

# The Sabbath Recorder

## Have You Realized

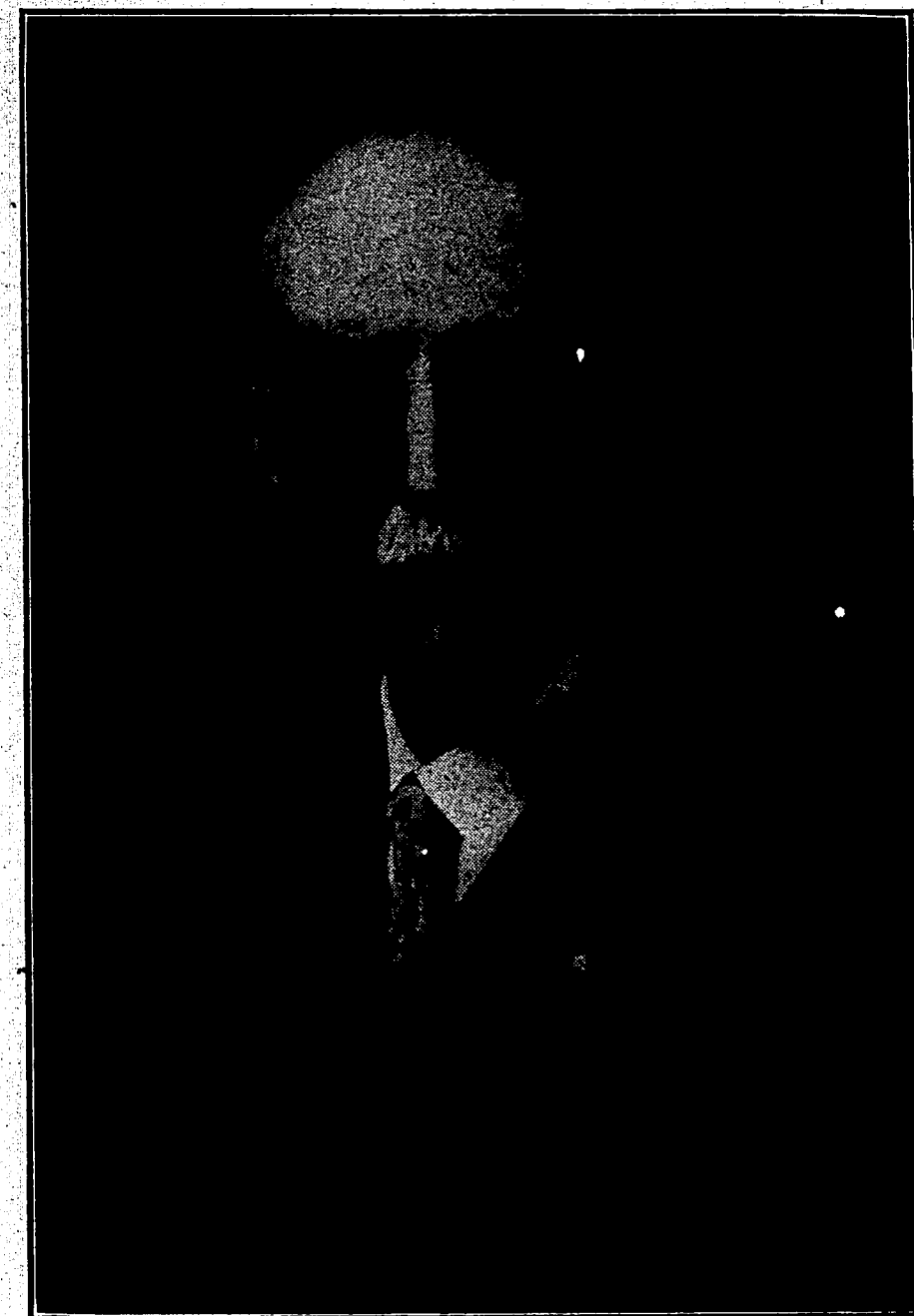
that the Tract Society will safeguard such money as you wish to give, and pay you

**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

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Hopkinton Church, at Ashaway, R. I., Aug. 22-27, 1922.

*President*—M. Wardner Davis, Salem, W. Va.  
*First 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.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Rev. Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

*Recording Secretary*—J. Nelson Norwood, Alfred, N. Y.  
*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

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

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

### COMMISSION

*Terms Expire in 1922*—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.

*Terms Expire in 1923*—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

*Terms Expire in 1924*—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

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*Recording Secretary*—Arthur L. Titsworth, Plainfield, N. J.

*Assistant Recording Secretary*—Asa F. Randolph, Plainfield, N. J.

*Cor. Secretary*—Rev. Edwin Shaw, Plainfield, N. J.  
*Treasurer*—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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*Recording Secretary and Treasurer*—Earl P. Saunders, Alfred, N. Y.

*Corresponding Secretary*—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

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*President*—Mrs. A. B. West, Milton Junction, Wis.  
*Recording Secretary*—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

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*Editor of Woman's Work, SABBATH RECORDER*—Mrs. George E. Crosley, Milton, Wis.

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*Southeastern*—Mrs. M. Wardner Davis, Salem, W. Va.

*Central*—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

*Western*—Mrs. Walter L. Greene, Andover, N. Y.

*Southwestern*—Mrs. R. J. Mills, Hammond, La.

*Northwestern*—Miss Phoebe S. Coon, Walworth, Wis.

*Pacific Coast*—Mrs. N. O. Moore, Riverside, Cal.

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*President*—H. M. Maxson, Plainfield, N. J.  
*Vice-President*—William M. Stillman, Plainfield, N. J.  
*Secretary*—W. C. Hubbard, Plainfield, N. J.  
*Treasurer*—Frank J. Hubbard, Plainfield, N. J.  
Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.  
*Recording Secretary*—Asa F. Randolph, Plainfield, N. J.  
*Treasurer*—Frank J. Hubbard, Plainfield, N. J.  
*Advisory Committee*—William L. Burdick, Chairman.

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*Recording Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.

*Treasurer*—L. A. Babcock, Milton, Wis.  
*Field Secretary*—E. M. Holston, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

*President*—Benjamin F. Johanson, Battle Creek, Mich.  
*Recording Secretary*—Miss Marjorie Willis, Battle Creek, Mich.

*Corresponding Secretary*—Mrs. Francis F. Babcock, Battle Creek, Mich.

*Field Secretary*—E. M. Holston, Milton Junction, Wis.  
*Treasurer*—Elvin H. Clarke, Battle Creek, Mich.

*Trustee of United Societies*—Benjamin F. Johanson, Battle Creek, Mich.

*Editor of Young People's Department of SABBATH RECORDER*—Rev. R. R. Thorngate, Salemville, Pa.

*Junior Superintendent*—Mrs. W. D. Burdick, Duncellen, N. J.

*Intermediate Superintendent*—Rev. Henry N. Jordan, Milton, Wis.

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

*General Field Secretary*—G. M. Cottrell, Topeka, Kan.  
*Assistant Field Secretary*—Mrs. Angeline Abbey, Alfred, N. Y.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

*Chairman*—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.; Orrin S. Rogers, Plainfield, N. J.

## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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

VOL. 91, NO. 12

PLAINFIELD, N. J., SEPTEMBER 19, 1921

WHOLE NO. 3,994

**Stopping at Pennsboro Among the Hills** Our work of writing up the Conference sessions was brought to an abrupt ending when the last words were spoken on Sunday night at 10 o'clock.

The rush of Conference matters had made it impossible to keep up as the days flew by. There was not even so much as a breathing spell in recess hours, for there were extra matters of interest almost demanding attention. So we were glad enough to cap the pen and fill our portfolio with notes to await some future opportunity to complete the write-up.

Indeed we were very glad to see a little chance to put away the work and to forget it entirely, if possible, for a day or two. There were so many good papers this year read in the Conference program, that we were greatly helped in securing copy enough for August 29, September 5, and September 12; and now, nearly six hundred miles away, we come again to the work quite refreshed from the hustling days at Shiloh.

Thursday morning found the editor and Dean Paul E. Titsworth at Pennsboro, W. Va., both with "a lot of writing to do". There were more visitors to be taken to Berea than had been expected on the morning train; so we were both glad to seek a hotel where we could shut ourselves up for a few hours and work.

We soon discovered, however, that the county fair was in session and the largest hotel was running over full. "Not a thing," said the proprietor, and so far as we could see there was no room for us in the inn.

But there was a stranger sitting who, seeing our disappointment, promptly offered us his room "until four o'clock". This offer was gladly accepted and our stranger friend showed us to his room, telling us to be perfectly at home in it until four o'clock.

This kind offer reminded the editor of an admirable characteristic of many West Virginians, which he has noticed during the years of long ago. There is a sort of native, whole-souled hospitality toward strangers

when found in need of some sort of help, which seems in-born in many native West Virginians such as we seldom ever saw north of Mason and Dixon's line. This man's offer of his room for nearly five hours, to two entire strangers, could not have been more cordial if Paul and the editor had been his old-time friends.

For two full days before coming here, we literally forgot all the work and revelled in sight-seeing around Washington, D. C. The beautiful sail down the Potomac to Mount Vernon, on a bright morning in August is enough to make one forget not only the work, but even the heat and humidity of the day.

One can think of nothing but the historic days of our country's struggle for freedom, if he thinks at all, while standing by the grated front of the tomb and looking upon the marble caskets that hold the mortal dust of George and Martha Washington. Then every object that greets one who wanders about the old estate, whether it be the barn built of bricks made in England; the carriage house with the quaint vehicle in which Washington rode; or the house itself in which he lived, filled with mementoes of by-gone days—all these and more, combine to attract attention and to make one forget every detail of wearisome work.

Whoever trolleys from Mount Vernon to Arlington and roams, in thoughtful mood, among the graves of sleeping thousands who made the supreme sacrifice in four wars, and whoever then stops on the porch of Arlington House to view Washington across the Potomac, illumined by the afternoon sun, with the white Lincoln Memorial in the foreground, Washington Monument in the middle of the scene, and with the nation's capitol in the background, will find no time to worry over his work.

After two days spent in this way, thoughts of the work may not worry one as before, and there is likely to be a new zest for it. This seems quite true this morn-

ing as we turn again to the Conference notes taken five days ago, but which had to be stuffed into the baggage hastily as best they could be.

**Lone Sabbath Keepers** We give our readers in this RECORDER five papers prepared by lone Sabbath-keepers for the lone Sabbath-keepers' hour at the General Conference. The session was led by Rev. G. M. Cottrell, of Topeka, Kan., and we all know that "Montie" is a live wire.

This program was one of the best the loyal scattered ones have ever given in our annual gatherings, and if our widely scattered audience of readers enjoys these papers as well as did the gathered people at Shiloh, we know this RECORDER will be a welcome guest in many homes.

The five papers referred to are: Our Duties and Relationship Under the New Forward Movement, by Rev. G. M. Cottrell; Tithing, by Mrs. Elmer Kemp; Dare to be a Daniel, by Mrs. Ruth Threlkeld; Shepherding the Scattered Sheep, by Rev. George W. Hills; and Scattering: Its Causes and Desirable Remedies, by Hosea W. Rood.

**Missionary Society** Rev. D. Burdett Coon brought the message of the Missionary Board to Conference, and Secretary Edwin Shaw presented the annual report.

Brother Coon made a strong plea for the work of missions and spoke of the need of a stronger missionary spirit. The program of the society calls for \$30,000 to complete the work as planned. Everything with us as a denomination depends upon our attitude toward this work.

Dr. Rosa Palmborg followed Brother Coon. She spoke of the work at Lieu-oo, and of the Chinese friends of the mission there who have helped her in the work. The mission has now about \$3,000 Mexican on hand toward a fund to build a men's hospital.

She hopes to establish a training school for nurses. It takes a long time for the leaven to work, but it is working in China. One friend of this mission is a successful promoter of good roads. One is now being constructed between Shanghai and Lieu-oo.

Miss Susie M. Burdick followed Dr. Palmborg with an interesting talk on the subject: "Mission Achievements in Behalf of Chinese Girls":

Have our schools in China paid? This question was asked of a Chinese girl in America. The girl thought that such a question should not be asked. The results place the benefits beyond all question.

If all our readers could hear Miss Burdick's answer to the question none of them would ever ask it again. More than two hundred girls have been educated in our school. Ten of them have died in happy triumphant deaths. While there have been some failures, there have been many grand successes.

The girls from our school make efficient teachers, nurses, and home-keepers. Our people have seen the two who came to America with Miss Palmborg. These are no brighter girls than others who did not come. Here Miss Burdick asked Eling and Helen Su, who sat on the stage, to stand. When they did so the people showed their appreciation by giving hearty applause.

Our readers will find the annual report of the boards in the RECORDERS, continued from week to week as the matters they contain may be needed to fill up the papers.

Paul E. Titsworth's address on Prayer and Personal Righteousness, on Thursday evening, was a clear and concise exposition of the real essence of prayer. After stating a few things that prayer is not, he made it clear that prayer is, first, communion with God. Communion is being in accord with any one. It is like-mindedness. Speaking may not be necessary, but communion is the *practice* of friendship.

God speaks to us through the conscience. There is the lure of fine ideals, of good books, of the beauty of a spring morning and every noble impulse—all calling to communion with God.

Again, prayer is *power*; or it typifies something of power by which we overcome our enemies. Life is a constant battle—a struggle between what I *want* to do and what I *ought* to do. I cry to God; for I have a fight on hand, and I find that prayer is power.

Finally, prayer is *dominant desire*. A man becomes as the dominant desire of his heart. Dominant desire truly expressed is the only prayer that is answered. There is nothing formal about such prayer; but it is the motor hidden in the heart of man.

Prayer is not merely an occasional approach to God, but it is a constant relationship. So we pray without ceasing. It is hungering and thirsting after righteousness. By it all gifts are won and character is built.

Tennyson says:

More things are wrought by prayer  
Than this world dreams of. Wherefore let thy  
voice

Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands in prayer  
Both for themselves and those who call them  
friend?

For so the whole round earth is every way  
Bound by gold chains about the feet of God.

**Young People** One encouraging feature of the Conference was the splendid program of the young people. At four o'clock Sabbath afternoon a large young people's choir led by Pastor Jesse E. Hutchins sang some rousing songs. "Join the Reaper's Band" was followed by the Shiloh boys' chorus in "Let Every Heart Ring True".

After repeating the First Psalm and a prayer by two ladies, the chorus, "All My Life I Give", was sung. We copied one stanza of this song and the chorus:

All my life in service I would give  
To Christ who died for me;  
For him alone each moment I would live  
His royal servant be;  
With a purpose true each task pursue,  
Just as he my footsteps lead,  
Spreading near kind words of cheer,  
Giving help to those who need.

CHORUS

All my life to work for Jesus,  
Saved me by his wondrous grace,  
Till at last I'll stand at his right hand,  
And behold him face to face.

Brother Johanson proposed a plan to keep account of the young people who become enthusiastic in these meetings and if possible to utilize them in some line of Christian service. The following cards were distributed among the large company of young people present, explanations were made; and

when the cards were collected quite a number bore the names of young men and women who were ready to make the pledges.

SEVENTH DAY BAPTIST

Christian Endeavor Life Work Recruits Covenant  
for Full Time Service

Class A

Feeling myself called by the Holy Spirit, and trusting in the Lord Jesus Christ for strength, I promise Him that I will from this day forth strive to shape the plans of my life so that I may give myself wholly to the service of Christ and the Church.

I designate below the branch or branches of religious work to which I feel myself called:

The Ministry ..... Evangelistic Singer .....  
Teacher in one of our Schools .....  
Special .....  
The Mission Field: Home ..... Foreign .....  
Name .....  
Date ..... Address .....

SEVENTH DAY BAPTIST

Christian Endeavor Life Work Recruits Covenant  
for Special Service

Class B

Feeling myself called by the Holy Spirit, and trusting in the Lord Jesus Christ for strength, I promise Him that I will from this day forth strive to shape the plans of my life so that I may give some definite time to Christ and the Church in special particular service.

A list of suggestive activities follows: (1) Workers in Junior or Intermediate C. E. societies and Sabbath School; (2) continued, consistent service along the following lines: choir, distribution of Sabbath Recorder, Sabbath literature and other religious literature, and encouraging of others in reading Christian literature; (3) readiness to assist Church or Denominational leaders along such lines as the financial canvass, Mission and other religious study courses, and Vacation Religious Day School.

Name .....  
Date ..... Address .....

Class C

After a satisfactory length of service, members of Class B may be promoted to Class C, the Active Honorary Fellowship. Other persons who consider themselves beyond Active C. E. Age may become members in the Active Honorary Fellowship by also signing below.

Name .....

**More About Those** The cards published **C. E. Life Work Cards** above are well worth careful study by all young people to whom this RECORDER goes. We are sorry that our pen can not carry to all the enthusiasm, and show the personality of each speaker upon the young people's program.

Courtland V. Davis thought this a "forward movement toward you" and pled for

pledges worth one hundred per cent by every one.

Rev. Mr. Hargis explained that these cards are valuable because they commit you to some definite life work. This movement should lead to an organization that will fill the ranks when the old leaders fall by the way. We want only volunteers who freely offer themselves.

The commander of a Scotch regiment called for volunteers to perform a dangerous work and asked those who were willing to volunteer to take one step forward while his back was turned. When he looked for the result the entire regiment still stood in one line only—no one seemed to have taken a single step ahead, and the commander was disappointed. But his attention was soon called to the fact that every man in the regiment had advanced the required step and stood as one man for the difficult task.

So should we all, as young people, step forward as offered recruits.

"God has a plan for each one," said Loyal Hurley. "We are to help one another. God not only calls us, but he calls men to help us. God called me to the ministry; but he did more than that, he called two good ministers to help me. I needed that help.

"If some sign these cards and we help them, the help we thus give may be our salvation as a people."

A. J. C. Bond spoke of the way Christ led a man away from the crowd to open his eyes. At one touch the blind man saw men as trees walking; but the second touch enabled him to see clearly. Christ took him away from the crowd and would not let him go back immediately.

"May every one of you hear the call of Christ to step out with him alone. You may not see everything clearly now; but isolate yourself with Christ and he will show you what to do. He will open your eyes to see the way.

"Here in this historic place—old Shiloh—on this Sabbath afternoon, in the presence of Christ whom you can not see, and before these people whom you can see, pledge yourself to some definite life service by signing card A."

## L. S. K. Conference Papers

### OUR DUTIES AND RELATIONSHIPS UNDER THE NEW FORWARD MOVEMENT

G. M. COTTRELL

(L. S. K. Conference Paper)

"L. S. K." are the initial letters of, and the more common title for "Lone Sabbath Keepers". The first member of our clan was Adam, then Eve, the first woman. The next prominent family, historically, was Noah and his wife and children. Wherever



G. M. Cottrell

there have been Sabbath-keepers there has been a source and a chance for some to scatter, and become L. S. K's.

But the L. S. K's with which we are familiar had their beginnings a half-score of years ago. At a convention of ministers held at Lost Creek, W. Va., in 1910, a committee was appointed to compile a list of names and addresses of Sabbath-keepers who were scattered abroad. This was the beginning of a systematic effort to conserve a large portion of Seventh Day Baptist life which seemed in danger of being dissipated.

This effort was approved by the General Conference at Westerly, R. I., in 1911, and the corresponding secretary of the Conference, Rev. T. J. Van Horn, was encouraged

to push the work to completion. By the aid of many others, in securing necessary data, he published the first L. S. K. Directory in 1912—a very creditable little booklet, containing the names and addresses of over 750 L. S. K's, with a map showing the locations of our churches and missions, and the number of L. S. K's in each State.

This first directory was distributed at the North Loup, Neb., Conference in 1912, at which time the present speaker was appointed general secretary of the L. S. K's in which office he continued for five successive years.

These years were filled with earnest and conscientious efforts consisting of correspondence, gathering and correcting data, preparing Conference programs, writing rather voluminously for the SABBATH RECORDER, sometimes about seventy-five columns a year; and publishing another directory in 1915, containing a thousand names of L. S. K's. This was all a labor of love, and without compensation, excepting one year when the L. S. K's contributed something over eighty dollars, which scarcely more than met the cost of the directory that the secretary had compiled.

During most of these five years Mrs. Angeline Abbey was the devoted assistant secretary in this work, and later had full charge of the same. Only when absent from Conference, and unable to defend myself, do I find myself, as now, with the official honors again forced upon me.

Two years ago the new Forward Movement was inaugurated, and in order to raise the funds assessed against them, the churches found it essential to canvass their own non-resident or L. S. K. members. This brought the church and its absent members in closer touch, and practically placed the oversight of its absent members with each individual church, and consequently, to our mind, rendered unnecessary our separate L. S. K. organization, but in no way weakened the L. S. K's obligations. What then are our individual and collective duties and relationships under the new Forward Movement?

First of all we owe loyalty to the program. It was one of the greatest steps our people ever took, when we adopted the new Forward Movement two years ago. We never did a bigger thing. We hardly could have

attempted a smaller. It was but in line with the demands of the hour and the movement of all other people. The World War taught us many lessons. It revealed to us our latent powers and possibilities. Its many demands had set us in motion, and its endless drives taught us the value of concerted and intensive action. Organization and co-operation of the allied forces did the rest and won our priceless victories. Peace came, and then the religious bodies, whose thought had been distracted through the reign of carnage, gathered together their forces for this great forward spiritual movement, which we have witnessed the past two or three years. But the same spirit which made our armies succeed must prevail with us. The same co-operation of all the forces; the same devotion, the same loyalty; the same valor and self-sacrifice; the same hope and courage. The government was not too busy to note even our individual attitude, and if we were not enrolled among those who went into the trenches, or who cared for the wounded, we were marked at home as helpers, givers, loyal supporters of the cause. Otherwise we were known as slackers, and the government has found time to count up the slackers and put their names on the roll of dishonor and publish it to the world. Whether or not the church will be as strict with us, the great Captain of our hosts knows where we stand, every one. We may be tired of "drives" and feel we've earned a rest; but common duty and common loyalty demand that we all stand behind, and move forward in and with the denominational program, in the great Forward Movement. A part of this work that is expected of us is financial.

In raising a half million of money for our schools and missions in five years, the churches are taxed to capacity, and besides caring for the home work must raise at least ten dollars per member for the wider field; and if we fail to do our little part here, we become actual burdens and luggage for the home church to carry. Ten dollars represents our minimum duty. We might even urge our larger privilege and opportunity in giving. As a matter of fact, we have some worthy examples of liberality. In one year over \$12,000 was given or secured through L. S. K. efforts. In one

church the absent members have contributed five-sixths of the church's tax to the denomination. In one of our churches last year nearly \$1,000 was contributed by its L. S. K's. As the Lord has prospered us, and according to your faith and love, let your gifts be generous.

Second, we owe a duty to ourselves in the way of self-development. Our very isolation tends to weaken our sense of responsibility, and in the removal of the social, moral and religious restraints we are left to drift. This should not be so, but rather should we make use of the situation for even a broader and richer development.

A tree taken out of the forest, and left to grow alone in the open, will develop stronger and deeper roots to withstand the storms, and a fuller leaf and shade for the birds of the air and beasts of the field. Neither should we waver or fall when we stand alone, but develop a still more virile manhood, and still nobler Christian virtues. Moses went into the wilderness for forty years to prepare for a great leadership. Daniel in a strange land became the guide and counselor of kings. Christ was alone in the wilderness for forty days to acquire strength for his great temptations, and again alone in prayer before his great sacrificial suffering. John alone on the Island of Patmos wrote us the most wondrous visions of the glories of the redeemed. John Bunyan in prison portrays for the world the Christian's tragic journey in "Pilgrim's Progress". And my brother and sister L. S. K., if we must be L. S. K's let us know that we have the right and duty to be men and women of influence and power, to be lights in the community in which we live. There are two virtues or graces that I would urge upon you.

The one is: Keep squarely and firmly on the sure foundation, the Word of God. The other: Develop all the beauty and grace of the Christian faith. The former of these will be natural to you if you are good L. S. K's. For in this have you been taught. Seventh Day Baptists have always emphasized obedience to the law and the Word of God. These are our foundation stones. On these it is safe to build. So long as you remain true to this basic principle, you can not wilfully go astray. "How firm a foundation, ye saints of the Lord,

is laid for your faith, in his excellent word." This is true and yet this is not all of our religion. I have seen foundations built for new homes, and left for years without the superstructure. In the very idea of fixedness or permanence of truth lurks the danger of formalism. We take the truth, or the doctrine, and then feel that we have it and can sit down to enjoy it. All of these, said the young man to the Master, have I kept from my youth up, what more do I lack? And these were God's commandments that he had been keeping. And yet he had failed. The high churchman may sit back in his pew in the punctilious performance of the forms and ceremonies of his formal worship, with a good degree of satisfaction, and yet be a long way from what his Lord would have him. We may even have and hold to God's truth and law, and find our justification in those very convictions, and still come short. The law is a schoolmaster to bring us to Christ. If it has not done this work for us, its work is not complete. If we have found him, we have found life, a life that we are to magnify and glorify, and which in turn will glorify us. Let there be no repression here. We have had a spiritual birth into the kingdom; let there be a constant and continuous spiritual life and growth, with all the graces and fruits of the spirit, the warmth and fervor of the new-born child of God. And I would not limit this thought for L. S. K's alone, but would have it for all the churches as well.

Third, is our duty to our families and children. One of our greatest problems is rearing children outside the bounds of our own church and faith.

Many a mother has had her heart torn by the difficulties that have arisen here. Neighbors, schoolmates, associates, lovers, all from other faiths, how shall they withstand these adverse influences, and be kept strong in the faith of our fathers? And then if the parents become worldly and indifferent, the danger is multiplied. Still we have some machinery for keeping in touch with this young and growing life. By the Home department of our Sabbath schools the children can weekly study the same lessons with their home school; and by the Correspondence department of the Christian Endeavor they can keep in touch with the

Christian life of the young people of their church; and when ready for college they should by all means be sent to our own splendid schools for the completion of their education.

Too great stress can hardly be laid upon the importance of their having their chance for this broader and more thorough preparation for life. I was recently at a semi-public function, where I sat at table with a young and prosperous attorney. In giving account of himself, he said his father came to this country from Ireland, a poor man and unable to read; but he tried to have his children educated. This boy came to Topeka eleven years ago with \$40 in his pocket to go through school. He graduated in Washburn College, studied law, had several years' successful practice, and last year was a candidate for the attorney-generalship of Kansas. His uncle kept his boys at home to work on the farm, and used to chide his father for wasting his money sending his children to school. The uncle prospered and became rich, but his sons grew up unschooled, and the time came when, he said, "I suppose my brother's children would be ashamed to associate with mine; and he confessed that he would give all he was worth if he had one child that had the education, culture and refinement of his brother's children." This same young lawyer bore testimony to the value of the church and church attendance, and said he would attend church, even if he were an unbeliever, for its education and inspiration to good citizenship and character building.

Fourth, there are duties that the church also owes its L. S. K's. The obligations are not all on one side. The church will almost have to write its absent members at least once a year to collect its dues and pledges. Let it be oftener and let more than one write. Let it be a group, budget or family letter. These might be made helpful all around. And the pastor and missionary should make the L. S. K. field mission ground, and sally forth now and then through the year to carry the Word to the scattered flock, and so fulfill the command: "Feed my lambs." After all has been done by ourselves and by the church for us, if we find we are drifting, and our children are unable to stem the currents that

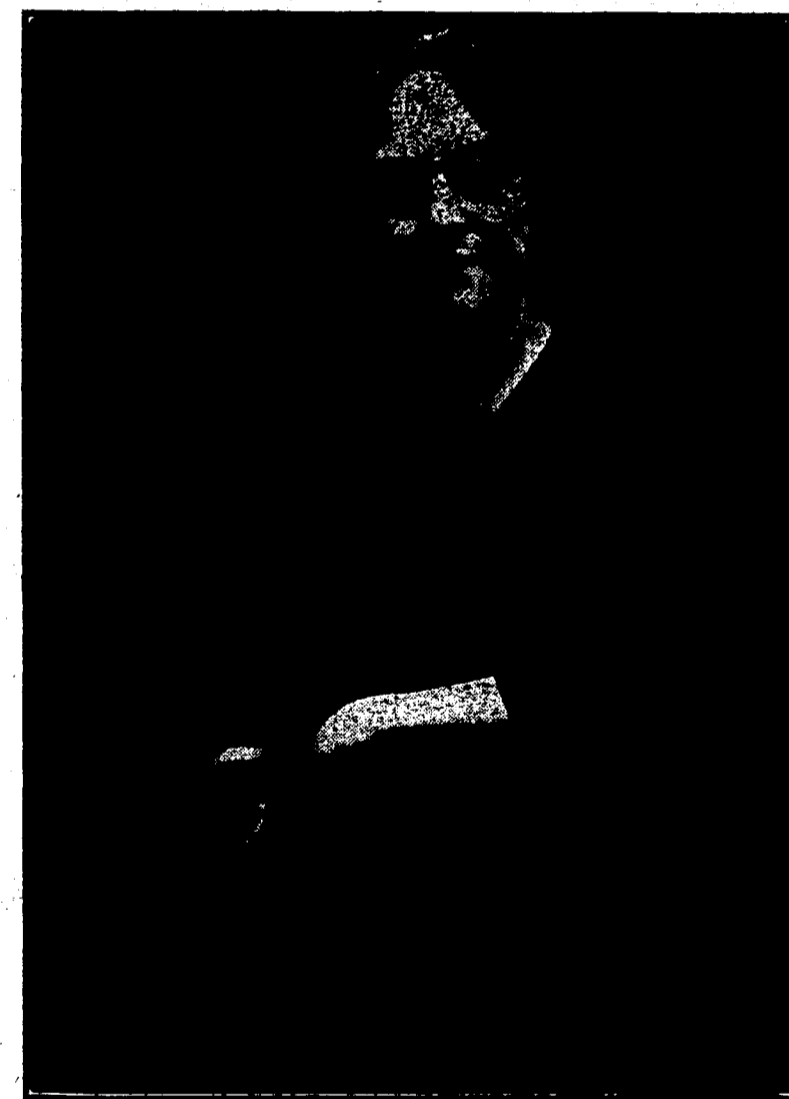
bear them away, we will need to right about face and pull for the shore. If we can not do business in the cities of the plains and stand, then we will have to flee from Sodom, back to our mountain strongholds; forsake the land of strangers and return to the land of our own church and people, and the protecting faith of our fathers. For, "What will it profit a man to gain the world and lose his own soul?"

### DARE TO BE A DANIEL

MRS. RUTH THRELKELD

(L. S. K. Paper at Conference, read by Susie Harris)

Belshazzar the king made a great feast to the thousands of his lords, and they



Mrs. Ruth Threlkeld

drank much wine from the vessels that were taken out of the temple. They drank wine and praised false gods, and amidst these hilarious times a writing appeared on the wall, which caused the king much trouble. He cried for some of the wise men to be brought to read and tell him the interpretation. This command was obeyed, yet none could read nor tell the interpretation thereof.

Then the king was told of Daniel, who was a man of God, as giving interpretation to dreams. This pleased the king; so he sent for Daniel and offered him to be the third ruler in his kingdom if he could make this writing known to him. In accordance with the interpretation, the king was slain that very night.

King Darius then set over the kingdom an hundred princes, and over these, three presidents, of whom he made Daniel first.

There was no fault found in Daniel except concerning the law of his God. The princes and presidents assembled and made a decree that whoever made or asked a petition of any God or man for thirty days, save the king, he should be cast into the den of lions.

This was brought before the king to sign that it be not changed, according to the law of the Medes and Persians, which altereth not.

Daniel knowing all this, went into his house, and with his windows being open toward Jerusalem, he kneeled and prayed to God three times a day and gave thanks as before times. When the wise men found Daniel praying, they made it known to the king that Daniel regarded not his law. It displeased the king very much to have this accusation brought against Daniel, and he told him that the God whom he served was able to deliver him. Then, in accordance to the law, Daniel was cast into the den of lions.

Still King Darius was much disturbed and could not sleep, so he arose very early in the morning and went to the den. He called, and Daniel answered that God had sent an angel and shut the lions' mouths, and that he was not harmed. This made the king exceedingly glad, and Daniel was taken out of the den, but no hurt was found on him. Then the king proclaimed that the God of Daniel be a living God, that his kingdom be not destroyed, and his dominion be unto the end.

The comparison between this wonderful experience of Daniel and that of the lone Sabbath-keeper is quite significant. We lone Sabbath-keepers who are apart from enjoying our denominational privileges know what it means to stand out before the world and proclaim God's Sabbath truth. At present, we are the only Seventh Day Baptist

family in our city. We have always gone and worked with First Day Baptist churches, trying to feel as Daniel did—that the windows of our rooms are open—that people may hear of this Sabbath truth.

Many, many times we have been through tests which seem to the younger ones quite like persecutions. In connection with what happened only last Sabbath evening, pardon a few personal illustrations: Two of my younger daughters belong to the orchestra of the Young Men's Class, whose membership is about one hundred. In giving an entertainment for the orchestra, the time was decided on for Friday night, notwithstanding that their teacher knew the circumstances and protests of the girls. Then he too, like King Darius, said that he was sorrowful of heart, but the decree had gone forth, and was not changed. This is only one incident. Were I to relate them all, my paper would be long and tiresome.

Not only in this way do we "dare to be a Daniel", but to stand up when we hear the Sabbath spoken of lightly. Last fall at the Bible conference here, Rev. Torry spoke of Sabbath-keepers as a "class of people coming along claiming", etc. I resented it and wrote him a letter to this effect. After he reached California he answered my letter, and advised that I get his little pamphlet entitled: "Should Christians Keep the Sabbath". I sent for this little book, and answered it also. Some of this writing seemed very erroneous to me.

Then again, last month, our First Day Baptist preacher began an Italian mission here. He was assisted by an Italian Baptist minister, also a young Italian singer. We were very much interested in this work, so we went and tried to encourage it. In less than a week, this minister gave a sermon on the law, and romped on it very strong, giving illustrations. In conversing with him a few days later, I asked if he had learned that we kept the Sabbath. He seemed to think he hadn't, and I told him I hoped he had not, for under the circumstances, if so, I considered his sermon very personal, and that I had sympathy for people who spoke as he did. Also had he known his subject better, he would not have preached that sermon. He said that he felt satisfied that what he said was true, and I told him that I too was satis-

fied that it wasn't true, and that we would stop on these grounds, feeling that this wasn't helping to establish an Italian mission at all.

As we lone Sabbath-keepers are scattered here and there, we have to face these problems—may we

"Dare to be a Daniel,  
Dare to stand alone;  
Dare to have a purpose,  
And dare to make it known."

"Let us be clad with the whole armor of God that we may be able to stand."

### TITHING

MRS. ELMER KEMP

(L. S. K. Conference Paper, read by Elizabeth M. Randolph)

We, as a people, have always prided ourselves upon that principle which forms the basis of our existence as a separate denomination, namely, the seventh day of the Sabbath, and rightly so, but during the past few years there has been impressed upon me the possibility that, in our egotism, we may have overlooked certain other fundamental principles which God has laid down for his people, and I have wondered whether it might not be justly said to us of today: "These ought ye to have done, and not to leave the other undone." Indeed, so strongly has this possibility been impressed upon me that I no longer see it as such in the abstract, but as an existing reality, a factor we must reckon with if we ever hope to cope successfully with the problems confronting us as a people today, and it is in this connection that tithing stands out with striking clearness as one of the most important of such principles.

What kingdom or government exists today, or ever has existed for that matter, that does not exact its financial support in some systematic manner from its subjects as, for instance, our own democracy with its system of pro rata taxation? It is one of the first principles of its existence and its citizens are required to respect and conform to that principle. God is a king above all kings, the church is his kingdom, and that he is a God of law and order is demonstrated in every phase of his handiwork and taught in his word. Is it reasonable then to suppose that he would leave the

support of his kingdom to such promiscuous giving as has characterized the church of today, including our own denomination? How long, think you, could any government continue to exist under such a haphazard, uncertain financial system? As citizens of his kingdom we should endeavor to ascertain whether God has made methodical provision for its maintenance and what is required of us. With that end in view let us take up briefly, as we must, a few Scriptures bearing on this subject.

In the first place we know that "the earth and all the fulness thereof is the Lord's", not only by right of creation, but in that through his death, Christ bought back the lost dominion and redemption for us. (You are all familiar with the numerous passages throughout the Scriptures which emphasize God's ownership, I am sure.) Man he has constituted as his steward, as illustrated by parable and other scriptural reference. In the very beginning God placed upon Adam a certain test, and that test was whether man, in the person of Adam, being given all else in the garden, would respect that which God had reserved unto himself, and that same test, in principle, is the one which I would bring before you today, in that the test for us is whether we will recognize God's ownership and our stewardship by returning to him that which he has reserved for the work and maintenance of his kingdom.

That Abraham recognized this principle we find in Genesis 14: 18-20, when "he gave tithes of all" unto Melchizedek, a "priest of the Most High God", and was richly blessed in so doing. In Genesis 28: 20-22 we find Jacob vowing "of all that thou shalt give me I will surely give the tenth unto thee", showing that he, too, recognized the divine ownership. Leviticus 27: 30-33 gives us very definite instruction as to just what portion the Lord has reserved for himself: "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is wholly unto the Lord. . . . And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." And in Numbers 18: 20-24 we learn for what purpose the tithes was to be used, namely, "And, behold, I

have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation," and in verse 26 we find that they in turn were to give "even a tenth part of the tithe" received by them as their inheritance. Now the children of Levi were chosen of God for the priesthood, to minister in the sanctuary, hence, this provision for their support. Could anything be clearer than this instruction concerning the tithe and its disposition? Is the support of God's ministers and their work of any less importance today than it was then?

In Nehemiah 13: 10-13 we are given an example of what befalls the church that neglects this principle. The portion of the Levites, or the tithe, not being provided, they were forced to go into the fields for bread and the house of God was forsaken. Are we not experiencing this same difficulty today, and is there not a lesson for us in the fact that Nehemiah saw to it that the tithe was restored, treasurers appointed, and, in other words, the work placed once more on a systematic basis?

When Hezekiah commanded that the people give the portion of the priests and Levites that they might be encouraged in the law of the Lord, (2 Chron. 31: 4) what was the result of obedience on the part of the people? Verse 10: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people." Is it not possible that a restoration of the tithing system as one of the obligations of our church membership might prove as great a blessing to us as it did to the ancient church? I truly believe that had God's plan been more closely followed in this respect the means would even now be flowing into his treasury, and there would be abundant funds for the adequate reimbursement of his ministers and the opening of new fields.

But it is in Malachi 3: 8 and 9 that we are presented with the most conclusive evidence as to the importance which God attaches to this principle, when he himself pronounces judgment upon those who have failed to meet its requirements: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee?"

In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." In striking contrast there follows that wonderful promise to the faithful, verses 10 and 11: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Could he offer a more abundant blessing than this? Is it not a promise worth proving? It was not as a means of blessing to the church only that God instituted this system, but to man, also, through obedience; and sad, indeed, is the fact that man has again failed to meet the conditions, even as Adam failed; that he has allowed the greed and covetousness of the world to blind him to his obligations as a citizen of God's kingdom.

In Matthew 23: 23 we find that Christ endorsed this principle in his teachings when here on earth: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

It matters not that these references relate to another people in another age, for we know that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness", Second Timothy 3: 16; and "All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come", First Corinthians 10: 11. How then are we going to answer if we heed them not? Neither does it matter that we can not, perhaps, meet the obligation in quite the same manner; in our own hearts we know how we have been prospered and what would constitute a rightful tithe; but it does matter whether we are giving an honest account of our stewardship.

"Personal righteousness is the fundamen-

tal need" of the church of the world today; it always has been and always will be, but we can never attain unto the perfection thereof until we realize our individual responsibility to fulfill every requirement, meet every test, which God has laid down for us; and, as I have gone over these passages once again, there has been impressed upon me as never before the necessity for faithful stewardship as one of the prime requisites, and how I wish it might be so with you. My poor words are futile, but may God so impress his own upon your hearts as will enable you to meet the test and thereby secure that richer experience, that added blessing which he has promised to those who have faith to prove him.

### SHEPHERDING THE SCATTERED FLOCK

REV. GEORGE W. HILLS

(L. S. K. Paper, read by Rev. William M. Simpson)

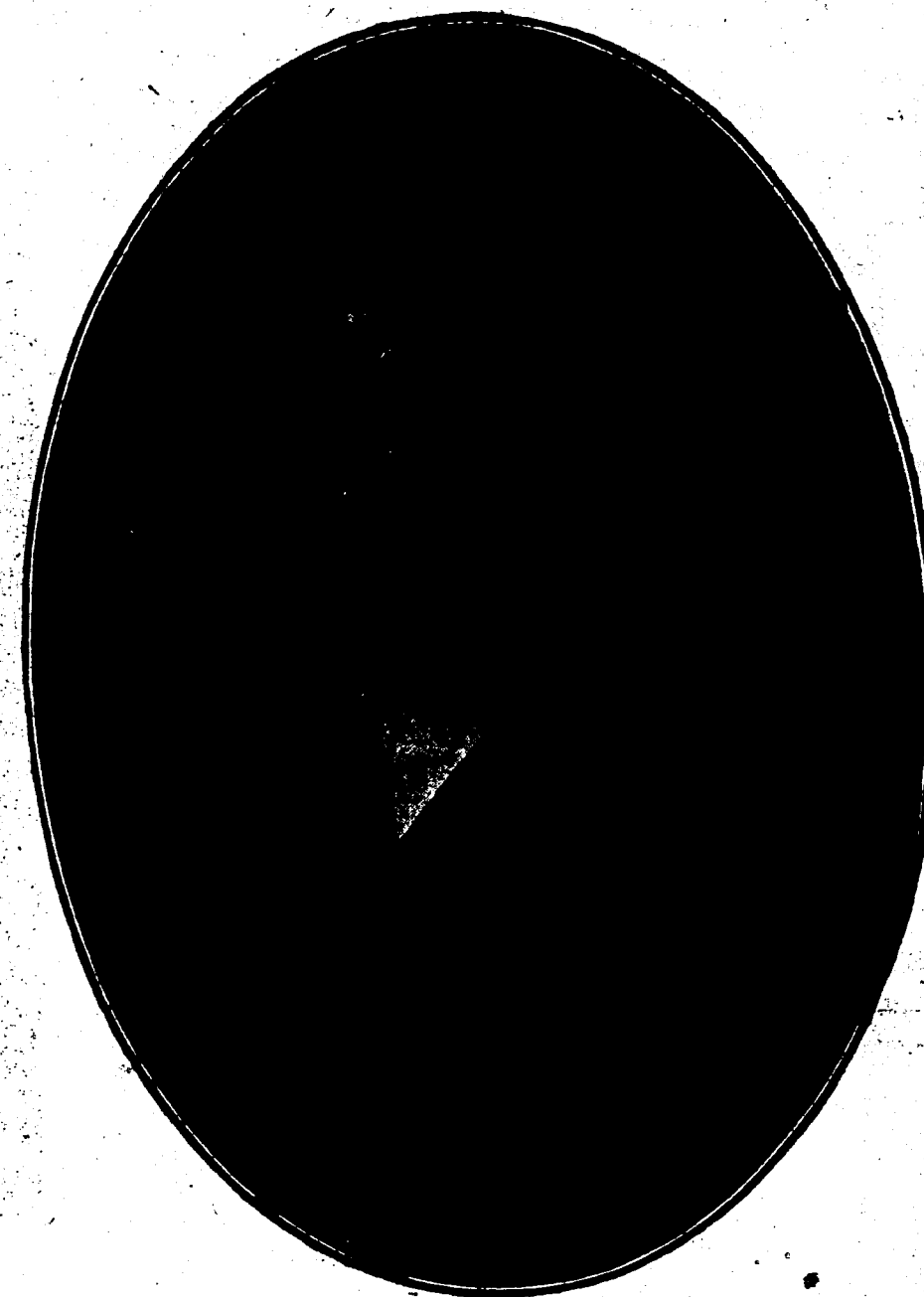
Perhaps there was no more appropriate or tender figure used by our Savior during his earthly ministry than that of calling himself "The Shepherd" and his followers his sheep. It suggests need and dependence upon the part of his followers, and a tender providing care upon his part.

Every true follower of Jesus feels the great need of his shepherding care, even within our churches. But how much more forcibly does it apply to those who are separated by long distances from their church homes, and are surrounded by other religious faiths and opposing faiths, and many additional faith-destroying influences.

Social, business, educational and religious conditions, and the hurrying, luring, destructive pleasures, are insistent and aggressive in drawing believers in Jesus and the Holy Book of God away from "him whom not having seen ye love". Added to these are much faith-destroying teaching and open infidelity issuing out from many pulpits, which leaves but very slight encouragement or safety for our scattered ones, to attend other churches with a hope of receiving

comfort of soul and the nourishment of the "bread of life".

Vast numbers of First Day people freely acknowledge their hunger for the real bread of life; for the real gospel of saving grace by way of the "new birth"; for the real assurance of the Word of truth and hope as taught in the Book of God, which are not found in the destructive philosophies



Rev. George W. Hills

and other husks of men that many are attempting to pass upon them as substitutes. Our scattered ones are in the midst of such needs and dangers and discouragements and faith-destroying influences.

These facts greatly emphasize the imperative demands that are upon us as a people for a great, devoted, prayerful, shepherding care over the scattered flock.

And again; if the members of the home churches need the encouragement and strength of the pastor's sermons, influences, and frequent calls, how much more do these scattered ones need the shepherding, long-range interest and the single yearly call of

their roving pastor. Can we—shall we—give heed to these Macedonian voices?

The Pacific Coast field is very large. Another under-shepherd is greatly needed. The need is not only for our own scattered ones, but the need is very greatly augmented and emphasized by the many opportunities to enter into new fields where we may "lengthen our cords and strengthen our stakes" in the Lord's service.

It is a sad condition, to be crippled for a lack of workers, as we appear to be at present. But if we had a sufficient supply of fully consecrated men, firmly grounded in "the faith that was once for all delivered unto the saints", and in the Bible as the Holy Spirit-inspired Word of God, they would find the field "already white unto the harvest" and ready to welcome their coming and service. In this lack of workers and in the adverse conditions that surround us, the cults are flourishing and reaping immense harvests in numbers, while truth and the cause of our Savior suffer immeasurably.

We greatly need to become fully awakened to the needs of the present day, and be prompted to respond to the beckoning opportunities that stand with open doors to welcome us, if we will fully and faithfully "witness" for our Master and his eternal truth by reaching out to meet the demands, dangers, and needs that confront us in the fields that are "ripe already unto the harvest".

### SCATTERATION

HOSEA W. ROOD

(L. S. K. Paper at Conference, read by Rev. H. N. Jordan)

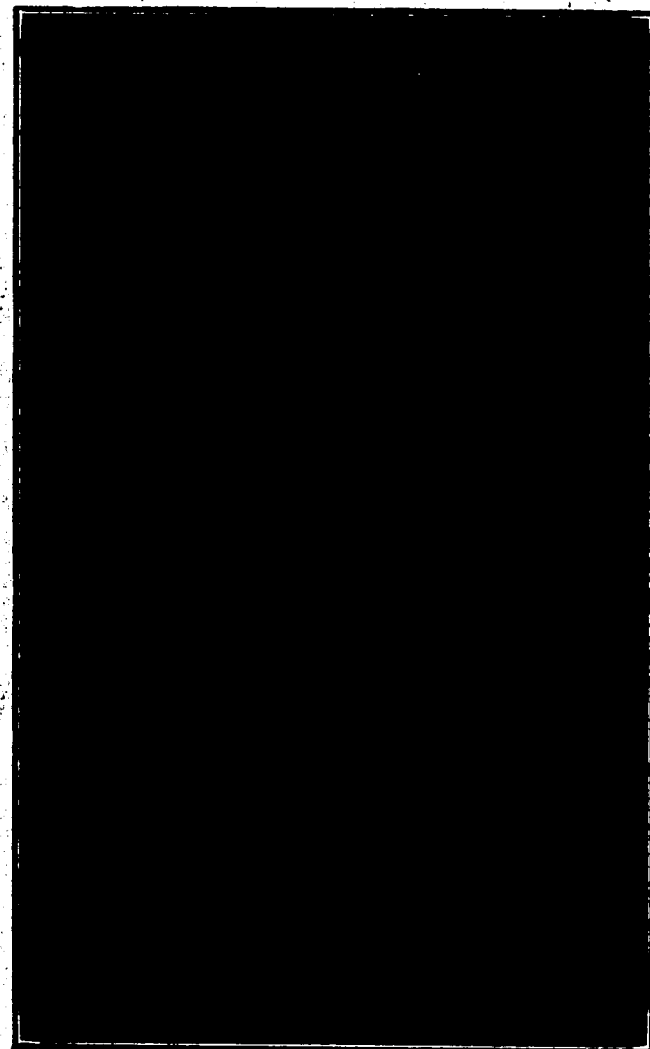
I have been asked to write something about "Scatteration"—the why of it, and the what of it. I did not, when I consented to do so, understand how much I had undertaken. But when I began to consider the subject it began to grow; and the more I have thought the bigger it has become. And with us Seventh Day Baptists it is as important as it is large.

Ever since men began to multiply upon the face of the earth they have had from time to time to do as the bee does—swarm. They have had to have more room for growth, expansion. It has commonly been

a matter of necessity, though not always. There have been various reasons for it.

The scatteration I have promised to consider is that of Seventh Day Baptists. First comes the why of it. One can not, of course, undertake to speak of all the causes of dispersion among our people, so I will mention only five.

1. Indifference. A person who is indifferent concerning a matter doesn't care much which way it goes. He who is by nature indifferent has little interest in any



Hosea W. Rood

question of importance. He is not of much value to his community—doesn't help make things go. Civic affairs are of little consequence to him so long as he is not personally disturbed. He is not a progressive citizen. If a member of the church he is of little help to it. If he be a Seventh Day Baptist he has no very strong convictions concerning the principles for which his church stands. Though nominally keeping the Sabbath he does not care very much about it. He is not apt to be regular in attendance at church and Sabbath school, especially if he has a Ford. If he moves away he is not apt to take the Sabbath with him; and he would as leave move as not.

Being indifferent, he is not likely to attend church where he settles, and so is not apt to keep any day as a sabbath. The result is that by-and-by he neglects all religious obligation, and so becomes a loss not only to us but to the church as a whole. And so it is apt to be with his family.

All the way along there have been some indifferent Sabbath-keepers, and through them our denomination has suffered great loss. Who can tell how many thousands have thus been scattered? There is a letter in the Bible written to the spiritually indifferent, and addressed in particular to the church of the Laodiceans: "I know thy works, that thou art neither hot nor cold; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3: 15, 16. Let us all pray not to be indifferent, lukewarm, but positive. Let us not be Laodiceans. There is a spiritual as well as a geographic scatteration.

2. Seeking Employment. A young man or a young woman of energy and ambition wants to earn a living. Boys in particular wish to do more than that. They desire to learn a trade or to fit themselves for some profession, and to acquire by-and-by a home. In nearly every case this means, with our young people, going away from home—from the home church and Sabbath school; and then how about the Sabbath? If the young person thus going out is one of the indifferent it is an easy matter to get employment, for he will not let the Sabbath stand in the way. But with him who has within him that something of the divine called *conscience*, it is different. He wants work where he may keep the Sabbath, and it is not easy to find such a place. It is not now as it was when I was a boy. When at sixteen I left home to work out during the summer I thought of being nothing but a farm hand; and at the first place where I asked for work I was engaged for six months—ten dollars a month—with the privilege of keeping the Sabbath and working on Sunday. I am glad today to remember that no one could be treated better in his own home than I was there. I guess Mr. and Mrs. Brown thought the more of me for stating at once my religious convictions, and then trying to be true to them.

Perhaps they thought that if I tried to be true in that respect I would undertake to be so in others.

But most boys leaving home in these days to find work do not go to the farm, but the city, where it is not nearly so easy to have the Sabbath as it was with me on the farm. Business men in office and shop want their employees to work on business days, and the Seventh Day, the end of the week, is the busiest of all. And now what is the eager-to-work boy to do? Too often, though not really indifferent, he is apt to yield his conscience convictions to what seems to him necessity, and, even though he does not like to do so, leaves the Sabbath. In this way our denomination has lost—is losing—many of its brightest and best young people. Scatteration!

We urge our young folks to go to school as long as they can to fit themselves for future usefulness. But when they leave the college or university they are not apt to return to the home community. We are educating them away from the farm, where it is easiest to keep the Sabbath. About the only other work they can do and have the Sabbath—our college boys, I mean—is to teach or preach or practice medicine. If not adapted by nature or choice for one of these honorable professions, there is a tendency toward scatteration. How is it with our college boys as you know them—have known from away back?

3. Seeking New Homes. Sixty years ago there was not far from here, a prosperous Seventh Day Baptist church, a good meeting house, rich land, a pretty country; and our people had good homes. All the conditions promised permanence. There was a group of intelligent young people, just such as a church needs for growth. Some of them desired a better education than that of their fathers and mothers; and they got it. Some others, as they grew into manhood, wanted farms of their own, and so went west where land was cheaper than in their neighborhood. In the meantime the early settlers became old and one by one were borne from the home and church to the cemetery. The church membership decreased. The old people began selling their fine farms to thrifty Scandinavians and moving to other places where church services were kept up. The old meet-



ing house was sold and the church became extinct.

Some of those young people—now old—were true and loyal, and are still workers in the churches where they belong. Those who were indifferent are now lost to us, and we know nothing about their families. Now not a Sabbath-keeper can be found in the old neighborhood, rich and beautiful as the country is. How many other Seventh Day Baptist communities have thus been scattered!

4. Marrying Out. And now we come to a prolific source of scatteration. I can easily count up a score of our bright Seventh Day Baptist girls who have married out of the denomination, and in nearly every case out of the Sabbath; and I may add here, out of any sabbath, for a young person brought up as a Sabbath-keeper and member of the church rarely comes to keep religiously any other day as such. The practical result is no sabbath at all. Also, some of our young men marry out of the Sabbath. I can count up several whom I have known to do so. It is sad to think how many families have thus become sabbathless. All this results in spiritual scatteration.

But I know of a recent marriage of one of our girls to a young man of another church in which it was understood before hand that he would keep the Sabbath, and he joined her church. I know of three of our best young men who not long since married girls outside our denomination, yet who are now keeping the Sabbath with their husbands. I married in that way myself, and my girl has for more than fifty years been as true a Seventh Day Baptist as ever lived. In these cases the matter was well understood before marriage.

I know of some cases of marrying outside the church in which it was agreed that husband and wife were to keep their own sabbaths separately; but by and by the inevitable came to pass—scatteration. I know of only one exception.

5. Wanderlust. We all know of certain Seventh Day Baptist families with a settled moving habit—who have not been content to remain anywhere very long. I am now thinking of one such that established three or four good homes in as many different places, yet the father was all the time ready

to sell out and move again. The family spent no little time in covered wagons on the road. In the end the father died leaving little for the wife and children, who had never had a settled home for any length of time. Too many families have done the same thing—moved from Wisconsin to Minnesota, then down into Iowa, Kansas and Nebraska, then somewhere further west. They not only had no permanent family home, but no settled church home. They have been new-comers wherever they have lived—not there long enough to have much influence in the community. It was this habit of some of our people that led our good brother of blessed memory, the Rev. O. U. Whitford, to originate the word "scatteration". He had seen churches die because of this wanderlust, and he deeply mourned their loss.

I have heard this moving habit defended upon the ground that thus is the gospel spread—and Sabbath truth; that if every one should remain in the old home church and neighborhood, while that church might be enlarged there would be few Sabbath-keeping centers established. While there is some truth in this statement, people with the wanderlust impelling them are not apt to establish permanent churches. They do not stay long enough.

The North Loup community and church was wisely formed. In the little church at Dakota, Wis., the leading families organized a colony, sent a committee to spy out the land, and some of the young men wanting permanent homes selected land there for that purpose. People of other communities hearing of the movement, joined it, and soon a church was organized there that will ask Conference to come there two years from now and help celebrate its fiftieth birthday. It is one of our strong churches. I can not help feeling now, however, that there is a tendency among some of the young people of even that prosperous community toward scatteration. Colonization is better. It was thus that their home church came into its permanent existence.

#### WHAT OF IT?

Of the causes of scatteration I have mentioned, the first, indifference, is fundamental. Indifference implies a lack of real principle, strength of conviction, conscience. One so

constituted is not apt, in seeking employment, to be very particular concerning the Sabbath. He can without much search find work, as he will not let the Sabbath stand in his way. It is not of enough consequence to him. He easily excuses himself upon the ground that he must, Sabbath or no Sabbath, have work in order to live. If the young man who goes west to get a farm is one of the indifferent, he will not take particular pains to settle in a Sabbath-keeping community; and if he makes for himself a home away from our people, he is pretty sure to be lost to us.

And now what shall we say concerning those who marry out of our denomination? We have some young people who are so conscientious that they will not form such connections—will remain single rather. Others believing, I presume, that matches are made in heaven, and that love is subject to a law as holy as that of the Sabbath—if of the indifferent sort—marry accordingly, and so are scattered—lost to us, with their families. This is not apt to be the case except among those who are indifferent, who, I presume, are not much troubled at heart in thus leaving the faith in which they were reared. I am wondering, however, whether the conscience of some persons thus mated does not pain them when they find themselves cut off spiritually from the devout and loving parents whom they deeply grieved by such separation in the most essential matters of life. It is only those who are indifferent that can lightly throw it all off by saying, "Well, what's the difference, anyhow?"

#### WHAT CAN BE DONE ABOUT IT?

I suppose the most effective way to counteract the tendency toward scatteration among our people both old and young is to deal, so far as practicable, with the fundamental cause—indifference. It becomes parents, preachers, teachers and other friends to lead our boys and girls into the conscientious conviction that there is a difference, a vital difference, between a strict adherence to principle, to duty, and indifference; to teach them that all the great and good things of this world have been conceived and accomplished by men and women devoted to principle—not by the indifferent. To be sure this is what we have been under-

taking all along to teach; especially have our faithful and earnest pastors done so. Is it not possible, however, perhaps probable, that this fundamental cause of scatteration has been and is being neglected in too many families? Are there not some boys and girls in Seventh Day Baptist homes who never hear there the voice of prayer; some homes in which the Sabbath is not taken seriously? Are there not some parents who do not attend religious services regularly; who, perhaps, enjoy long automobile rides on the Sabbath better? The easiest way to lead to indifference is to practice it. And so with conscientious conviction.

We may well rejoice and be glad that so many of our young people are true to the faith in which they have been reared, and have in them, wherever they are, the loyalty of Ruth to Naomi. May God bless them in it. I will not take time to say more about "wanderlust". It will do to think about.

#### DR. JOHANSON AT DETROIT

ROBERT B. ST. CLAIR

Detroit Church was delighted to welcome Dr. B. F. Johanson, president of the Young People's Board, at the Sabbath service of September 10. With him came his wife, children, and his wife's mother. Dr. Johanson and Elder St. Clair told of some of the many good things of the General Conference and of the general work of the church at large. Dr. Johanson gave an excellent description of the aims of the board he represents. Elder St. Clair expressed deep appreciation of the many kindly inquiries re Detroit which he received at Shiloh and elsewhere along the line. The service was a good one, and the people are determined to attempt greater things for God than heretofore. The reflex influence of the Conference is an abiding blessing.

A country woman visiting a distant market town sent some hens home to her father. A day or two later she received the following telegram: "Don't send any more hens. Those you sent escaped and, although I scoured the neighborhood, I only found eleven."

In reply his daughter wired: "I only sent six!"—*Silent Partner.*

**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 Westerly (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)

**GENERAL CONFERENCE—TREASURER'S REPORT**

Receipts for August, 1921

Forward Movement:	
First Alfred .....	\$47 11
Second Alfred .....	10 00
Berlin .....	25 00
First Brookfield .....	56 75
Cartwright .....	19 50
Chicago .....	136 00
Cosmos .....	40 00
DeRuyter .....	193 00
Farina .....	28 25
Hammond .....	230 10
Second Hopkinton .....	25 00
Milton .....	245 00
Ritchie .....	54 00
Roanoke .....	30 00
First Verona .....	30 00
Waterford .....	45 17
	\$1,515 08
Conference expenses:	
Syracuse .....	\$ 10 47
Woman's Board:	
Milton .....	20 00
First Brookfield .....	10 00
Tract Society:	
Detroit .....	5 00
Denominational Building:	
First Alfred .....	50 00
Missionary Society:	
Detroit .....	20 00
Collections at Conference:	
Sabbath Day .....	300 00
Sunday .....	120 54
	William C. Whitford, Treasurer.

**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.

**REPORT OF THE COMMITTEE ON THE FAITH AND ORDER MOVEMENT**

To the Seventh Day Baptist General Conference:

Your committee appointed to co-operate with similar committees of other Christian denominations in regard to a World Conference on Faith and Order begs leave to submit the following report for the year ending August 22, 1921:

1. The activities of your committee have been few. At the request of the Continuation Committee of the movement to send to its secretary a list of not more than three persons considered suitable to fill vacancies in the Continuation Committee, the chairman conducted a correspondence with the members of the committee which resulted in the suggestion of such a list of names as follows: Rev. Arthur E. Main, D. D., Dean of the Alfred Theological Seminary, Alfred, N. Y.; Rev. Willard D. Burdick, D. D., pastor of the Piscataway Seventh Day Baptist Church, Dunellen, N. J., and the Rev. Ahva J. C. Bond, director of the new Forward Movement among Seventh Day Baptists, Salem, W. Va.

The chairman of your committee received from the Continuation Committee a communication asking your committee to make reply to the following four questions, as a part of preliminary discussions. 1. What degree of unity in faith will be necessary in a reunited church? 2. Is the statement of this one faith in the form of a creed desirable? 3. If so, what creed should be used? or what other formulary would be desirable? 4. What are the proper uses of a creed and of a confession of faith?

Your chairman delegated this work to Rev. Arthur E. Main, who made the following answers:

1. What degree of unity in faith will be necessary to a reunited church?

Answer: A degree of unity that will be manifested in creedal statements, in Ordination, in the Communion, and in public worship, evangelism and religious education.

2. Is a statement of this one faith in the form of a creed necessary or desirable?

Answer: Some people prefer to have no creed outside the Bible; but under existing circumstances it seems to us that a creed is desirable.

3. If so, what creed should be used? or

what other formulary would be desirable?

Answer: While some people prefer even a still more simple statement of religious belief, it is pretty likely that no creed would be more generally acceptable than the Apostle's Creed?

4. What are the proper uses of a creed and of a confession of faith?

Answer: Of use as a basis of intellectual and religious, ethical and social fellowship; but there should be left a considerable margin for differences of judgment, which may seem to be required by increasing knowledge and growing experience.

These answers together with a letter were sent, as requested, to the Rt. Rev. E. J. Palmer, D. D., Bishop of Bombay, India, from whom a courteous reply has come acknowledging the receipt of the letters and answers.

2. Two meetings of the movement were planned for 1921, one in Atlantic City, N. J., May 30-June 1, of the Commissions in North America, and the other of the Continuation Committee about August 17, at Annandale-on-Hudson, N. Y. "Lack of money has made it impossible to hold either of these two important meetings this summer, and has seriously restricted the work", is a quotation from a letter of June 7, 1921, from the secretary.

This is a movement that has been, up to the present year, financed almost entirely by three American Episcopalians. The Geneva meetings of 1920 issued a world-wide appeal, which has as yet received only a very limited response, and the movement is making progress but slowly.

On behalf of your committee,  
EDWIN SHAW,  
Chairman.

**TO THE POINT**

"Don't be so long winded in your reports as you have been in the past," said the manager of the 'Wild West' railway to his overseers. "Just report the condition of the track as ye find it, and don't put in a lot of needless words that ain't to the point. Write a business letter, not a love letter."

A few days later the railway line was badly flooded and the overseer wrote his report to the manager in one line:

"Sir: Where the railway was the river is. Yours faithfully."—East and West.

## MISSIONS AND THE SABBATH

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

DEAR MISS DIXON:

How splendid of you to go ahead and work for that poor woman and raise so much money for her!

I myself have been saving, so now I have \$50.00 to add to your \$50.00 and I've written asking the B. C., C. E., if they would help. I feel so confident we'll get it I've written to the Miracle Arms Company and asked them for a reduction, and plaster of paris bandages for making a cast for her arm so they will make her a comfortable fit. I've faith the Lord will lead others to help in this matter.

I haven't received your \$50.00 yet. Never mind, when the time comes I'll write Mr. Hubbard just to send it on to the Miracle Arms Company.

I think you are very wonderful to have raised that money in so short a time and agree with you it would be a great "ad" for the hospital—but better yet it will mean life and perhaps salvation to the woman and many more, others, who will be touched by the wonder of Christian love that stretches its arms across the ocean to succor the distressed in the name of Jesus.

So I'm not going to wait till the money comes to China but do now thank:

The Plainfield four Sabbath School classes for their .....	\$18 00
The New Market Ladies' Aid for their...	5 00
The Salem, W. Va., T. E. L. Class for their	5 00
Mr. and Mrs. G. H. Trainer, for their ...	5 00
Daytona Sabbath School, for their.....	5 00
Alfred Bethel Class, for their.....	5 00
Alfred:	
Mrs. Bremen, for her .....	1 00
Mrs. Pieters, for her .....	1 00
Shiloh, May Dixon .....	4 40
Total .....	\$50 00

You will be glad to hear our clinic and hospital work has increased considerably. Records show a large increase in every way. Things look much more encouraging than they did several months ago.

It's getting late. Must close this time.

Very gratefully yours,

BESSIE BELLE SINCLAIR, M. D.

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

(Continued)

GRACE SCHOOL FOR GIRLS, 1920-1921

Anna M. West

"God moves in a mysterious way,  
His wonders to perform."

At times during the year just passed, especially since Miss Burdick's departure, it has seemed as if we were having more than our share of sickness and disturbances, but God's hand has been upon us, and after almost every time of trouble very evident blessings have been given us so that we can count it gain instead of loss.

It seemed impossible to spare Miss Burdick, but we are glad she could have the much needed furlough, and it has been a great joy to have Mabel here. She has given most of her time to teaching, giving only about one hour per day for the study of the language.

The school has been full both semesters: forty-nine being enrolled last fall and fifty this spring.

We have made a small beginning towards a high school department. One of the two eight-grade graduates of last year has remained with us this year and done the first year high school work.

There has been much sickness this year and therefore there have been some breaks in the work. There was a long siege with diphtheria beginning just as Miss Burdick left, and we finally had to close school for two weeks because two of the twelve victims were teachers. We were grateful that there were no serious cases. Several girls were kept out for long periods because of other sickness or death in their homes. Our own circle has been broken into twice. One of our Christian girls died of meningitis just after the close of school last summer, and another whose mother said of her that she wished to be a Christian, died of typhoid just before Easter.

We had to have another change of teachers this term since Miss Dzau who has been with us seven and one half years was married this spring. Miss Li who has been teaching in the city school the last few years took her place.

Mrs. Davis has continued teaching the instrumental and vocal music and the girls

have made excellent progress, especially in the vocal. At Christmas time a group of our older girls were a part, as last year, of the Community Chorus of about three hundred voices, selected mostly from the student body of the city. This spring the intermediate girls sang in an all day temperance program given by the pupils of the Presbyterian Boys' and Girls' schools, the Womans' Union, our Girls' School and the nurses from Dr. Mary Stone's hospital.

The girls responded generously to the pleas for help for famine districts and not only gave liberally of their money but they also made about fifty wadded garments which were sent north.

A number of the present and former teachers and pupils have been eager to start our building campaign so we are making plans for that. A few contributions have already been secured.

The city day school had fifty-two pupils enrolled in the fall, and sixty this semester. Miss Burdick supervised this until she left and since then I have been going in once a week for their reviews and on Sabbath morning for their Sabbath school.

An old pupil, Mrs. Loo, took Miss Li's place when Miss Li came to us to fill the vacancy caused by the marriage of Miss Dzau.

The Zia Jau day school has been under Mr. Davis' able supervision since last December.

#### LIEU-OO MEDICAL MISSION, 1920-1921

Grace I. Crandall  
Bessie Belle Sinclair

The past year has been about the same as usual as far as the work is concerned. There have been times when we have been very busy and other times when the medical work was not hurrying as much but we can safely say that there never has been a time when there was not plenty of work of one kind or another waiting to be done.

The medical work is steadily increasing. If the figures of the past two or three years are compared one can see that our numbers this year are more in every department. The out-patients are not as many as they have been in some years in the past but they are more than they were last year, while the in-patients are more than they have ever been before.

The number of different patients treated in the dispensary was 2,019 and the number of treatments, 3,207. It is very evident that we have not been altogether accurate in our daily records, for the daily treatments should be much ahead of the different cases treated. Our records are not very complete sometimes for in the rush of seeing many patients we often forget to write down in the day book those who come for the second or third treatment, as they have already been written up in the case book.

The hospital patients this year come to 185, a good increase over last year. The daily average of ten patients is also more than last year. We are glad of this for we are anxious to get our number of patients above the two hundred mark which is required before we can have an accredited training school for nurses.

It has been difficult to get nurses of the right sort because we have not a regular training school course. But we hope to overcome that difficulty by the time Miss Su returns from Battle Creek with her degree.

There has been a complete change of nurses since last year. Two of our former nurses are in school in Shanghai, not hospital work. One has been married and one is teaching in Huchow. We now have three new nurses and shall soon have a fourth. Three of these are native to this part of the country and have never studied in Shanghai, in fact have had but little education. Two of them have recently written their names as wishing to become Christians and one of these seems very much in earnest. She is a young girl only sixteen, and as she seems bright and eager, we wish her to have more education. She will probably enter our Girls' School in Shanghai in the fall.

The attitude of all of our servants and helpers seems favorable toward Christianity, but we do not know how deep it goes with them. Our cook, though, who is a very intelligent young man, we feel is a thorough Christian in every way.

If one looks at our financial report he can see that in that, at least, we are making good although we do not wish any one to think that we consider this the most important thing in our work. We have tried to make expenses and have enough for a

safe margin, and the result has been that in the past year we have gained over five hundred dollars, besides paying for our electric plant entire. This is in earnings on the field. When we count gifts as well we have gained still more, for we have had several substantial gifts. We are looking forward to the time when we can build a tuberculosis hospital for men, and later, a men's separate hospital. We have been trying to purchase more land with this thought in view, but as yet have not been able to do so. We shall try to get hold of some land of some sort before the new road comes through whether it is what we want or not. We think that by so doing we shall be more able to get what we want by and by, either by selling for the increased price or exchanging for a more desirable location. Real estate prices are increasing and are bound to increase much more rapidly in the near future.

As to the electric plant, it has not yet done for us what we had hoped. For one reason it is a gasoline engine and we have been burning gasoline and kerosene half and half, while waiting for an attachment by which we can burn kerosene entirely. Mr. Alfred Davis has been disappointed in not yet receiving that attachment. Using such fuel has, of course, made some difficulties with the engine, chiefly the difficulty of not starting readily. When once started it has given most excellent lights, and with its help Mr. H. E. Davis has given several fine lantern lectures both on the Bible and on general hygiene. We are not using the lights all the while, partly because of the heavy price of gasoline, and partly because of the difficulty in starting the engine.

Since last March, Rev. H. E. Davis has been coming out here quite often. He has done some good work in interesting the schools in general health and sanitation subjects, and there has also been good interest in his Bible lectures. There has been a marked increase of interest in church matters and the outlook seems more encouraging than it has for some time. Mr. Davis' work is undoubtedly the reason for this bettering of conditions. We hope that he can keep up some sort of regular work here.

There is the prospect that the church meetings which have always been held in our dispensary waiting room will soon be

held in town, for our preacher, Mr. Toong, has bought a house which is large enough for the front part to be fitted up as a chapel. We feel that this will be a decided change for the better. We are a little too far to one side of town for the best interest to be worked up, and for other reasons it will be better to have a separate place for the church. It has been easy for them to think of the church as the "hospital church", or of the hospital as the "church hospital", both of which misconceptions had unpleasant results at times.

During the winter Dr. Crandall organized a Ladies' Aid sewing society among the church women and they did splendid work making famine garments. We sent something like twenty warm wadded garments to the famine sufferers. A few of the more interested ones have been willing to continue to come every two weeks for an afternoon to sew on our new hospital garments. They are to be paid for the work and the money is to be used in some way to help the church when they have a place of their own. The women have been more faithful in church attendance and have shown more interest since this effort.

Among the patients there is a good deal of interest in the gospel and one former patient has been baptized. There is a very friendly attitude toward the church by almost all who come for treatment.

An automobile road has been laid out between here and Shanghai, and work on it has progressed considerably. We are told on good authority that the road will be finished by the end of four more months. The Dr. Tsu who has been the chief mover in this road project which is controlled by a stock company is more or less intimately associated with Hon. Chang Chien, who has been called China's model city builder. This name is because of the wonderful work which he has done for his native place north of the Yangste River, Nantungchow. He has been appointed to take over Woosung, Shanghai's port, and make a great port of it. His chief assistant is now staying in Lieu-oo as a patient of Dr. Sinclair, being treated for tuberculosis of the throat. He and Dr. Tsu are friends and they are very much interested in developing this part of the country of which they are both natives. They say that not only is this road

direct from Shanghai to Lieu-oo to be built but there will also be a connecting road to Woosung. Then still another road will be built along the bank of the Yangste River to the mouth of the Lieu River and from there up here, thus forming a triangle of roads with Shanghai, Woosung and Lieu-oo at the angles of the triangle.

This road will also be continued to the west passing through two important cities which are now connected directly with railroads, on to Wusih on the Shanghai-Nanking Railway, a city which stands with Nantungchow as a model industrial city in China.

These things all mean that Lieu-oo is going to become a very much more important place in the near future. And with the growth in a material way will come growth of opportunity for us. This will become a manufacturing center of no small consequence during the next few years. We pray that we as missionaries and as a people will be able to grasp the opportunities as they come and do God's work in his way.

#### REPORT OF MISSION TREASURER

Jay W. Crofoot

As mission treasurer, the chief item that I have to report is the purchase of about one-quarter acre of land between the Girls' and Boys' schools. The cost about Mex. \$3,100, or a little over \$1,500 in U. S. currency. Though we have been anxious for a long time to get this land we are thankful that the opportunity to purchase it did not come a year or two earlier when, in order to get the amount of money needed to buy it, it would have been necessary to draw the whole \$3,000, U. S. money, which was authorized by the Board in July, 1920. On vote of the mission here I have recently drawn G \$500, for the completion of the Consular deed of this and the part of the Boys' School lot bought in 1913. Of the balance of M \$1,831.82 now in the "Evangelistic and Incidental Account" more than \$1,000 will be needed for this purpose.

The ratio of value between the Mexican dollar, which we use here, and the value of the U. S. money seems now to have come back to a normal condition. One U. S. dollar now brings a little more than two Mexican dollars. It was only during the later years of the Great War that there was a very wide change from that rate. Our

financial reports and the estimates of the value of our lands and buildings are in Mexican dollars. To get the value in U. S. money divide by two.

It should be emphasized that the valuations given in the accompanying tables are necessarily only estimates. They are probably less than replacement values. In the case of the older buildings they are much above market values. In the case of the newer buildings they are above cost. The cost of building in Shanghai has certainly doubled since the completion of our latest building here (the parsonage) in 1913. In view of this fact the amount of insurance was increased about 28 per cent on four policies which expired on May 31, and we shall probably increase it on our other policies as they expire. The amount of insurance we are now carrying is equal to over \$27,000 U. S. money. (Shanghai and Lieu-oo).

The cost of repairs has not been particularly heavy during the past year, but on the other hand it is almost impossible to keep some of the buildings in good repair. This is particularly true of the building erected in 1881 and now used partly for the Girls' School and partly as a dwelling place for the teachers.

Rather to our surprise the French have done nothing more towards the road widening which we have been expecting.

Our evangelist and incidental account contains \$100 which Dr. Sinclair has contributed toward the expense of some evangelistic trips to Lieu-oo, on which Mr. Davis plans to take some of our Shanghai Christians.

We are still anxious to get more suitable land for the use of the schools and the new buildings which we feel we so much need.

The average attendance at the Sabbath school here has been: Officers and teachers, 9; pupils, 80; total, 89.

Membership in various outside committees has taken up some of my time and attention. Attendance at the meeting of the Advisory Council of the China Christian Educational Association took two days in May; acting as secretary of the East China Christian Educational Association took two days in February; a little time has been given to meetings of the executive committee of the Shanghai branch of the Inter-

national Anti-Opium Association; I gave one lecture before the young missionaries studying Chinese at the Language School at Soochow; and one before the Shanghai W. C. T. U.; but the executive committee of the Shanghai Moral Welfare Committee has had more of my attention than these other outside activities. It has had regular monthly meetings and some others. On one Sunday I spoke of its work to the "Community Church" (Americans), perhaps 400 people in the two congregations (morning and afternoon). On another Sunday I spoke of it to the students of Shanghai Baptist College, about 400 young men.

#### 5. GENERAL MISSIONARIES AND EVANGELISTS

Rev. D. Burdett Coon, 124 Ann Avenue, Battle Creek, Mich.

Rev. Rolla J. Severance, Gentry, Ark.  
Rev. William L. Burdick, Portville, N. Y.  
Rev. John C. Branch, White Cloud, Mich.  
Columbus C. Van Horn, Tichnor, Ark.

The regular work on the home field has been arranged in three classes, general missionaries and evangelists, missionary-pastors, and missionary-churches. The term "general missionaries and evangelists" is given to those workers wholly supported by, and under the supervision of the Missionary Board. At the head of this list is the field secretary, Rev. D. Burdett Coon, who is not only a missionary and evangelist, but the worker who, under the board, has the general supervision of the work of the Missionary Society on the home field. He began this work the first of May, 1921, spending the two remaining months of the Conference year on the Michigan field.

Rev. Rolla J. Severance has continued his work as general missionary on the Southwest field, with headquarters at Gentry, Ark. Through his efforts a new church, the Rock Creek Seventh Day Baptist Church, has been organized at Belzoni, Okla. He made one visit far down to the southern border of Texas. He has been out through Oklahoma and Kansas, as far east as Memphis, Tenn., and all through Arkansas, besides his visit to the General Conference at Alfred, N. Y.

In September, C. C. Van Horn was placed on the Little Prairie field, Arkansas. This was a long neglected field except for special efforts months or years apart. The result of this year of permanent, continued work is most encouraging.

It was also in September that Rev. Wil-

liam L. Burdick began his work for the Missionary Society as general missionary for the Western Association. He made his headquarters for the fall and winter at Coudersport, Pa., but has now moved, and his home is at Portville, N. Y. He is provided the use of an automobile by the board for his work. He counsels and plans with the Missionary Committee of the associations, and with the pastors of the churches. He was sent by the board on a special trip to Stone Fort, Farina and Chicago, Ill., Anderson, Ind., and Detroit, Mich., during February and March. Here too the results of the work of the year are most encouraging.

The board has also increased its force of general missionaries and evangelists by appointing Rev. John C. Branch for the Michigan field. He began his work November 1, and as a result of his efforts, together with local workers, two new Seventh Day Baptist churches have been organized in Michigan, one at Detroit and one at Muskegon, while interests have been aroused and fostered at Kalamazoo, Grand Rapids and other places in the State. Dr. Branch spent the month of June as a delegate from the Northwestern Association to the three associations in the East, and on this trip did much to arouse and deepen missionary interest, especially for the Michigan field.

(To be continued)

#### HALF INDIAN

Thus a vindictive young man described himself. He said, "I don't forget a wrong done me; I am half Indian." Pity that, if he wished to find example in an Indian, he did not choose the better part of the Indian spirit. For if the redskin never forgot an injury done him, neither did he forget a kindness received. You could count on his long memory. Beautiful are the stories of Indian gratitude. Usually, there are many pleasant things to remember: more pleasant than disagreeable things. But, alas, some of us are not even up to the Indian grade. We scarcely remember the kindnesses at all, while we keep dangling before our eyes the memory of our slights and hurts. Pity that we should focus so much attention upon our miseries. If we must pattern after the Indian, let us take the whole pattern, or better still, the upper half.—*George Clarke Peck.*

## WOMAN'S WORK

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

### THE FLAG GOES BY

Hats off!

Along the street there comes  
A blare of bugles, a ruffle of drums,  
A flash of color beneath the sky.

Hats off!

The flag is passing by!  
Blue and crimson and white, it shines  
Over the steel-tipped, ordered lines.

Hats off!

The colors before us fly;  
But more than the flag is passing by.

Sea fights and land fights, grim and great,  
Fought to make and to save the State;  
Weary marches and sinking ships;  
Cheers of victory on dying lips.

Days of plenty and years of peace;  
March of a strong land's swift increase;  
Equal justice, right and law,  
Stately honor and reverend awe.

Sign of a nation, great and strong,  
To ward her people from foreign wrong;  
Pride and glory and honor—all  
Live in the colors to stand or fall.

Hats off!

Along the street there comes  
A blare of bugles, a ruffle of drums;  
And loyal hearts are beating high:

Hats off!

The flag is passing by!  
—Henry Holcomb Bennett.

Last week we had reached Philadelphia on our way to Conference. When we had made our transfer to Market Street Ferry we found that we had a little time before train time that we could spend in looking around, so we started out on Market Street. I tried to remember the stories I had been told of Market Street as the dividing line of the social life of the city, but I could not remember which was the proper place to locate one's home—above or below Market Street, but I did remember that twenty years ago and more, a Philadelphia friend told me all about it, implying that it often became a tragedy where some stranger located on the wrong side of the street, for she had hard work then to receive social recognition. However that may be, it was in-

teresting to walk up Market Street and look into its shops, many of them so different from those of the cities that are familiar to us. We were so interested in looking about us that we missed seeing the tablet placed in the sidewalk to mark the place of an old Seventh Day Baptist burying ground and we must have passed almost directly over it as we went from Market Street to Chestnut Street to visit Independence Hall.

We enjoyed that visit to the beautiful old building—and, of course, we made our way at once to the Liberty Bell that rests upon massive supports in the hall below the belfry. We were surprised and pleased that visitors were allowed to go up to the bell and examine it as much as they pleased. Our recollections of its appearance at the Columbian Exposition were that visitors were not allowed to touch it. Many children were among the visitors to the building. One little fellow in Boy Scout uniform proudly stood by the bell while his father, who was evidently not more than one generation removed from the old country, snapped his picture. I can imagine his going home and showing that picture to all his friends, and probably his mother will put a frame on it and hang it in his room—she might do much worse in her selection of pictures. Another little lad got a bit of attention because he took off his hat then evidently thought because the guide had his on he must put it back. This gave the guide a chance to commend him for his first action and to give a little talk on reverence for these mementoes of the beginnings of our country.

We tried to imagine the meetings of the Continental Congress in that building and contrasted those meetings of that Congress with the present session of Congress. We tried to imagine those meetings with George Washington sitting in his chair by the president's desk, and Benjamin Franklin sitting over there in that old chair behind the secretary's table—the same table where he wrote out the Declaration of Independence and the other men crowded around to sign their names to that famous document. Little did they guess how famous it would become. I like to think that those few men felt that they were but doing their duty and did not feel themselves the heroes we know them to have been. I suppose doing one's duty

may often become heroic, it is certain that dodging duty does not lead to the heroic.

We were interested, too, in the museum, showing many historical relics, and in the paintings depicting the history of our country from the landing of the Mayflower where so many of us trace our ancestry to "one of these brothers". It was nearing train time as we left the building, but the man of the family asked if I did not want to walk over to the *Ladies' Home Journal* building, and of course I did. I suppose he was remembering the time twenty-four years ago when we decided that we couldn't keep house without the SABBATH RECORDER, and I said I must include the *Ladies' Home Journal*. So having had this magazine in our home so many years, it was natural that we should want to take a look at its home. Then we went to the ferry. Being middle-western I never seem to get used to the ferries of the East, and I suppose I get as many thrills out of a little ferry ride as many people find on an ocean trip.

Coming back from Shiloh to Philadelphia we took time between trains to visit the Betsy Ross home. We could not have done it had we been alone, but the master and mistress of the manse at Dunellen were with us and they knew the shortest way to go and the fastest way to walk and so we were enabled to spend a few minutes in that little home, going into the little room where Betsy Ross made the flag in secret and there showed it to the men who came secretly to look at it, and decided that it would do for their national emblem. The same old boards are upon the floor of the room—a little room with fireplace at one end, and little old fashioned windows. An effort is being made to raise money enough to buy the buildings next to this that they may be torn down and a little park laid out around this little old house. When this is done the house is to be fully restored, and then the descendants of Betsy Ross have promised to place in the house the old furniture that came from the place. They do not consider it a safe place for the furniture as the house now stands.

Going from this house to the train we stopped for a moment at the grave of Benjamin Franklin in an old, old cemetery where we would have liked to have spent a much longer time. But we didn't have time to read all the inscription telling of all the

things that Benjamin Franklin did for his city, for his country, and for the world.

We reached our train two minutes before it started, I suppose it was waiting for us.

### WITH THE BIBLE—THE BOOK

REV. PAUL S. BURDICK

(Conference Paper)

That book, which among all the literature of the ages deserves the name of "The Book", was written thousands of years ago, by an alien people and in what we are pleased to call a foreign tongue, and yet no body of literature has ever had or is likely ever to have, so profound an influence on the thought of the world.

The reason for this supremacy is twofold. It deals, as no other book has ever dealt, with the "outreach of the human soul in its progressive realization of God"; and, more important still, it tells of the "gradual self-manifestation of God to his people".

We do not go to the Bible for history primarily, though we shall find history there. Neither do we go to it to get the last word on science, or philosophy, though we may find truths there which shall have a profound influence upon our scientific and philosophic thought. But I think that no one will dispute the statement that, in the realm of the spiritual and moral, the Word of God as revealed in the Bible stands unparalleled. Its place of supremacy in these fields has never been seriously challenged.

So confident are we of the ultimate truth in this book and of the power residing in its teachings, that we can safely say that the future of humanity will be gauged by the attitude of the coming generations toward "The Book". If they reverence it and study it, we know they will be safe from the perils that have undermined past civilizations. To restore it to a place of supremacy by showing that its teachings are not contrary to the truths of science, and history, and philosophy, is the task of this generation, a task that we as Seventh Day Baptists must take up with all the devotion and zeal of which we are capable. We must show that its teachings are not only good in theory but also in practice. We must show that the nearer one lives to the Bible ideal the more happy and worth while will be his place in life, and the more helpful his service to others.

As proof of the contention that the Bible should occupy a supreme place in the minds and hearts of all God-ward-looking people, let us try to determine what was *Jesus' attitude toward the Bible*.

The boy Jesus in the temple was in all probability discussing matters pertaining to the Old Testament law. He says that he was "about his Father's business". His was the attitude of the learner on this occasion, for it says that he was "both hearing them and asking them questions".

When asked to deliver a message to the home church, he reverently opened the Book and read to them from Isaiah the prophet.

In time of temptation, his words are charged with the thunders of Deuteronomy. "Man shall not live by bread alone", he says, and, "Thou shalt not make trial of the Lord thy God." "Thou shalt worship the Lord thy God and him only shalt thou serve." Surely these teachings were close to his heart and on them he relied with the security of absolute trust.

Yet Jesus did not accept these things without first weighing them in the light of his experience and reason. He had his favorites among the prophets and other writers. Isaiah, man of vision and faith, inspires him with the idea of self-sacrificing service. Moses' experience at the place of the bush gives him an argument for immortality. The psalmist furnishes him with an unanswerable argument concerning the divinity of the Messiah: "The Lord said unto my Lord, sit thou on my right hand till I make thine enemies the footstool of thy feet."

Although he had his favorites, he read all and recognized the authority of all, though in each case he seized upon and made more vital the spiritual element. He could thus cull from the Deuteronomic code one gem, and from the Levitical law another, put them together, and state the whole duty of man in two words of love to God, and one's neighbor. Yet this could not have been done without careful and reverent study of the whole. He who could sum up the entire law and prophets in one sentence—the Golden Rule—must first have carefully studied the writings which he thus summarized.

His treatment of the fundamental Jewish law in Matthew 5, shows that it was not at all his purpose to weaken or to cause people to disregard the teachings of the

Old Testament. Rather were they strengthened and made more authoritative because of their appeal to reason and conscience. No jot or tittle of the law was to pass away, but it was to be given a universal appeal. Divorce was shown to be near to adultery. Hate and lust were to be nipped in the bud before ever they bore the name of action. The Old Testament tithe system gave way to the idea that our *all* must be dedicated to God. He commended, not the self-satisfied Pharisees who had counted the pennies and scrupulously gave their tenth, but the poor widow who out of her heart of gratitude gave all she had.

The Old Testament sacrificial system gives place to Romans 12: 1, "I beseech you that ye present your bodies a living sacrifice." The Sabbath was under no circumstances to be abolished, but its purpose was restated. It was raised from the plane of individual salvation through works to that of salvation of the race through religious social service.

In view of this example of our Master in his treatment of the Bible,—his close study of it, his reverence for it, and his care that no vital part of its teachings should be left out or weakened, but rather made stronger in their appeal, what should be *our attitude toward the Bible?*

The secretary of our Tract and Missionary societies said the other day that we needed new tracts, calling people's attention to the abiding worth of the Bible and the necessity of its being given a place of authority in the life of every individual. Such tracts are surely needed, but they would lose their force unless backed up by the example of a people who really believed the statements set forth. Do we really believe in the full authority of the Bible in our lives? If not, we have no right to exist as a separate denomination.

If the average Seventh Day Baptist is asked to explain what are the fundamental beliefs of his denomination he will almost always answer by first taking up the question of the Sabbath and baptism, giving the Bible verses which he has been taught to use to substantiate his position. I think this is a wrong start. It is putting the emphasis in the wrong place—the cart before the horse. The fundamental belief of Seventh Day Baptists is not the Sabbath; not baptism by immersion. If it were, we should throw ourselves open to the

charge of being legalists and formalists in our religious beliefs, depending on these *works* for our salvation.

The fundamental statement of our creed lies behind these things. It is simpler to state and easier to win converts to. It is that we are determined to follow the Bible, as interpreted in the light of the life and teachings of our Lord. Because we have taken this stand, and because the Bible clearly points that way, then we have accepted the Sabbath. But let's be sure that in our conversation as well as in our literature, we put the *Bible first*, and then pass on to the acceptance of whatever doctrines it clearly teaches. If we take this stand however, it may lead us farther than we have anticipated. Perhaps we have been content to rest upon the labors of our spiritual forebears. They have given us the two doctrines from which we take our name, supporting them by Biblical and historical research, and backing their belief by faithfulness even unto death. We have entered into their labors. Perhaps even now we are thinking that no further advance in doctrinal points is necessary, and the only thing required of us now is to propagate the truths already enunciated. But if our faith really rests in the Bible as the Christian's guide, it will not let us stop. We must go on and learn what authoritative statement it has for us in other fields. I think it is time that we took a more definite stand on such questions as the continuance of the obligation to tithe; Bible teachings regarding war and peace; regarding industrial and social justice.

In other words, while the creed of other churches is more or less static, often resting upon tradition, and handicapped by an effort to be consistent with former statements, ours should be progressive, developing, and growing as new light is revealed.

Dean Shailer Mathews, speaking to a group of Baptist ministers a few years ago, told what he considered to be the chief tenets of Baptists. They were, first, a recognition of the authority of the Bible and the example and words of Christ. Second, a belief that the primitive church, before the barnacles of ecclesiastical custom had attached themselves to it, was purest in its worship, because nearest to the teachings of our Lord and his apostles. Third, a belief in democracy of church government.

I could not help thinking that those first

two statements would, if consistently and courageously followed, bring them into the ranks of Seventh Day Baptists.

I think we would be willing to rest our case with the first of the three points and let the others take care of themselves. But we must follow on to the acceptance of whatever new truths shall be revealed to us. Do we dare to step out on such a platform. It is the position that Jesus has taken before us. We can do no less than follow. Seventh Day Baptists,—come on, let's go!

A few paces from the Methodist Book Concern Building on Twentieth Street stood the modest house in which Theodore Roosevelt was born and in which his voice was first heard. A veteran letter carrier on this round used to tell the editor of *The Christian Advocate* that he could remember the young Roosevelt madly galloping his pony around the block—the child who was father of the man who rode his herd in Montana and commanded the Rough Riders in Cuba. Unfortunately the building was demolished a few years ago. But the Woman's Roosevelt Memorial Association has purchased the property and the adjoining lot, where stood the home of Roosevelt's uncle, and will re-erect both buildings, naming them Roosevelt House. The organization, which is asking the admirers of the great American for \$150,000 to pay for the construction says, "We are restoring not only the house in which Theodore Roosevelt was born but also the house of his uncle next door, which was a duplicate of it. The two will be called Roosevelt House. The birthplace itself, the Roosevelt Museum, will contain much of its original furnishings, including the bedstead in which Colonel Roosevelt was born, and a mass of historic material connected with his life. The remainder of Roosevelt House will be devoted to the permanent work of the association, which will be carried on among the children of America. This work aims at making the American child Roosevelt-minded, by developing in it a sense of civic responsibility and otherwise fitting it for a life of service to the community."—*Christian Advocate*.

Europe is entitled to the dumps, after all she has endured; but she must not get the idea that America will be one of them. —*Elmira (N. Y.) Star-Gazette*.

## YOUNG PEOPLE'S WORK

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

### MY TIME

Christian Endeavor Topic for Sabbath Day,  
October 1, 1921

#### DAILY READINGS

Sunday—My Sabbaths. Heb. 10: 23-25  
Monday—My work days. Prov. 13: 1-11  
Tuesday—My leisure. Acts 17: 21  
Wednesday—Time for prayer. Matt. 14: 22, 23  
Thursday—Using opportunities. Col. 4: 1-5  
Friday—Brevity of time. Psa. 90: 1-14  
Sabbath Day—Topic, Thy will be done. IV  
With my time. Matt. 6: 7-15. (Consecration meeting)

"To everything there is a season, and a time to every purpose under the heaven."

While in a peculiar sense the Sabbath is God's day, every day is God's day and all time is his. Then, as his children, how shall we spend our time? It should be occupied so that it shall count for the most for him.

First we need to give much time to prayer. This is the sure way, to develop spiritual insight. Jesus was much in prayer. He felt the need of prayer. And surely if Jesus needed prayer, much more do we. Let us give time regularly each day to prayer.

We need also to give time to the Book. We give time to the newspapers and magazines and other literature of the day. God should have a chance to speak to us through his word.

In connection with prayer and Bible study should be a period for meditation and worship, thus to strengthen fellowship with God. These sustain our spiritual life as food does our physical life.

We should give time to sympathy. It is wrong to be so engrossed in our own affairs that we forget those that need comfort and encouragement. The good Samaritan had time to care for the wounded man. The man who has no time for others may lack sympathy for himself in time.

Young people, give time to equip yourselves for God's work in the world. The carpenter, the mechanic, the electrician, the doctor, the lawyer and many others, must give time "to learn their trade". God needs trained servants. Will you give time to

preparation for the work of a minister or missionary? God *needs* you. God needs *you*. Take time to ask to do, and then give time for preparation for that work.

Take time to be holy. We are God's and must use his time for him, living as in his sight, "redeeming the time".

The morning drum-call on my eager ear  
Thrills unforgotten yet; the morning dew  
Lies yet undried along my field of noon.  
But now I pause at whiles in what I do,  
And count the bell and tremble lest I hear  
(My work untrimmed) the sunset gun too  
soon.

—R. L. Stevenson.

### YOUNG PEOPLE AND CONFERENCE

[During the time the present editor of the Young People's page has had the oversight of the department, he has tried whenever possible to be present at Conference that the activities of the young people might be reported with considerable detail. This year it was not possible for him to attend, and he has had to depend on the obligingness of others for information. Through the diligence of the corresponding secretary of the Young People's Board, and the courtesy of Miss Elizabeth R. Davis, of Alfred, N. Y., he is able to give to the readers of the RECORDER the following rather complete account of the activities.—R. R. T.]

#### YOUNG PEOPLE'S BOARD EVENING

In anticipation of the inspiring messages which always come to us through the Young People's Board hour, the audience room at the school building was packed at seven-thirty, Wednesday evening, to enjoy the program. There was an overflow meeting at the church for the ones who could not get in at the auditorium. On account of this, Rev. A. J. C. Bond presided over the first part of the meeting in the auditorium.

After the evening worship which was led by Rev. Eli Loofboro, Rev. A. J. C. Bond took charge of the program. Edward M. Holston, field secretary, encouraged us by a live address on "The Spark". This address will be given later.

Following this was an address by Miss Alberta Davis, of Salem, W. Va., "What Kind of a Link are You?" This address will also appear in a forthcoming issue of the RECORDER.

"One Among Many" was the subject of

an admirable address by Miss Marjorie Burdick, of Dunellen, N. J.

After these splendid addresses the president, Dr. Benjamin F. Johanson, of Battle Creek, Mich., gave the message of the board to Conference. This has appeared in a previous RECORDER.

The "Rally Song" by all of the young people was given at this time. It is to the tune, "On Wisconsin".

#### On Endeavor

On Endeavor! On Endeavor!

On our grand C. E.

Fight, ye glorious, valiant army,  
On to victory.

On Endeavor! On Endeavor!

Christ and the church for aye,

Y. P. S. C. E. will surely win the day,  
Win the day.

On Endeavor! On Endeavor!

On the King's Highway

Conquering, and still to conquer,  
Serving Christ alway.

On Endeavor! On Endeavor!

Mighty, true and grand,

Seventh Day Baptist Christian heroes  
Firm we stand.

On Endeavor! On Endeavor!

Gladly now we sing

To the Master's loving service  
Others we will bring.

On Endeavor! On Endeavor!

Who will lead today?

Seventh Day Baptist bigger, better,  
All the way.

After the Rally Song, Mrs. Frances Ferrill Babcock, corresponding secretary, made a brief report of the year's work and called the attention of the audience to certain features of the work in the reports that were passed out into the audience. After this she awarded the banners as follows:

Highest Efficiency—Salem, W. Va.

Most C. E. Experts—Salem, W. Va. North  
Loup won a close second place for this banner.

Greatest gain in efficiency—Walworth, Wis.  
Hebron, Pa., won second place.

Goal—Adams Center, N. Y. Battle Creek  
won second place.

Intermediate—Milton, Wis.

Junior—Battle Creek, Mich.

The interesting and helpful program of the evening was closed by a pantomime representation of Pilgrim's Progress, in which many young people of different societies took part. These scenes and selec-

tions were splendidly arranged by Edmond R. Babcock, Battle Creek, Mich.

The cast of characters was:

Christian—Elmer Hunting, Plainfield, N. J.  
Evangelist—Leland Hulett, Little Genesee,  
N. Y.

Faithful—Rex Maxson, Alfred, N. Y.

Worldly Wiseman—Rev. G. D. Hargis, Walworth, Wis.

Goodwill—Rev. G. D. Hargis, Walworth, Wis.  
Porter—Rex Maxson, Alfred, N. Y.

Sleepers—Clifford Beebe, Hebron, Pa.; Mr.  
Woodmansee, Rockville, R. I.

Neighbors—Mrs. Palmer, Rockville, R. I.;  
Clara Lewis, Alfred, N. Y.

Shining Ones—Gladys Hulett, Little Genesee,  
N. Y.; Doris Holston, Milton Junction,  
Wis.

Reader—Rev. Harold Crandall, DeRuyter,  
N. Y.

Soloist—Florence Bowden, Shiloh, N. J.

The meeting was closed by all repeating  
the Mizpah benediction.

#### FELLOWSHIP BREAKFAST

The fellowship breakfast, which was royally served by the Shiloh Christian Endeavorers, was one of the most enjoyable ever. One hundred and fifty young people gathered at the Shiloh Corners Thursday morning at six o'clock and it was a jolly procession as they followed their leader about a mile to Rainear's woods. After a hearty breakfast of the famous canteloupe, "hot-dogs", rolls and cocoa, we listened to a selection given by the Young Men's chorus of Shiloh. Then followed a few songs and inspirational talks by Dr. B. F. Johanson, Dean Paul E. Titsworth, E. M. Holston, Mr. and Mrs. Mark Sanford, Mary Lou Ogden, Leona Hoffman, Elizabeth Randolph.

At the end of the hour, which had slipped so quickly away, it was agreed with one accord that the fellowship breakfast had been one of great success.

#### YOUNG PEOPLE'S MEETING

The young people's meeting was held Sabbath afternoon at four o'clock, in the auditorium. Secretary Edward M. Holston had charge of the service, which was full of inspiration and enthusiasm. Cards were passed out by Dr. Johanson, president of the board, among the young people and an invitation was given for as many as would to sign, thus offering their services to the cause of Christ either by offering themselves as life recruits to His service, or

stating an earnest desire to do some special work.

Then followed four strong appeals to the young people by Prof. Courtland V. Davis, of Norfolk, Va.; Pastor Hargis, of Walworth, Wis.; Pastor Loyal Hurley, of Adams Center, and Rev. A. J. C. Bond, of Salem, W. Va. Each gave a stirring appeal and many of the young people responded with sincere desire to be among those who are working for their Master.

#### MIRIAM WEST'S WORK

*Editor of the Sabbath Recorder, Plainfield,  
N. J.*

DEAR SIR:

May I express through your publication my appreciation of the action of the committee of the Seventh Day Baptist Conference in arranging for the publication of my recent letter appealing to your denomination for support of our German child-feeding work.

It has been suggested that members of your denomination might be interested to know something more about the part that Miriam West is taking in this work.

For the purpose of our child feeding Germany has been divided into seven districts with headquarters in seven of the principal cities. We have had approximately forty Americans in charge of this work whose duties have been to maintain supervision over the ordering, distribution and preparation of the food and the organization of the local committees where child-feeding is carried on.

Miriam West has been working in the Leipsig district. At first her duties consisted largely in checking the food shipments, inspecting and supervising the kitchens and the feeding centers. In the latter part of the winter, she was sent as a special investigator into the industrial districts in the Vogtland, where she determined the number of children to be fed, organized committees to take charge of child feeding, and supervised the way in which the feeding program was carried out.

When it is realized that in one week in June, the Leipsig district provided meals for 122,459 children and their mothers, the difficulty of the task can be more readily appreciated. In one kitchen, food for

35,000 was cooked and distributed in thermos kettles to feeding centers in various parts of the city.

The necessity for child feeding in Germany will continue for several years. It is our plan, however, to withdraw as soon as a strong German organization can take over the responsibility. During the reorganization period, Miriam West will be particularly valuable. At the present time she is at Dresden, where she has increased responsibility over the consolidated Dresden and Leipzig districts.

Members of the Seventh Day Baptist church may well be proud to be represented by a young woman of Miriam West's type. It gives me great pleasure to report that her work has been uniformly efficient. In her contact with the German people she has gained their co-operation and cordial support through her friendliness. Her Christian character and high ideals have contributed largely to the impression which it has been the aim of the Friends to make in their European relief work.

Very truly,

WILBUR K. THOMAS,  
*Executive Secretary.*

#### Sabbath School. Lesson I—October 1, 1921

PAUL IN CORINTH

Acts 18: 1-23

*Golden Text.*—"For I determined not to know any thing among you, save Jesus Christ, and him crucified." 1 Cor. 2: 2.

#### DAILY READINGS

Sept. 25—Acts 18: 1-11. Paul in Corinth

Sept. 26—Acts 18: 12-17. Paul accused

Sept. 27—Acts 18: 18-28. A convincing ministry

Sept. 28—2 Cor. 11: 1-9. Paul supporting himself

Sept. 29—1 Cor. 2: 1-10. Paul's determination

Sept. 30—John 4: 31-38. Whiting Fields

Oct. 1—Isaiah 55: 1-9. Seeking the Lord

(For Lesson Notes, see *Helping Hand*)

#### JUST ENOUGH

"Was there much of a gathering to see the ship start?" asked Colonel Edwards, whose servant had been down to the wharf.

"Yassuh. Dey was a monst'ous lot o' folks."

"And was the crowd tumultuous or quiet?"

"Well, suh," replied Mose doubtfully, "dey wasn't zackly too multuous, I shouldn't say. Nossuh, dey was just about multuous enough fo' de occasion."—*American Legion.*



## HOME NEWS

HAMMOND, LA.—Since our last report to the RECORDER, we have had many interesting events take place, but we have neglected sending our bit to the readers, although we so enjoy reading the items from others.

During March we entertained two of our state workers, Mr. Lawrence Little and Mr. Charles Evans, who conducted a Christian Endeavor convention here. We received much new inspiration from these meetings. They told of the work of other Christian Endeavor societies all through the south. It does us good to see and hear how much young people can do to help the Master's cause.

On March 12 we celebrated "C. E. Day" and raised \$5 for Dixie C. E. work, thus being awarded a "Dixie" pennant.

Pastor Powell and wife have returned from their two months' vacation in the north. Several of our members have taken vacations by camping, as there are many beautiful camping grounds near Hammond. At present two families—W. L. Coalwell's and R. J. Mills'—are enjoying their annual vacation, camping about six miles west of Hammond. It is an ideal place for recreation. Being on a gravel road, the men auto to their places of business each day. Mr. and Mrs. O. D. Crandall were entertained at the camp, Sunday, in honor of their twenty-fifth wedding anniversary.

Mr. and Mrs. Crandall's son, Leslie, who has been nursing in the hospital at Janesville, Wis., and his grandmother, Mrs. F. P. Crandall, from Milton, Wis., arrived in Hammond this week to make their home with them.

MRS. W. L. C.

SALEM, W. VA.—Sons and daughters, grandchildren, and great-grandchildren of Mrs. Hannah Sutton held a reunion at her home on Lick Run, near Blandville, W. Va., Sunday, August 28. Five of her sons and two of her daughters attended, as follows: Willie E. Sutton, James L. Sutton, S. Brada Sutton, Jennie Willis and Julia Bland, of Blandville; Luther F. Sutton, of Wardenville, W. Va.; Charles W. Sutton, of Battle Creek, Mich. One son, Kenton Sutton, of

Borgoise, O., and one daughter, Stella Davis, of Blandville, were unable to be present.

The day was bright and clear with no rain to mar the spirit of the meeting. Dinner was served in true picnic style on two large tables placed in the shade on the lawn.

The relatives and friends attending were: Mr. and Mrs. W. E. Sutton and son Cecil, Mr. and Mrs. S. B. Sutton, Harley Sutton, Lucy Sutton, Mildred Sutton, Brada Sutton, Jr., Walter Glenn Sutton, James L. Sutton and son Everett, Mrs. Tacy Sutton, Mr. and Mrs. A. W. Willis, Roy Willis and Ruth Willis, Mr. and Mrs. A. C. Bland, Bessie Bland, Walter Bland, George Bland, Frankie Bland, William Bland, Junior Bland and Gale Bland, Mr. and Mrs. Robert Travis, Mr. and Mrs. Sherman Hess, Mr. Weldon Davis and son Kenneth, of Blandville; W. D. Sutton and daughter Edna, of Long Run; Mr. and Mrs. Charles Lewis, Lucille Lewis, Byrl Lewis, of Harrisville; Mr. and Mrs. Lawrence Travis, Junior Travis, and Charles Travis, Mr. and Mrs. Archie Cottrill, Blaid Cottrill, Paul Cottrill, and Nadine Cottrill, Miss Josie Sutton, of Smithburg; Mr. and Mrs. Harry Willis, of Sugar Camp; Mr. and Mrs. Icie Randolph, of New Milton; Mr. and Mrs. E. R. Sutton and son Clayton Eugene, of Salem; Mrs. Lynne Malone, of Philippi; Mr. Luther F. Sutton and son, Marion, of Wardenville, W. Va.; Mr. and Mrs. C. W. Sutton, Charles Sutton, and Georgia Sutton, of Battle Creek, Mich.

E. R. S.

BATTLE CREEK, MICH.—Thinking a report of the vacation Bible school held at Battle Creek might be of interest, Mr. Tappan has asked me to send some items concerning it.

The general plan of such schools was followed, and the committee was fortunate in securing Miss Ruth Phillips, of Alfred, as supervisor and instructor of the fourth division. Mrs. Alfred Maxson was engaged for the first division and Neil Mills and Mrs. Frances F. Babcock for the second and third, respectively.

When the school got under way it was found that instead of the thirty pupils for whom provision had been made the enrollment totalled fifty. This necessitated a

division of the first class, and Miss Ruth Kelly was persuaded to take charge of the "Willing Workers" while Mrs. Maxson taught the "Sunbeams". The committee and the other teachers greatly appreciated Miss Kelly's willingness to answer this eleventh hour call, even though it meant giving up her own plans.

The school was indeed fortunate in having a corps of instructors who were both able and devoted. Appreciation is also expressed of the kindness of the Sanitarium in allowing the use of one of its cottages and the Annex playground.

The annual Sabbath school picnic was held at Goguac Lake, on August 8, and on this occasion also the vacation school teachers proved their good nature and tact with children—and older folks. About one hundred and forty were present and if any one failed to have a good time the writer has not heard from that person.

On the Sabbath preceding the close of the school the Sabbath school hour was given over to a demonstration of the work which had been done. The spirit and intelligence with which even the tiniest tots repeated scripture verses and helpful poems and the sweetness of the voices as they sang their praises to the God who made them and all the beauties about them, uplifted and encouraged us all. One lady, a Sanitarium guest, was heard to remark: "Those children know their Bible."

We are highly pleased with the results of our first vacation Bible school and hope that next summer we may have one even larger and better.

This report would be most incomplete without a word of tribute to Miss Phillips, whose sweet voice and winning personality, above all her whole-hearted earnestness, endeared her to all hearts. Her associates will be glad to remember her, not only as an instructor, but a loved friend.

M. V. E.

NORTH LOUP, NEB.—The Sabbath school of the Seventh Day Baptist church held its annual picnic Sunday, August 14, in Deacon R. O. Babcock's grove. A goodly number were present despite the fact that several families are away or about to go on their vacation. There was an abundance of good things to eat and apparently every one was in fine condition to do justice to the supply.

Croquet and baseball were the chief forms of amusement. A few found their way to the river, but the cool weather was not favorable to swimming. The committee had arranged for races and other stunts, but the crowd was so enthusiastically engaged in witnessing a hotly contested ball game between the two girls' teams that these were omitted from the program. There were, as usual, many star plays made and more than the ordinary rag-chewing. The married men put up a hard fight against the single fellows in a short, snappy game, which suddenly came to an end on account of the rain. There were too many leaguers for the married men to win, but the old-timers showed that they had not forgotten the game.

The day was far too short for those present to feel satisfied with the fun making. We wish it were customary to have more than one such picnic a year.—*The Loyalist*.

MILTON, WIS.—August events have not been over numerous. However, everyone seems to have been busy. Early in the month the families of the Roods and Thorn-gates held a reunion in Milton. Six brothers and sisters of "Uncle Oliver" (Hosea Rood) and many of the nieces and nephews came from many places to visit and make and renew acquaintances. In all there were about seventy-five counting the babies and grandparents. Four auto loads drove through from North Loup and one from Battle Creek.

Prospects are bright for the coming college year. We shall miss President Daland, Oh, so much, but the teachers are rallying to the support of Professor Whitford in his position of president pro tem. A boarding club is being organized and plans are being worked out so as to make the college life both economical and attractive.

The meeting of the Northwestern Association is upon us and we are expecting a feast of good things. We are hoping that there will be a large number of the young people present, especially those who are expecting to be in school this next year.

The Sabbath school enjoyed a picnic with the schools of Milton Junction and Albion at Charley Bluff at Lake Koshkonong. These events might well be called church picnics, for the whole society seems to enjoy them and attend them. It was well

attended even though it did rain the night before and during the day of the picnic.

Our society has lost a valuable and esteemed member in the death of N. P. Nelson. Mr. Nelson has been in failing health for some time but his decline was rapid in the last three weeks. He was one of the constituent members of the Dell Rapids Seventh Day Baptist Church, situated in South Dakota. He was always at his post in the prayer meeting or wherever he deemed it his duty to be and we shall miss him indeed.

CORRESPONDENT.

### DEATHS

**HUDSON.**—Kathleen Lucile Hudson, the infant daughter of Walter and Mildred Crandall Hudson, of Battle Creek, Mich., was stricken with infantile paralysis and after an illness of five days passed from her sufferings August 30, aged one year, eight months and twelve days. On the following day her remains were brought to Milton and a brief service of scripture reading, song and prayer was held beside the open grave. H. N. J.

**KENYON.**—In Alfred, N. Y., August 6, 1921, Mrs. Lydia Sweet Kenyon, aged 86 years, 4 months and 8 days.

Mrs. Lydia Sweet Kenyon was the daughter of Elder Spencer and Susan Maxson Sweet and was born in the town of Alfred, N. Y., where the most of her life was spent. In 1856 she was joined in holy wedlock to Jarvis S. Kenyon, a half-brother to President William C. Kenyon. This union was broken by Mr. Kenyon's death in 1904. To them was born one child, Mrs. Minnie K. Morehouse, who has been her mother's companion through all these years and her stay in declining health.

In early life she was baptized by Elder N. V. Hull and joined the First Seventh Day Baptist Church of Alfred, and of this church she remained a faithful member till called home. She was vivacious and cheerful, a true friend and kind neighbor; sham she detested and truth and uprightness she loved.

Funeral services, conducted by her former pastor, William L. Burdick, were held at the house, August 12th, and burial took place in Alfred Rural Cemetery. W. L. B.

**DAVIS.**—At his home on Buckeye Run, near Salem, W. Va., on August 31, 1921, Joshua Davis in the 73rd year of his age.

Joshua was the twelfth of fifteen children born to David D. and Anna Davis Davis. He had seven brothers and seven sisters. He was born on May 5, 1849 on the farm where he has always lived and where he died. He is survived by his wife, Ella Ford Davis, to whom he was married in 1884; a son, Cleveland, and two daughters, Arlene, wife of Orla Davis, and Lesbia. A son, Stephen Earl, died in childhood. He is also sur-

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vived by three sisters and very many more distant relatives.

Many years ago he accepted Christ as his personal Savior and became a member of the Salem Seventh Day Baptist Church. He was a man of few words in religious matters, but was universally honored as a Christian gentleman. His funeral was conducted by the pastor of the Salem church and by the I. O. O. F., of which order Joshua Davis had been a member for 48 years.

G. B. S.

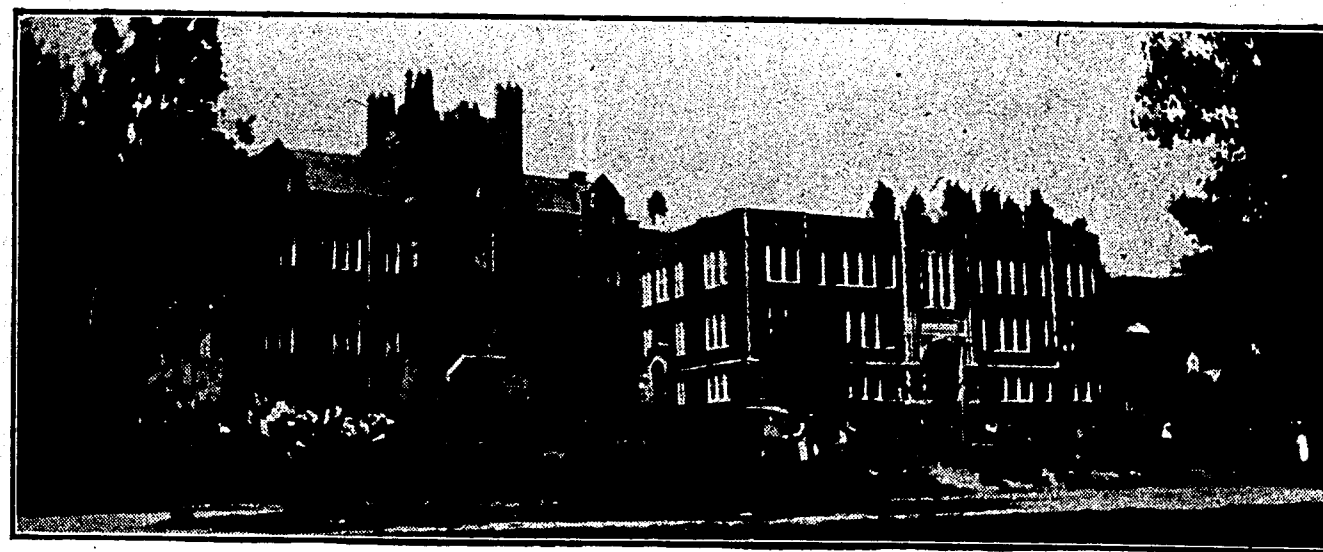
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Young people in schools and colleges are in these strenuous times searching perhaps more eagerly than before for the principles on which life must be lived. Opportunities for service multiply on every hand. Abysmal needs cry out for help, and this all around the world. Those who heed these cries must, if they would achieve the greatest benefits for their kind, accept the cross as the symbol and the principle of their life. If any are disposed to say, in view of the discussion above, "we are incurably and incorrigibly selfish and it is futile for us to attempt to reach the standard here set up," there is but one reply: the cross is set at the beginning of the Christian life. The cross on which Christ died? Yes, but also the cross on which the believer dies, to the world and its lure, to self and its subtle appeal.

But beyond that death is a resurrection; a resurrection to unselfishness, to world-wide sympathy, to service, in pure disinterestedness, of the total need and the deepest needs of mankind.

Of course, the call is a call for heroes. To the young life of the Christian world, calls for heroes have never yet been made in vain.—Edwin M. Potate.

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