems.

A considerable change has come under my observation in the manner and method of church discipline—particularly in respect to people who disregard the Sabbath. A few years ago it was customary to exclude from the church without further ado any one who performed manual labor to any great extent upon the Sabbath, and when there was any doubt as to whether the labor were a matter of necessity or not it was considered ample evidence of deliberate intention to disregard the Sabbath if any financial compensation came for the labor.

Today we are almost coming to the point where we will let each one decide for himself what his conduct shall be. And we rarely exclude a member who is disregarding the Sabbath if he maintains his faith in Christ and wants to remain a member of the old church.

II. With all these changes of conviction and practice before us and many others which you can easily call to mind, the question arises whether they can be explained upon the simple hypothesis that we are better morally than our ancestors; or if the changes seem to you to be on the downhill grade, shall we say that we are worse morally than the men of old?

Undoubtedly many changes may be explained by saying that we are closer to the truth or farther away from it. Many changes can be explained as simply right or wrong; but that explanation does not answer for all cases, but are we going to say that truth is ever and always the same, and that each race and generation is to be measured by an absolute and unvarying standard? Or is there a certain relativity for truth?

I believe that there is a God who changes not, and that finite man may aspire to be a child of the Infinite; but our own finiteness limits the truth that lies at the foundation of our ideals.

I am confident that we are no more righteous than our ancestors in Rhode Island who drank whiskey upon occasion, and had no thought of an amendment to the constitution forbidding the manufacture and sale of intoxicating liquors.

I think also that we are no less zealous for the faith than our fathers who conscientiously excluded from the privileges of

the communion all who did not belong to our church.

Truth is a variable which depends not only upon our spiritual inheritance, but also upon the environment and conditions in which we find ourselves now. The mooted problem as to whether the possession of truth or the quest for it is more desirable is purely an academic question; for we must continually seek for truth if we would possess it. We can not gain truth today and be sure that we have an absolute standard for our conduct and belief from this time on and for ever; but must on the other hand be eternally vigilant that we are rightly maintaining our allegiance to our Lord in daily conduct and thought.

We must be slow to judge others who do not act or think as we do in the same conditions; for their inherited prejudices and training contribute toward the making up of their circumstances.

A father need not be distracted because his son does not have a religious experience precisely similar to that which he had himself. The son's experience may be just as real and deep even if its outward manifestation is very different.

If the evidence seems sufficient to require the acceptance of the doctrine of the relativity of truth we must not at once leap to the conclusion that it makes little difference what we believe and that we may choose as we will in regard to our conduct, and still be right. Nor must we conclude that every one is right who thinks he is right. If we confess that there is a variable element in truth, we can not escape from the fact that there is a constant also. We are not right at all unless we are true to that constant.

While we need not be worried by the simple fact that we do not believe just as our ancestors believed, and should not condemn change just because it is change, we must beware of any change that looks like disloyalty to God.

What we need is a firm faith that will give us stability of character. This faith is not simply an abiding trust in the care of our heavenly Father for us, whatever we may do and wherever we may be; but also an abiding determination that we will be true to our conscientious convictions at whatever cost, and will not be seeking for change simply because the change will bring ease or convenience to ourselves.

Today we hear much of the Einstein theory, and are obliged to admit that the fundamental propositions he sets forth are correct, and that the philosophical hypotheses to which we have been accustomed do not thoroughly account for the universe. The law that gravitation varies directly with the mass and inversely as the square of the distance is not an entirely complete and adequate proposition.

But when we admit that certain propositions do not cover the field of the physical universe we are very sure that there other propositions already found or yet to be found that do cover the field. We live under a reign of law.

When I was a boy I used to be easily satisfied with the explanation that with the declaration of war between two nations there arose an immediate change of right and wrong—that it was now proper to kill and destroy, to lie and deceive. Indeed relatively this is true; but primarily there has been no change in obligation. Some one is responsible for all the misery and sorrow of war. The theory that a sovereign state can do no wrong is a mistake. We have found recently that we need to change the established ethical propositions concerning war, and must recognize more fully than ever before our moral responsibility for our fellow-men. A little more than a century ago we learned that we must send missionaries to the heathen. Now we have learned that we must feed the hungry even in Russia and Germany. We have for some time realized that we must protest to the Turks against the slaughter of the Armenians; and before long we will learn to say to the Turks, You must stop slaughtering the Armenians, or off goes your head.

With all this recognition of the place of change we need to make sure that we are not drifting with the current and being swept along in the path of least resistance, lightly accepting each change that is suggested. To this end we need an education with a broad foundation. Perhaps we can get this education from experience; but we do well to save our young people from the bitterness of some of our experience. When we endow and maintain Christian colleges for our young people we are not so much making provision for an equipment which shall give them a greater earning capacity, but we are giving them an opportunity to acquire a foundation of char-

acter that will enable them to resist change for the worse and to be consistent and firm in spite of the changes that must come, and to remain constant in allegiance to our Master in spite of all temptations.

THE YEAR BOOK FOR 1921

The recording secretary and the chairman of the Engrossing Committee of the General Conference are most happy to report that the material for the *Year Book* for 1921 in hand at the close of the recent session of the General Conference was the most complete of such material on similar occasions for many years. The recording secretary gave two days and the chairman of the Engrossing Committee gave four days to the arrangement of the minutes for the printer immediately following the session of the General Conference; and, at the date of this writing, all material necessary for the *Year Book*, so far as those two officers know, is in the hands of the printer except the following: The report of the local Committee on Arrangements at Shiloh, whose report is necessarily delayed and if not received in time for printing in this *Year Book*, can easily be included in the report of the Auditing Committee for next year; and the reports of certain corporate meetings not yet held; namely, those of the Tract, Missionary and Education societies, and that of the Sabbath School Board. As soon as these meetings are held, their proceedings should be forwarded to the chairman of the Engrossing Committee, Corliss F. Randolph, at No. 76 South Tenth Street, Newark, N. J.

NOTICE OF THE ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Gothic, Alfred, N. Y., Wednesday evening, September 14, 1921, at 8 o'clock.

By order of the president.

A. L. BURDICK,
Secretary.

The London *Chronicle* alleges that President Harding's English would cause a shudder in academic circles; but his American suits us pretty good.—*Cincinnati Times-Star*.



GENERAL CONFERENCE, 1921,

CONFERENCE SERMON

PRESIDENT BOOTHE C. DAVIS

THEME: COMRADESHIP IN SERVICE

Text: "For we are laborers together with God." I Cor. 3: 9.

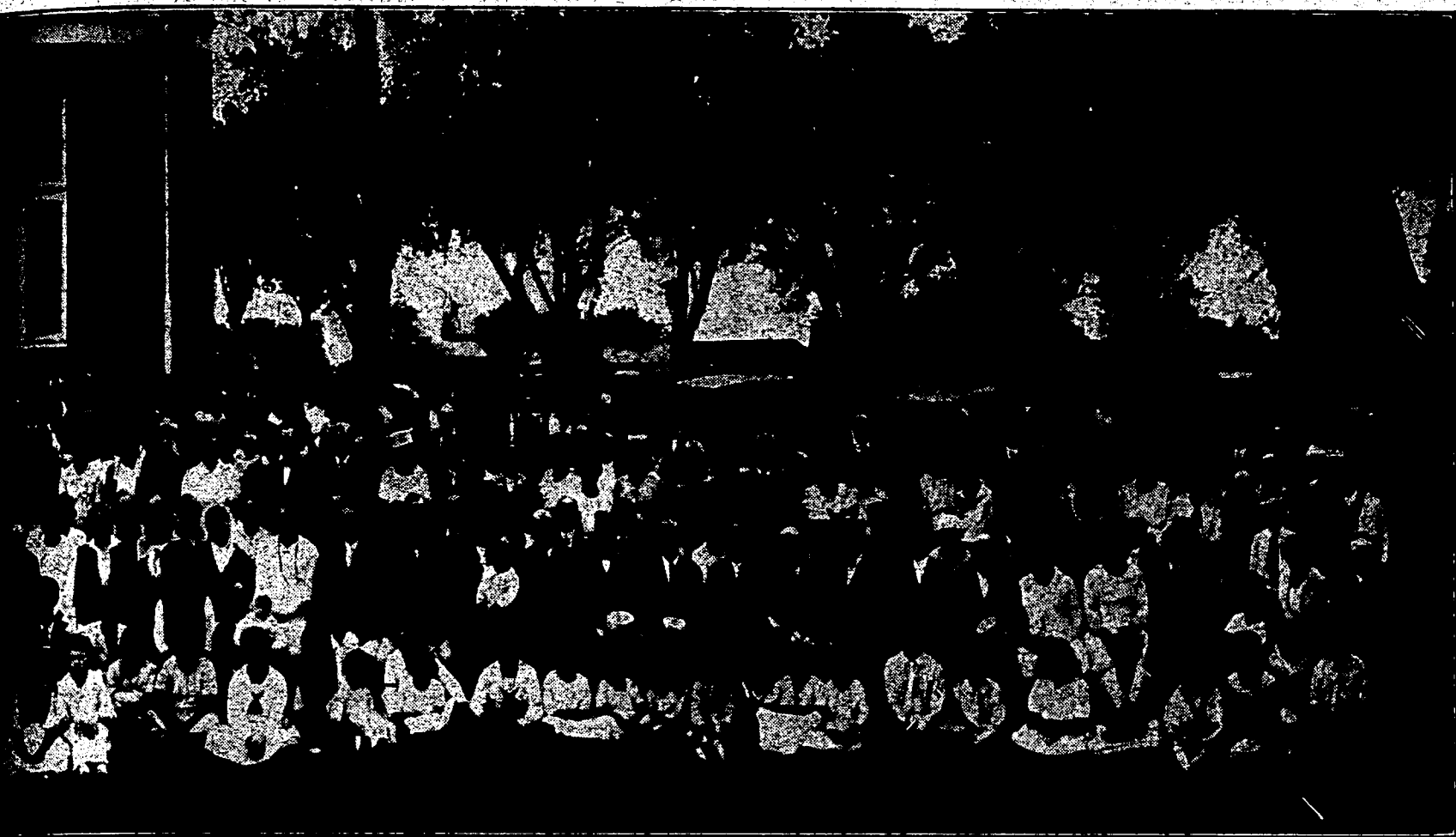
Personal righteousness, the theme and motto of this Conference, is made intelligible to us and available for our modern life, only when translated into service, and interpreted in work done. Before I can be personally righteous, or have any measure by which to estimate righteousness either in myself or in another, I must see it expressed in terms of action, in tasks accomplished and in service rendered.

Monks and ascetics have tried to acquire righteousness by introspection and self-inflicted deprivation and suffering. Such righteousness is artificial, selfish, and spurious. It breaks down in fruitlessness and failure. It lacks the convincing quality of service, of ministry, and of good will. It is too unlike the righteousness of Jesus to possess his stamp of genuineness. Mere emotion is not Christ's kind of religion. Christ's interpretation of religion is *good will* expressed in service, and in work done for others, because of man's right relationship to God. That right relationship involves joint participation with God in a common labor for the kingdom. It is per-

sonal righteousness expressed in public welfare—personal righteousness interpreting itself as good will—personal righteousness lived by "laboring together with God".

It is this phase of our Conference motto, personal righteousness, that I wish to present this morning in a study of the theme—*Comradship in Service*.

This wonderful text, "Laborers together with God," has had two translations—namely, "workers with each other for God", and "God's fellow-workers". Each translation expresses only one half of the greatest truth of religion. We are *both* workers together with each other for God; and we are co-workers with God for each other. I want to make this theme, "Comradship in service" so big and luminous and vital in our thought today and so significant for us as a people, that we shall not be content with the half truth that we must somehow work together for God, when we may have the whole blessed truth that we may have God's comradeship too, as we join with him, and with each other, in laboring for the common good, for the public welfare, and for the triumph of the kingdom of good will, righteousness, love, and peace, among men of every race and of every land. It is not easy for all men, in every station in life, to understand the full significance of these great truths.



T SHILOH, N. J., AUGUST 21-28

The German Kaiser's interpretation of comradeship in service was expressed by his saying: "I 'und Gott' will extend German 'Kultur' to the ends of the earth." He *got* just about as far with that task as any one is likely to get who starts out with such a theory and philosophy of religion and life as the Kaiser possessed. And yet the Kaiser had no monopoly on that theory of comradeship. There are multitudes of people who are acting out his theory today, even if they do not state it so boldly. When one sets out single-handed and alone, or ignoring the convictions and opinions of many others, to force his church, his denomination, or the world, to do it his way, and assumes that his way is the only right way, the only honest way, or the only loyal way, he is saying, "I und Gott."

There are then two fundamental elements that must always enter into comradeship in the service of which this text speaks. It is my desire to elucidate and illustrate each of these elements sufficiently to make them perfectly clear to your minds; and also to help you, if I can, to feel a holy discontent with any conception of laboring together with God which does not include them both. They are, first, the human comradeship which Christians may have with each other, as they prosecute the work of the kingdom; and, second, the divine comradeship which

God wills to have with men while, as God's husbandry, we plant and water that he may give the increase; or, while we, as lively stones in the building of God, each fill our place in the temple of his kingdom, that he is erecting, through the ages, out of his redeemed humanity.

I. HUMAN COMRADESHIP AS WE WORK TOGETHER WITH EACH OTHER FOR GOD

Kipling told the story of co-operation and team work in a graphic way when he described the method by which the English army held its ground in that terrible fight in Northern France against the tremendous onslaught of the great German hordes.

"It ain't the guns and armament,
Nor funds that they can pay,
But the close *co-operation*
That makes them win the day."

"It ain't the individual,
Nor the Army as a whole,
But the *everlastin teamwork*
Of every bloomin soul."

In this unconventional and ungrammatical way, Kipling stated ruggedly, a fundamental need of a personal righteousness without which any achievement in religion is as hopeless a quest as that for the "pot of gold at the end of the rainbow".

Strangely enough, our Christianity has laid far too much emphasis on its personal

beliefs, and not enough on its social qualities. The protest against the autocracy and dominance of the church in the Middle Ages gave the slant of individualism to the theology of the Reformation. The democratic spirit of modern times has intensified that same individualistic slant.

The multiplication of denominations and creeds and isms has followed. This is because men have emphasized division and separation and difference, as of more importance than unity and harmony and co-operation. The hardest thing for men to learn is that the things in which we agree are more important than the things about which we differ.

Happily the collapse of the old individualism in industry and in government is pointing out the weakness and error of individualism in religion and is driving us to a new social interpretation of religion. Cut-throat competition has driven business to consolidate.

It is found to be more efficient, more economical and more profitable for men to unite their capital, their labor and their brains in the conduct of business. Not only is this accomplishment in great capitalistic organizations, but in combinations of laborers into labor unions, and of farmers into dairymen's leagues and co-operative societies for the more successful purchasing of their supplies and the marketing of their products. City people are organizing representatives of various industries and professions into Rotary Clubs for mutual fellowship, co-operation and support. Country people and towns people are joining together in community co-operation, and learning that they must all stand together or each will fall separately.

Governments have been thousands of years learning the lesson that no country and no political party can ignore today, namely, that isolation in government means enmity and strife and war. Under some name, and in some form, whether as a *league* of nations or as a *society* of nations, governments will have to agree together for the limitation of armament and the establishment of principles of universal peace, or some misguided kaiser or jealous nation will plunge the whole world, ever and again, into the caldron of war.

Now in *religion* also the get-together movement is taking hold of the hearts of many devout people. It is slower than in

business and in government, when it should be the leader of them all. For the Christ of our religion is the apostle of brotherhood. The Faith and Order Movement, the Federal Council of Churches of Christ in America, and that only partially successful and temporary movement, the Interchurch World Movement, are all registering the love notes of humanity, as men are struggling toward a better understanding and toward more cordial co-operation.

But there are still many men who substitute personal ambition or prejudice, or local or denominational zeal for the love spirit of the kingdom. Such men are impatient of every thing that does not have their individualistic slant.

"Saddling and bridling a denomination", was the expression used by the public press in reference to the ambitious attempt of the "Fundamentalists" a few days ago at the Northern Baptist Convention at Des Moines. It was the attempt to force a particular statement of belief approved by the minority, upon the whole body. Similar attempts have been made in the same denomination, when large gifts for missions and for education have been made with a condition for forfeiting the gift in case the workers and officers are not in accord with a creed which the giver attaches.

Such people who would saddle and bridle their denomination in their misguided zeal, have forgotten the deeper significance of Christ's life and teaching, namely, the love, forbearance, sympathy, co-operation and comradeship of all who are trying to promote the kingdom of God on the earth. They are incapable of understanding the spirit of the great co-operative movements of the whole of Christianity in order to bring about the triumph of righteousness over unrighteousness and to convert a heathen world to Christianity. They fail to understand that fundamental righteousness means right relations to all men as well as right relations to God. They forget that religion is as much a spirit of democracy as is government, and that, as such, each citizen of the Christian kingdom is entitled to freedom and liberty of conscience in the matter of doctrine and belief, and of practice as well, so long as, in the exercise of that right, he does not interfere with the liberties and rights of his fellow-citizens of the kingdom. Seventh Day Baptists recognize that principle as a ground

of their protest against Sunday legislation.

Such people as do not, would wreck even the unity and harmony and the efficiency of their own church and denomination, or its institutions, in order to compel from all others, a formal concurrence in their own particular interpretations of scripture or of doctrine or of polity, or method.

This to my mind, is the greatest tragedy of the generation in which we live. It is not that nations have gone to war and sunk themselves in the struggle to gain a mastery, and to rule the world with the "mailed fist" of a kaiser. It is not that thousands, yea, millions of people have not a fair share in the returns of industry and are ground down and submerged under the relentless machine of commercialism and human exploitation. Bad as these tragedies are, time will ameliorate them, and the spirit of enlightenment will correct and crush out such abuses, if Christianity stands unitedly together.

But for Christians to stop the fight against such abuses, and spend their energies in fighting each other—denominations pitted against each other; liberal and conservative wings within denominations pitted against each other; Christian brothers attacking each other, suspecting and reproaching each other—resolving and protesting, because they happen to differ in respect to belief or method or policy—while the great world is crying out for united service, this is the tragedy of tragedies in our modern Christianity.

It would be humorous were it not pathetic, to witness such little tempests of criticism for alleged disloyalty, surging within the small atmosphere of a people's life; while at the same time the great national public press is saying, also in semi-criticism, of the same institutions and the same people who receive this censure of their brothers, "The customs of the original settlers still dominate the place." There is a "suggestion of difference", due to religious observance, and such like testimony to the religious and denominational fidelity of the criticised. But this is not the tragedy. The tragedy is the slowing down of the speed and the threatening stalling of the engine of denominational machinery over individual differences, while the dying world is crying to heaven for the service and ministry, for the teaching and preaching, for the light and leading,

for the comfort and shelter, which only a united Christendom can give it.

The premiers of Great Britain and her colonies have stated this truth for the world in imperishable terms in a recent pronouncement of their great conference in London, when they said: "It has become clear today, both through the arbitrament of war, and through the test of rebuilding a life of peace, that neither education, science, diplomacy nor commercial prosperity, when allied in material power as the ultimate force, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them. . . . The spirit of *good will* among men rests on spiritual forces; the hope of a brotherhood of humanity reposes on the deeper spiritual fact of Fatherhood of God. In the recognition of the fact of that Fatherhood and of the divine purpose for the world which are *central* to the *message* of *Christianity*, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men."

"That recognition can not be imposed by government. It can only come as an act of free consent on the part of individual men everywhere." My brethren, are we worthy to carry that spiritual message of Christianity, that *only saving* message for the lost and dying, to this torn and bleeding world?

O my brethren, have you ever sensed the profound significance of this wondrous truth—that we can not be Christian until we can be comrades in service? Not for ourselves, and our families only; not for our church and our denomination only; not for America only? Have we really known what it means, that "we are laborers *together*" and with God? William C. Daland has gone. Did you know before he went that you and he and I were laborers together? Lester C. Randolph and E. B. Saunders and A. H. Lewis all have gone. Did you and I know what it was to labor together with these men, and the others of blessed memory whom we have laid away, here in Shiloh and elsewhere—Oh, so many in these short months? Gardiner and Main are past the three score years and ten. They and others of us must soon go. Do we know? Will the world know that we know that we are laborers together? Are we making it evident while we live that we know it? The

waiting, sinning, suffering world demands it. Our beloved cause demands it. Our efficiency as a denomination demands it. The success of our Forward Movement and of every advanced step, demands it. Our strength as individuals and as institutions and churches demand that we shall *know* that we are comrades in service, and that we shall make others know it.

"It is better to buy a cheap bouquet,
To give to your friend this very day,
Than a bushel of roses, rich and red,
To lay on his casket when he is dead."

II. COMRADESHIP WITH GOD; OR, WORKING TOGETHER WITH GOD FOR EACH OTHER

Now I must turn from the important and fascinating phase of comradeship in service, which we have studied under the topic, "Human Comradeship, or, Working Together with each Other for God"; to the blessed truth that we have comradeship with God as we work together with him in the interest of each other, his children. This is to me the more precious truth of the two and I would not fail to have you share my joy in it.

As I approach the three score years; and as the past years of service stretch out into decades, while the possible future years of service for me, shorten to just a little while at most, the blessed consciousness of the divine comradeship and fellowship floods in upon my soul with ever more and more of strength and comfort and joy. I want you men and women who are standing in the lengthening shadows to share it. I want the strong men and women who "bear the burden and the heat of the day" to feel the support and power of this conscious comradeship with God. I want the boys and girls and the little children as they look out into life's tasks yet all before them, to feel the hope of it.

1. Comradeship with God opens his universe of truth to men.

Nature is a manuscript of God to me, when I am working in comradeship with him.

"Come wander with me, she said;
Into the regions yet untrod;
And read what is still unread
In the manuscripts of God."

In nature is the story book of the stars; and the poetry of the infant earth. Here human history begins, and its plot unfolds, until in the fullness of time the Christ

comes. In the book of nature are the originals of all the authors. Science, and history, and poetry, and song, and story, and salvation are all here. They are all unfolded from God's book of nature as we work side by side with him and learn to know him and reverence him and love him. The sensitive spirit that can not seek after God in the toil and noise of work and school, may find him in the fields and woods, or in the evening twilight, when the bird notes are silent and the music of the leaves sings rest and faith into the heart.

In the consciousness of God that is born of comradeship and intimate revelation of truth from him, comes the understanding of what it is to "live, and move, and have our being in God". Without that comradeship the greatest scientist stands helpless in the presence of the mystery of life.

A noted scholar closed a great lecture before a group of scientists, on the development of an egg from a single cell of protoplasm, with the helpless confession—"I can go no further. There is that in this cell we call life. But the microscope does not reveal it. We all know what it does. But who knows what it is? Is it a form of motion? The theologian calls it God. I am not a theologian. I do not know what life is."

Had that scientist been conscious of comradeship with God in service, as he stood in the presence of the mystery of the living protoplasm in the cell, he could have spoken with confident experience of the presence of God who is immanent in nature. The God who builds the universe from the molecules of matter, and who creates life and mind and spirit from the life stuff called germ plasm of the initial cell.

Comradeship with God opens the pages of nature's book, makes intelligible the records otherwise obscure, and establishes a basis of intelligent faith, impossible without such conscious comradeship. Because I know God in comradeship, I can be both scientific and religious, both devout and rational, both a scholar and a Christian.

2. Comradeship with God gives a ground of faith in our fellows.

So often we look sadly upon the ceaseless flow of human life into and out of this world. We see the hopeless conditions into which little children are born; the degradation and crime to which they are exposed; the difficulty of winning them to any good.

We see the godlessness and the frivolity of people whose means and station in life should prompt them to better things. We see also the imperfections of Christians themselves, and we say: "What is the use? What can be made out of such material?" And then we remember that God has chosen this material for the building stones of his temple. Out of this same material of frail humanity, he is making it. The artist can see in the rough granite the symmetry and beauty of the completed statue, and so God must see in these frail brothers of ours, material that is worthy of the labor of the greatest artist, and he goes to work and asks you and me to go to work with him, to try to help save them.

3. Comradeship with God is the basis of faith in the ultimate triumph of the kingdom.

This great temple of redeemed humanity is God's temple. The church is a structure which God is building through the centuries. We are not only "God's fellow laborers", but we are "God's husbandry, God's building".

The church is originated and maintained not by men, but by God. It is to God we must look for the growth, for the increase, for the success. We must help along the work as best we can. We must use such means as God gives us, to perfect the structure, to enlarge and beautify and enrich it. But we must never forget that "Paul may plant and Apollos may water, but it is God who gives the increase". So many men take *themselves* too seriously. They think God's work would have failed, but for them. They think the church is wrong if it is not run their way. No, bless your hearts, this is God's world and God's church, and the program is his, and it will ultimately succeed no matter what you and I do, or fail to do. There is only one thing that can fail and that is your co-operation and mine. We may refuse to work with God, and lose our individual chance of comradeship with him. Our generation may lose it, our century may lose it, our denomination may lose it, but with other comrades God will perfect the work with which he has honored us by offering us his comradeship in the performing of it.

Some men may labor poorly. God knows how poor and imperfect it looks to him. Some men build upon the foundation of the church which God has laid; wood, hay,

stubble, when they might have built into the structure, gold, silver and precious stones. But every man's work shall be manifest; for the day shall declare it. The fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss—(not the temple)—but he himself shall be saved; yet so as by fire. Oh, I am glad that God lets any man work who honestly wants to work, and who tries to work. But we can not spoil the temple! What poor stuff you and I some times build into it! Hay and stubble and chaff. But God stands right along beside us. He knows how much we want to help and would like to do. And he just touches the torch to the stubble and the hay and the wood, and burns it all away, and lets only precious stones and the silver and the gold, if we have put in any, stay. I am so glad for the next word about the poor man whose work was all hay and stubble. Though it is all burned, yet he himself is saved, though as by fire. Saved because God saw he wanted to build and really tried, with his poor straw, to do something. But, Oh, the loss to him and the pity of it, and the poverty with which he goes to heaven. But the work will go on and the beautiful structure will be complete and adequate and perfect in the end. It is God's work and it can not fail.

4. Comradeship with God assures us of reward.

The poor empty-handed servant who has little faith and small skill, suffers the loss of his fruitless work, while he, himself, is saved, though as by fire. Useless and perishable labor has the reward of salvation, if it be done in faith, even when that salvation is destitute of the reward of successful labor. How good God is to "accept the will for the deed", so far as salvation is concerned. Even that is a blessed reward. It should take the fear and the tragedy out of the timid and faltering life that has lived between hope and fear all its days. Hoping to be an accepted Christian, but fearing it was too weak and unworthy for God to reward with salvation. No! thank God, salvation isn't conditioned on great achievements. It is conditioned on the *will*, the *faith*, and the *effort*, no matter how weak and faulty that effort. The people who are denied salvation are the people who

have no will to serve who ignore and despise and reject God's love, and who never lift a hand to advance God's kingdom. My friend, if you are in that class, you are in the danger zone. God help you to see that danger and to flee from it.

But I thank God that, "If any man's work abide which he hath built, he shall receive a reward." Yes, more than just a bare escape from hell to heaven; more than just the Father's pity and forgiveness; more than the new robe, and the shoes, and the ring, of the returning prodigal. But he shall receive the, "Well done good and faithful servant. Thou hast been faithful over a few things, enter thou into the joys of thy Lord." I thank God that in this comradeship with God, we may enter into the Lord's joy over good work done, over a better world, over a church built up, over a kingdom established. I thank God for the reward which is in enlarged power to do, in this world, and enlarged power to enjoy, now and in the world to come.

Oh, my friends, may we all build in as workers together with God, some thing that shall abide; some thing that will receive a reward; something that will admit us, not only into his presence, but "into the joy of our Lord".

WHAT THE FORWARD MOVEMENT MEANS TO ME

REV. WALTER L. GREENE

(Conference Paper, Tuesday Night)

Two years of the Forward Movement have now passed and the results can to some extent be measured and the hopes for the coming years can be more clearly anticipated. The past and the future vision before us. Like the two-fold scenes which one may behold in a plate glass window—the vividness of each will be determined by the angle from which one looks. The achievements already attained give us large hope for the future. The Forward Movement has already meant much to our boards, our workers and our beloved cause, but it will mean more to us as a people in the next stage of the five year program. However, let us not spend too much time in recounting the victories and glories of the past, but buckle on the armor for the coming day.

The history of individual, social and reli-

gious progress is the history of recurring of forward movements. There are times when the individual awakens to his larger possibilities and says, "I ought to do *more* and *better*." Society has its periods of re-adjustment and realignment of social forces. Religious interest and movements ebb and flow. We believe that our own Forward Movement is one of these waves indicating the incoming tide of religious progress, different it is true, from former periods of advance but none the less real.

I am asked to bring to your attention in a few words, tonight, what the Forward Movement means to me. It has a very personal and heart to heart implication. I remember the feelings that came to us at the time of the Battle Creek Conference when it was determined to enter upon this larger program. There it was borne in upon us that these things ought to be done. It has long been a personal conviction and working principle that what ought to be, *can be*, and I believe a large number went home from that Conference with the conviction that the future of our people depended upon the reaction to this clarion call to larger life and service. The passing months and years have deepened this conviction that we still need to heed the command that came to the children of Israel so long ago, "Say unto the people that they go forward."

This Forward Movement has meant that our people are facing the future and not the past. Individuals may live in the past and hark back to the earlier days of the denomination for the type of religious life needed for today. Let us honor the sacrifices and devotion of our forefathers, but let us now manifest virtues adequate for the present needs and opportunities of the new day. "Say not that the former days are better than these—the best is yet to be." A small item came to my attention a few days since which has emphasized this thought. I chanced upon the report of the Missionary Society at the General Conference of 1867, in which the corresponding secretary declared his belief that "our churches and people ought to raise for Seventh Day Baptist missions during the following year, \$2,500". In 1919 our Commission said to us, "We ought to raise \$34,690.00 a year for missions and \$81,500.00 a year for denominational work outside our local churches". In 1867, it

was said that two-thirds of our churches gave nothing for the work of the Missionary Society. In 1921 more than one half of our churches have pledged themselves for ten dollars or more per member for the work outside their own local fields. In the 60's and 70's the average income from the people for the Missionary Society was from one to two thousand dollars a year. This year the same society has received \$19,346.25 by direct gifts from the people and churches. We ought to do better than they for we live in a progressive and dynamic world. Material changes come, individuals come and go, institutions rise and fall. Each morning we face a new day, full of new possibilities and calling for readjustment to the dynamic changing order. Let us rejoice in the new era and be glad that there are courageous spirits who face the new day desiring to grapple with the new problems and able to apply their strength at the most effective point of contact.

In the second place, the Forward Movement means to me that Seventh Day Baptists are thinking in world-terms—terms of the kingdom. The projected program has given us a far-looking as well as a forward-looking vision of our opportunities and responsibilities. With telescopic vision it has brought before us the world's need of evangelization through preaching, education, healing, religious instruction and training, and by efficient organization and supervision of the forces at home and abroad—a program at once comprehensive and symmetrical—a program which suggests to a pastor his opportunity to educate his people in world-wide, kingdom interests and sympathies. A system of special appeals through special agents for particular interests tends to encourage a one-sided, limited interest in the Christian program. That there are people who believe only in home missions, or foreign missions, or education, or evangelism narrowly interpreted has been too often the result of a haphazard and unorganized program of religious education and effort. May we not expect that one outstanding result of the Forward Movement will be to enlarge and unite the interests and sympathies of our people in all phases of religious effort.

Again, the Forward Movement means that we have entered and will still enter the open doors to fields of service, where personal righteousness functions for the ex-

tension of His kingdom. As Jesus stood with his disciples in the early morning hour by the Sea of Galilee he said to the chief disciple, "Lovest thou Me?" Peter answered, "Yea, Lord, thou knowest that I love thee." Then, again, the Master said unto him, "Feed my lambs, feed my sheep." Personal love for the Master, if complete, must function in service for the children of men. To many the Forward Movement has meant a call to larger and better things, for larger gifts, for larger personal service, life decisions for some form of Christian work. Some homes have dedicated children to the Lord's work, more workers have been in the whitening harvest field, talents and possessions have been consecrated, more prayers have been offered for the coming of his kingdom, a wider spiritual outlook upon the world and its needs have been acquired. Who can say that the Forward Movement has not been an open door by which individuals and churches have entered the fields of opportunity and promised blessing?

Finally, it has meant that we have been led in some measure to forget how widely scattered we are and how self-centered we may become because of our geographical isolation and our nearby interests and problems; that we remember we have interests beyond our limited sphere in Rhode Island, New Jersey, West Virginia, New York, Wisconsin, or on the Pacific Coast; that we forget how strong are the forces that separate us; that we remember how gentle but powerful the forces that bind us together in love, self-sacrifice and service; that we remember how great are our common interests and responsibilities in which there is no east, no west, no north, no south; remembering our comradeship in a common cause; looking up and not down, out and not in, forward and not backward, looking unto Jesus the author and finisher of our faith.

NOTICE

The annual meeting of the Seventh Day Baptist Missionary Society will be held Wednesday, September 21, 1921, at 9.30 a. m., at the Pawcatuck Seventh Day Baptist church, Westerly, R. I.

GEORGE B. UTTER,
Recording Secretary.

Westerly, R. I.,
August 24, 1921.

WOMAN'S WORK

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

In an old book that my mother had when I was a child I used often to look at a picture of a man tying a horse to the rear of a cart and the little story that followed the picture told me of the man who always "put the cart before the horse". Now that is exactly what I have been doing last week and this week. Last week I told you about the women at Conference and this week I want to mention several things that happened on our way to Shiloh.

As we entered the station in Chicago, full of plans for a happy holiday, we were met by friends from Albion and Milton who were returning to Albion to hold the farewell services over the body of Mrs. Elverton Palmiter of Albion who had died very suddenly while on a visit to friends at Alfred. As we sat sorrowing with them, we listened to the story of their little journey that had started out to be just such a happy holiday as we were hoping to make ours. It seemed hard to leave this little group of sorrowing friends and go on our way towards our own journey.

We had elected to go over the Baltimore and Ohio for several reasons; one because we wished to stop over in Washington, but mostly because we like the ride through the Cumberland mountains. This probably seems strange to many people who are compelled to take this journey often, but to us who have lived all our lives in the Middle West, with only an occasional visit to the mountains, it seemed an opportunity not to be neglected.

The following morning bright and early we found our way to the observation platform and here we sat all day with hurried trips inside at meal times. The weather was delightfully cool and the mountains just as wonderful as when we first saw them, and what did it matter if the dust and cinders did sometimes settle down quite unceremoniously upon us? It is a very enjoyable trip unless dust worries one, then it might be better to take some other road or to make a night trip when you can't see the dust.

Our stay at Washington was made very pleasant by the courtesy of an old friend,

Mr. Ray W. Clarke, known to many former Milton students, who has a position with the Interstate Commerce Commission. Mr. Clarke drove us about the many beautiful city streets, pointing out to us many places of interest that we might otherwise have overlooked. We went for an early morning drive along the Potomac river, and the Chesapeake and Ohio canal—there our middle western eyes saw an unusual sight—great numbers of tow boats were tied up along the canal, with the men and children standing around waiting for breakfast. Once in a while there was one where breakfast was over and the women were sitting in their rocking chairs waiting for the mules to finish their breakfast so that the day's journey could begin. It seemed a very peaceful existence, but I fancy none of us who like to ride at least thirty miles an hour in an automobile would find it very thrilling.

When we had been in Washington before we had not taken time to visit Arlington, so this time we felt that we must go to that historic place.

It was not the beautiful monuments raised to the memory of noble men who had achieved greatness by performance of duty that attracted us so much as the little headstones marking the graves of thousands of boys who were known by only a small circle of people, but who gave up all their plans for useful and happy lives at the call of their country. We walked and could not speak as we were trying to think what all this means to us who now are here. We have a happy united country now because of their sacrifice, but the pity of it—that our happiness had to be bought at such a cost!

Congress was trying to take a recess at the time we were there. All seemed to want it, but there was a difference of opinion about how it should be done, and we spent as much time as we could listening to the discussion of the senators about this question. This discussion was really a contest between the wets and dries, with the wets making the most speeches while we were there. Being from Wisconsin we were much pleased that our Senator Lenroot made a splendid speech on the side of the "enforcement of the law" and against a recess before the passage of the "Beer Bill". He was joined in this by numerous other senators, among them the venerable Senator Nelson of Minnesota, who is known to some of

our readers who were students in the old days at Albion Academy.

We were quite interested in the assertions of nearly all the wet speakers, that they were in favor of this Beer Bill and should vote for—oh yes! surely, but just now it was more important to protect the dye industry, that the embargo was about to expire, etc., etc. One wet speaker was quite an orator, he asserted that he upheld the sanctity of the home, and that the home is the most sacred institution that we have, that it was established by Almighty God, and it would be a crime if the provisions of this bill passed, allowing wicked men to come into the home to search it for any reason and so desecrate its sanctity. He really waxed eloquent with tears in his voice. A little later he included the search of barns and automobiles under the same argument. Although he did not say that he considered them sacred too—I suppose he left that to our imaginations perhaps. At times the president had to pound loudly for order, as speakers interrupted each other and told each other that they "did not say it", leaving their seats to get closer together to make their statements more emphatic. It was more exciting than any woman's club I ever attended—and men make fun of women's clubs!

I wanted to tell about our visit to Philadelphia but that will have to wait until next time.

WHAT DOES THE FORWARD MOVEMENT MEAN TO ME?

COURTLAND V. DAVIS

(Conference Paper, Tuesday-Evening, Shiloh, N. J.)

What the Forward Movement means to me. I had never thought about that before. I had often thought of what the Forward Movement would mean to the denomination, of what it would mean to the college, of what we hoped it would mean to the world in general, of what we prayed it would mean for the advancement of the kingdom of Christ on earth, but never until the director general asked me to speak this evening had I thought of what it would mean to me.

So tonight, though fully realizing what the Forward Movement means in the way of a denominational awakening, what it means in contributing its part toward the forward movement of the world to a true

Christianity, let us turn aside for a moment to see what it means to each of us ordinary folks out more or less on the edge of affairs denominational, and particularly what it means to us in the fundamental reason for a forward movement distinct from, while yet a part of, the great forward movement of all Christian people—that is, what it means to us in our Sabbath-keeping and the promulgation of the Sabbath truth.

The Forward Movement has meant more to me perhaps as a lone Sabbath-keeper than it would have meant otherwise, though I have wondered if the loneliness of my own lone Sabbath-keeping has not been emphasized and rendered more poignant by the newness of the loneliness. Practically all of my short life has been spent in a Seventh Day Baptist home in a Seventh Day Baptist community. In that home attendance upon the various services of the church was never an open question, never a matter for discussion upon which a decision was required. It was a thoroughly settled course of action, as much a matter of course as that father should go to his work on First-day morning, or we children to school on Monday. The various aspects of the work of the church and its auxiliary organizations were matters of frequent discussion in my home, and I well remember the astonishment with which I viewed the discovery that one of my playmates did not know what "association" was, or at least did not have the same definition for it that I did. That "association" could mean other than the annual gathering of a certain group of Seventh Day Baptists was an entirely new idea to me.

I am speaking of all of this simply that you may get the point of view from which I have surveyed the situation in this last little while. The first and keenest feeling was caused by the absence of the Sabbath morning going to church, of the Friday evening prayer meeting and of the good times at the Christian Endeavor prayer meeting on Sabbath afternoon, as well as the discussion of the problems that confronted church and college.

You can imagine then the delight with which the work of the Lone Sabbath Keepers' Christian Endeavor organization was seized upon, the renewed interest in the SABBATH RECORDER, and the pleasure derived from the more or less intimate ac-

counts of the doings of the various denominational agencies contained in the issues of the Forward Movement Projector. The director general has fallen upon a plan there that should be and that has been productive of much good and should not be allowed to disappear from sight. On the contrary it seems to me that the idea might be expanded even further and perhaps modified in some fashion so that it might again go through the mails with the RECORDER. The director general has said that most of the information in the Projectors will be different for next year only in detail and hence it would not be necessary to issue them again next year. May I offer an objection? They *will* be different in detail, and it is detail that we folks out on the edge of things want. Let us have it. You folks who are in the big churches and in close touch with denominational affairs and denominational leaders have no opportunity to know just how much we folks around the edge of things appreciate a bit of news from the center. We like to know that the Young People's Board is having hard sledding to make ends meet, if such be the case, and we like to know just what the ends are that they need to meet. It will help us in our interest in their work, and might, I think, help to make the hard sledding easier. We would like to know just the difficulties that are besetting the Missionary Board and what they are discussing as a means of meeting those difficulties. We would like to know about the means that are rejected as well as those that are accepted. We can read between the lines of a prosaic report of a meeting of the Tract Board and know that a very exacting time was had by those present, and we ache for more than an inkling as to the cause of the excitement.

I would like just here to offer a suggestion about another matter that would help us to keep in sight of and interested in the denominational work and that is the Commission's Page of the SABBATH RECORDER. How many of you folks have tried to figure out of that Chinese puzzle with its x's and its one-halves and its ones and its twos just what the various churches were doing in the financial part of the Forward Movement? It can be done by hunting up some back number of the RECORDER that carried the key and by a considerable process of comparison and so on, but when all is fin-

ished you wonder if that church that is marked one-half on the second year hasn't paid anything beyond that second half, or if it is really only five dollars short of having its apportionment paid up in full. Or have you spent valuable time hunting up the particular church in which you are interested? You can find it if you remember that the arrangement on that page is the order in which the churches pledge to the Forward Movement and if you happen to remember that your church was the seventeenth so to pledge itself. If you fail to remember these things it is up to you to hunt at random through the list until you light upon the name for which you are seeking. I wonder why we could not have all the churches of the denomination listed on that page in alphabetical order so that you would not have to go through the whole bunch; and have after the name of each church the amount apportioned to it and the amount which it has paid toward the Forward Movement during each year. Then I have been wondering, too, if there might not be added to that financial statement a column giving the membership of each church and another giving the number of contributors to the Forward Movement. I have heard that when one prominent member of one of our churches was asked if his church had conducted an every-member canvass in connection with the Forward Movement, the reply was, "No, and what is more to the point, we have paid our apportionment in full." The good brother was wrong. It was not more to the point. While it was, indeed, very nice that the apportionment was paid in full the much more vitally important point was that every member of that church be offered the opportunity and be encouraged to do the very best that he could for the Forward Movement. The good brother was wrong, and this information of which I speak would aid in convincing him that he was wrong, just as on the other hand it would furnish ammunition to fire at that rather well-intentioned, rather well-to-do old deacon who insists that since he has paid his ten dollars for himself and the members of his household who are members of the church that he has done his full duty, and that if the denomination is not reaching the full amount set in the budget it is a matter with which he is not concerned. And certainly the burden would be in a consider-

able measure transferred to the shoulders of each of us and not left to repose upon the broad but already overburdened backs of the denominational leaders.

But the financial side of the Forward Movement is the part that we hear most about anyway, so I shall not dwell on it farther save to say that it has been a very wonderful factor in awakening the individuals of the denomination to an awareness of the denomination, the denominational work and their part in it that they have not had before, and that especially among the smaller churches and the lone Sabbath-keepers who have had no denominational board or college to keep alive their denominational consciousness. Again, I say, you folks in the big churches can not know how much the Forward Movement had meant to us in just that way. The colleges we have felt belonged to Alfred, to Milton, to Salem, the boards to the big eastern churches, but the Forward Movement belongs to us folks out on the edge, and we have through it begun to feel an ownership in the boards and colleges too. Increase that feeling and make it grow by giving us more and more of the little details about the problems and perplexities of our institutions.

It has already become a platitude among us that the financial side of the Forward Movement is not the most important, that far more important is the spiritual revival, the strengthening of weak hearts and the conversion of others, the encouragement of the strong to even greater devotion and more magnificent service. We have read it in the RECORDER, we have heard it from the pulpit, the messages of the director general have breathed that spirit and no doubt much has been accomplished. But how much? We can never know all. We can never know all of the giving of material things that has been inspired by the giving to the Forward Movement—but does that deter us from attempting to measure the gifts of the people to certain lines of activity? Would it not be possible to measure some of the spiritual advantages received through God's blessing on the Forward Movement? How many family altars are there among our people in Salem, in Shiloh, in the Ritchie church, in Alfred, in Fouke? Wouldn't it do our very hearts good to know that many Seventh Day Baptist families were kneeling with us about the family altar? Or wouldn't it arouse us to

greater efforts were we to learn that they were very few? I like the director's symposium on tithing that he published for us last winter, but I would like to know how many tithers there are in the church of that pastor who said that he always tithed and kept account of every penny, and how many there are in the church of that other pastor who said that he never kept any account of his benevolences but that he was sure that it always exceeded a tenth. Wouldn't you?

I always have liked to think that when the Christ made that statement about being especially with his disciples when two or three of them had gathered together in his name that he included those who could only get together through the written or printed word as well as those who gathered together in a physical way, that the medium of the printed page might lead, in some measure at least, to that especial blessing. One of the advantages that come to us through gathering together is the moral support of the example of others, and another is the strength that we gather from a knowledge of the fact that the other knows what we are doing. Would not some scheme for getting the acts of all of us before all of the rest of us inspire us to renewed zeal, not only because the other fellow will know what we are doing, but also because we know what he is doing and in doing together we receive the especial promised blessing? I wonder how other folks keep Sabbath. You know or think you know, you folks in the middle of things, but we folks out on the edge of things do not know, and know we don't know, and I think I can say for the most of us that we would like to know. We would like to compare the way we keep Sabbath with the way other folks keep it. Why not ask for volunteers to make a contribution of a schedule of their Sabbath days, the schedules to be sent to the director general for combination and publication, some of the best perhaps even to be published individually. Wouldn't it stimulate a greater interest in your Sabbath Bible reading to know that a thousand other Seventh Day Baptists read their Bibles for two hours on Sabbath afternoons, or could you not enjoy your Sabbath afternoon nap more fully if you knew that a thousand Seventh Day Baptists were napping at the same time? Seriously, you would like to know how your Sabbath-keeping measured up with that of

the denominational average, wouldn't you? So would I. Let's find out. And if in the finding we find that our pastors need to arouse us to a better Sabbath-keeping, well and good—we need the arousing. If we find that our Sabbath-keeping is up to the high standard set for us by the Christ what a magnificent statement we have to present to him who says, "I can't keep the Sabbath as it ought to be kept; hence I shall not keep it at all." Let's find out about ourselves.

There are those who will say that we are inquiring into a matter that lies solely between a man and his God. So it is, and so it is when we inquire how much he will give to the denominational finances this year, so it is, or should be, when we inquire how he will vote at the next election. It is a personal matter, but when we consider its value to others, we quickly see that it is not individual but social, and he who denies to his fellow men that advantage, denies to himself that blessing promised when two or three are gathered in his name. We shall not find every person whose name is written upon the church book willing to volunteer to add his own Sabbath program to that of the group, just as we find those who refuse to add any part of the Lord's goods temporarily in their possession to the financial goal of the Forward Movement. And for such we can only repeat the magnificent words of the Christ, "Father, forgive them for they know not what they do."

For me, then, the Forward Movement means a closer touch with denominational affairs, a more vital interest in the denominational business, that every one of us folks on the edge of things will have such an interest in the affairs of the denomination that we will resent the spending of our money and the direction of our energies along lines that we have not authorized; that tend to build up a top-heavy organization or work at cross purposes with us and with the organizations that we have elected to represent us; that we will insist that these matters be thrashed out in the RECORDER, or in some other way where we can all have a hand, and that there will be no new appointments made, no expenses incurred that have not been authorized by those whom we have placed at the head of our denomination and included by them in the denominational budget.

The Forward Movement means for me

an opportunity to make myself and to feel myself an integral part of the denomination as a body of Christians gathered together for a single purpose, and for mutual fellowship and example to the advancement of that purpose, the opening of a means for getting together with kindred spirits in his name more fully and completely than ever before that the greater blessing may be ours.

The Forward Movement means for me the opening of greater fields for service and the promise of richer harvests. The Forward Movement means for me the opportunity to make for my own as I have never been able to do before that spirit that has made possible the advancement of our denominational institutions in the face of almost insurmountable odds; that spirit that has—to make use as an example of the institution nearest and dearest to me—the spirit that has made Salem College a vital factor in the lives of hundreds in the hills and valleys of my native State; the spirit that has made the heroic struggles of "Elder Gardiner" for the new-born school a legend of good faith in that little valley; the spirit that makes men feel as my Uncle Hoffman felt when he watched the old college building burn that cold winter night, "There goes my new automobile"; the spirit that has borne up that little band of men, of whom my father has been one of the most faithful, as they have struggled and fought and denied themselves not only the comforts, but many times even the bare necessities of existence, that the flame of life in the dear old school might not flicker and go out; and built ever forward with an unflinching faith in its future and its future possibilities. That spirit the Forward Movement is offering to me and to every Seventh Day Baptist out on the edge of things, to every Seventh Day Baptist who has not already felt the burden of our denominational institutions and gained the spirit and the joy that that burden brings, that spirit that will make us capable of grasping the heritage of Him who came that we might have life more abundantly, that will enable us to feel the blessing only for those who are gathered together in His name, that will help us to come at last to that final triumphant day, the cup of life brimming full.

Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.

YOUNG PEOPLE'S WORK

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

SOUTH AMERICA

MARION INGHAM

Christian Endeavor Topic for Sabbath Day
September 24, 1921

DAILY READINGS

Sunday—Struggle against idolatry (2 Chron. 34: 1-7)

Monday—Against superstition (Acts 17: 22-31)

Tuesday—Against ignorance (Luke 19: 41-48)

Wednesday—Planting the torch (Acts 26: 1-18)

Thursday—Religion in action (Mic. 6: 6-8)

Sabbath Day—Topic, Missionary results in South America (Ps. 2: 1-8) (Foreign Missionary meeting)

South America, which has hitherto stood outside, has now begun to affect the commercial and financial movements of the world. However little we can predict the part her peoples will play, it is of growing significance that this continent will have an important place in international affairs.

The speedy evangelization and Christian up-building of the peoples of South America must be the determining factor of the nature and extent of the influence this continent is to exercise in the future history of the world.

Brazil affords an example of the conditions in this large country. There are numerous tribes of wild Indians scattered over a vast territory in the interior; then there is a large population living in country settlements and villages remote from railroads and the influences of modern progress; and there are still other classes of individuals in the large cities, the centers of education and industry, to whom no adequate presentation of the gospel has yet been made.

The Indians offer the largest and most difficult problem. They know nothing of the true God and his Son Jesus Christ. These red men still bury with a corpse firearms, that he may provide himself with game, and pots containing food. They are impressed, however, by any Christian influence as is shown by the fact that civil engineers, constructors, and doctors from United States have won their esteem and confidence.

The Portuguese and domesticated Indians comprising the second class of people liv-

ing in the neglected fields of Brazil are very backward and undeveloped. They are generally peaceful, hospitable, self-satisfied and indifferent as regards the advantages of the wealth-accumulating, modern world. Their religion is a strange mixture of some of the traditions and rites of Roman Catholicism, the paganism of the Indians, and the fetichism that negroes brought over from Africa.

In the enlightened, educated, progressive parts of this country near the coast, along the railroads, in commercial and industrial centers, there are multitudes of the educated, refined, and governing classes to whom the call to Christianity has not been made. They have long since lost faith in the form and practices of religion prevalent in the country and, not having had the Bible and the gospel of Christ drawn to their attention, they have drifted away from all serious religious conviction and thought and have fallen into indifference and all manner of unbelief and skepticism.

The letter from J. J. Van Ysseldyk printed in the RECORDER for August 15 shows somewhat the conditions in Argentina; and our missionary, Mr. T. L. M. Spencer, in Georgetown has often shown us the needs in the Guianas and in northern South America.

An increasing number of young men from this continent are coming to the United States to be educated, where many of them are brought under religious influences and convictions. Returnin^g home they find no special evangelical Christian work among the classes of society to which they belong and consequently soon drift with the current of indifference and worldliness.

It is our privilege and duty to encourage their comin^g to our schools and increase their interest in Christianity by our friendly attitude toward them and by our loyalty to the Christian religion.

ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Education Society will be held at the Gothic, Alfred, N. Y., Wednesday evening, September 14, 1921, at half past seven o'clock.

WILLIAM C. WHITFORD,
President.

Thy word have I hid in mine heart, that I might not sin against thee.

CHILDREN'S PAGE

THERE IS SOMEONE AT YOUR SIDE YOU CAN NOT SEE

REV. WM. M. SIMPSON

(A Sermon to the Boys and Girls at the General Conference)

Let me tell you a Bible story which boys and girls seldom hear. More than 700 years before Jesus was born in Bethlehem Amos, a herdsman, lived in Tekoa, a village not ten miles south of Bethlehem. The soil around Tekoa was very poor, and Amos got his living by raising sheep and by picking a certain kind of fruit which only poor people ate.

Every spring Amos would shear his sheep and take the wool up to Bethel where there was a good market for it. Business was good there, and the soil around Bethel was more fertile; and so many of the people in Bethel were rich. And many of the rich people there were idle, and people who are idle are likely to get into mischief. At Bethel Amos found many people who lay around on ivory couches, and sang silly songs, and drank wine by bowlfuls, and worshiped idols, and cheated in buying and selling, and robbed widows and orphans, and forgot Jehovah.

Amos served Jehovah. And the wicked ways in Bethel got him all stirred up. And all the way back to Tekoa he would keep thinking of the punishment which would surely come upon the people of Bethel if they did not mend their ways. Each spring when he went up to Bethel he would get more and more stirred up over such wickedness, until finally he just had to say something about it. As he said, "I am no prophet, nor a son of a prophet, but a herdsman and a dresser of sycamore trees; but the Lord hath given me a message, and I *must* tell it to you."

Then he told the people of Bethel that, if they did not go to work, and be sober, and deal fairly, and care for the poor people, and worship Jehovah, then Jehovah would bring punishment upon them. That punishment, he said, would be so bad that whole families of ten should die; and when some uncle living at a distance should come to have the funeral, after the undertaker had

carried out the ten, and he turned to the uncle and said, "Is there yet anyone in the house?" the uncle would whisper "Hush! for we may not mention the name of the Lord. He is here."

In the days of Amos the name of the Lord was written JHVH. But no one reading aloud ever pronounced the name—it was too holy. Instead, the reader said "the Lord." The people in Bethel were so wicked that they did not wish to remember that the Lord was near. Amos knew that nothing but a terrible punishment would make them remember to say, "Hush, for we may not mention the name of the Lord. He is here."

There is someone at your side you can not see.

In fact, there are many things which we can not see, which are just as real as the things which we can see. Let us think of some of them. Yesterday when I went for a ride without my hat my hair became badly tousled. I did not see what did it. It was the wind. But no one ever saw wind.

How many of you boys and girls love your fathers and mothers? All of you, to be sure. Now, I can see your bright smiles, but I can not see your love. No one can see love. Yet love is as real as smiling faces.

How many of you hate lying and cheating and vile language and unkindness? All of you, of course. I can see you raise your hands, but I can not see your hatred. And hatred is just as real as hands.

Now, we will stop long enough for each one of you to turn to the right and left and count the people sitting at your side. * * * The most of you saw six or seven. But there is Someone at your side you can not see. It is He that encourages us when we do right, and whispers "Don't" when we wish to do wrong, and watches over us through the night, and will guide us through the day, if we will let Him. He is Spirit, and is beside everyone, anywhere, any time. And we may speak to Him any time we wish. Shall we speak to Him now? Let us say to Him, "Create in me a clean heart, O God; and renew a right spirit within me."

"Lo, I am with you always" (Matt. 28: 20)

"Roosevelt said: 'The church is easy to slam and hard to replace. Kick if you like, but you will be wiser and happier to back it.'"

MARRIAGES

BENNETT-SAYRE.—At the home of the bride's parents, Mr. and Mrs. George O. Sayre, in Milton, Wis., on Thursday morning, August 18, 1921, Mr. Leslie James Bennett was married to Miss Ruth E. Sayre. Pastor Henry N. Jordan, assisted by Pastor Charles S. Sayre, officiated. H. N. J.

SHAW-COON.—At the home of the bride's parents, Dr. and Mrs. George E. Coon, of Milton Junction, Wis., the evening after the Sabbath, September 3, 1921, at half past eight o'clock, by the groom's father, Rev. Edwin Shaw, of Plainfield, N. J., Mr. Leland Campbell Shaw and Miss Vera Evelyn Coon. E. S.

DEATHS

DAVIS.—At her home near Salem, W. Va., August 15, 1921, Thedora Davis, wife of M. V. Davis, in the 76th year of her age. Thedora Davis was born April 6, 1846, on Greenbrier, in Doddridge County, W. Va.

November 1, 1866, she was married to Martin Van Buren Davis. Brother and Sister Davis have lived all their married life on the farm on Buckeye where Mrs. Davis died. She was baptized by Elder S. D. Davis, and has been for many years a faithful member of the Salem Seventh Day Baptist Church. She is survived by a husband, familiarly known as "Uncle Van," or "Deacon M. V. Davis." She is also survived by two daughters, Elizabeth, wife of Lee Davis, and Mrs. Elsie Blair. Three daughters have preceded their mother, Isabel, Cora and Edeth.

She leaves three sons—Gifford, Edward and Guy. There are also grandchildren and great-grandchildren and host of other relatives and friends who "rise up and call her blessed". Prov. 31: 10-31 was appropriately read at her funeral, which was conducted by Pastor George B. Shaw, assisted by Rev. A. J. C. Bond. G. B. S.

WASHBURN.—James Duane Washburn was born in Brookfield, N. Y., February 17, 1850. He was the eldest son in the family of eleven children of Charles and Maria Crandall Washburn. He died at his home in Earlville on August 17, 1921, at the age of 71 years, six months.

Early in life he was baptized by Rev. J. M. Todd of blessed memory, and united with the Seventh Day Baptist Church at Brookfield, N. Y., retaining his membership until his death.

On the tenth of May, 1870, he was married to Hattie A. Lewis of Sangerfield, N. Y. At this time he located at South Hamilton in the blacksmith-business, living there until about 28 years

ago, when he came to Earlville continuing in the same business. About five years ago his failing health compelled him to retire from active work which was taken over by his son, Albro.

Besides his wife he is survived by one son, Albro Duane of this place, and an adopted daughter, Mrs. Gertrude Spicer of Norwich; four grandchildren and five brothers.

His wife, his children, grandchildren, other relatives and friends will miss him sadly, but they must mourn him not, for they know his faith and readiness and desire to go, and he has come to his grave in a full age, like a shock of corn cometh in his season.

"Servant of God well done!

The glorious warfares past,
The battle is fought, the race is won.
And thou art crowned at last."

The funeral services were held at his late home on Saturday afternoon, August 20, Rev. Harry Vander Linden of the First Baptist church officiating. A large congregation of relatives and friends gathered to pay their last tribute of love and the wealth of beautiful flowers expressed the sympathy of all.

KNIGHT.—John W. Knight, the second son of James and Elizabeth Randall Knight, was born August 12, 1870, at Garwin, Ia., and died at Rice, Okla., August 24, 1921, as a result of being kicked by a horse.

With the exception of 7 years at Toledo, Ia., his parents lived at Garwin, Ia., until he grew to manhood.

At an early age he was baptized by Rev. Simeon H. Babcock and united with the Garwin Seventh Day Baptist Church.

On November 20, 1896, he was united in marriage to Elizabeth Altha Van Horn, of Welton, Ia. One son, Wilfred Theron, was born to bless this union.

On November 15, 1899, they moved to Okeene, Okla., where they lived for nearly seven years. In April, 1906, they moved to Rice, Okla. They left Rice, Okla., in September, 1913 and after living about one and one-half years at Brentwood, Ark., they moved to Gentry. They took their letters from the Garwin Seventh Day Baptist Church and joined the Seventh Day Baptist Church at Gentry in the summer of 1915. They returned to Rice, Okla., March 8, 1917, where they were living at the time of his death. He was an earnest Christian, and much loved by his neighbors. He always maintained family worship in his home, and just before his death, in answer to the question, "Are you afraid to die?" he quickly replied, "No, I am ready to go."

A wife, one son, Wilfred Theron, a father, James Knight, of Gentry, Ark., a stepmother, Mrs. Lottie Knight, one brother, Oscar Knight, of Fayetteville, Ark., two sisters, Lydia Knight of Garwin, Ia., and Mrs. Jesse Lippincott of Milton, Wis., still remain to cherish his memory.

His body was brought to Garwin where the funeral services, conducted by Pastor H. L. Cottrell, were held Sunday afternoon, August 28th, at the church. Interment was made in the cemetery at Garwin, Ia. H. L. C.

BURCH.—Clara L. Burch, daughter of Corydon B. and Adeline Clark Burdick, was born in Lincklaen, Chenango County, N. Y., January 25, 1842, and died September 2, 1921, at Brookfield, N. Y.

Mrs. Clara L. Burch died quite suddenly at her home in this village on Friday afternoon, September 2, 1921, aged 79 years. Mrs. Burch had been in failing health for more than a year, but at the end her death was sudden. She had been sitting up in a chair just a few minutes before her death.

Mrs. Burch was born in the town of Lincklaen, Chenango county, N. Y., on January 25, 1842, and was a daughter of Corydon and Adeline Clark Burdick. She came to Brookfield with her parents when she was quite young, and except for a few years spent in DeRuyter during her girlhood, had always resided here. She was educated in the old DeRuyter Institute.

On January 30, 1866, the deceased was married to the late William C. Burch of Brookfield, and to them were born four children: George, who died in infancy; Dr. Herbert C., who died in 1908; Clayton I., of Earlville, and Lucius P., of Plainfield, N. J. There are two grandsons: Clayton B. Burch of Evanston, Ill., and Harold W. Burch of Earlville; one granddaughter, Laura B. Burch, of Earlville, and one great-granddaughter, Barbara Burch of Evanston, Ill. A brother, J. W. C. Burdick, and a sister, Mrs. Ettie Duin, have both passed away within the past three years, and Mrs. Burch was the last of her immediate family, who were among the pioneers in the settlement of this town. Her grandfather, Joseph Clark, was a founder of Clarkesville, as Brookfield was formerly known, and was a state senator for several terms.

In 1875 Mrs. Burch became a member of the Second Seventh Day Baptist Church of Brookfield, and during her entire life was active in the work of the church in all its branches. She was an every-day Christian, and her life was devoted to her family and friends. No sacrifice was too great for her to make if thereby some relative or friend should be benefited.

A charter member of the Women's Relief Corps in this village, Mrs. Burch was always a loyal and faithful worker, and had filled every important office of the corps. She was also a member of the W. C. T. U. and of the various church societies.

Loved by her children and friends, esteemed by her acquaintances, a final tribute was paid to her memory at the funeral services at her late home at two o'clock Monday afternoon, September 5, Rev. J. E. Hutchins officiating. Burial was made beside her late husband in the Brookfield cemetery. Four old comrades in the G. A. R. acted as honorary pall bearers, and the ladies of the W. R. C. attended in a body.—*Brookfield (N. Y.) Courier.*

Sabbath School Lesson XIII—Sept. 24, 1921
THE TIME OF THE RESURRECTION; HAS IT ANY BEARING UPON THE SABBATH?
 (For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

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

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HOME NEWS

EXELAND, WIS.—A Sabbath school picnic was held in the grove at the home of Mr. and Mrs. Richard Green on July 4. Table and benches were made so that all but eight of the sixty-four guests were seated at the table at one time. Ice and lemons were furnished by the Sabbath school and ice cream and lemonade were served in abundance. The afternoon attraction was swimming in the Weigor creek which had been dammed and fixed for the occasion.

A very interesting Sabbath morning service was conducted by Mrs. Thorngate and her Sabbath school class, "Daughters of the King," on August 6, showing the work done in the *Graded Lessons*. Special music was furnished by the class and a review of questions was given which was greatly enjoyed by the audience.

MABEL GREEN, Clerk.

Bible school teacher.—Now, boys, there is a wonderful example in the life of the ant. Every day the ant goes to work and works all day. Every day the ant is busy. And in the end what happens?

Willie—Some one steps on him.—*Kind Words.*

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The Sabbath Recorder

Have You Realized

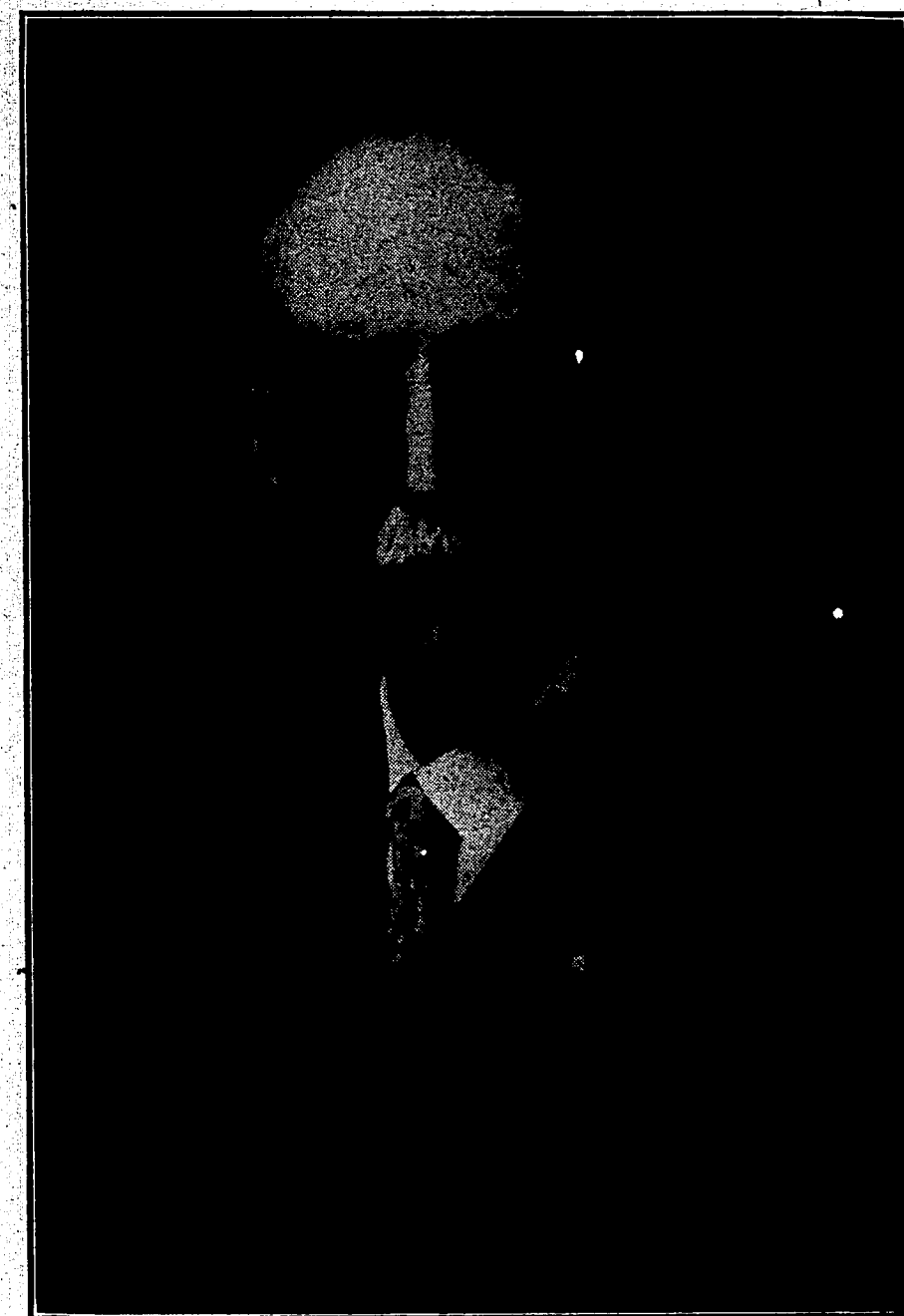
that the Tract Society will safeguard such money as you wish to give, and pay you

A N N U A L L Y
F O R L I F E

A Larger Income
than you could safely secure
from ordinary investments

For particulars, write

F. J. Hubbard, Treas.
Plainfield, N. J.



M. WARDNER DAVIS,
President of the General Conference for 1922