

# CONFERENCE

SHILOH, N. J.

AUGUST 23-28

*Come On  
Let's Go*

See Provisional Program  
on Page 178

# The Sabbath Recorder

It is high time the people of Christendom were reminded that, while we are saved for service, we are not saved by service. Eternal life can not be earned by the greatest saint that ever walked. It is the gift of God. Neither does religion consist merely of doing a lot of things. If it did, the invalid and the shut-in and the old and feeble would be un-religious, if not irreligious. It is something inner as well as outer. It is a spirit, a temper, an experience of God. It is "the life of God in the soul of man". If the gentlest Mary that ever sat at the Savior's feet has that, she has religion, and if the most bustling Martha that ever fretted over a surplus of duties hasn't that, she hasn't religion.

Furthermore, salvation is religion, pure and simple. As has been stated a thousand times, it is not so much getting to heaven as it is getting the heavenly spirit into your own heart, and then, through that, into the world. It is escaping hell in the sense of being delivered from greed and lust and envy and hatred and ill-temper and the unforgiving spirit and everything else that grieves God and hurts man. It is peace instead of self-condemnation, joy instead of discontent, hope instead of despair, power instead of impotence, sympathy instead of indifference, victory instead of defeat. Above all, it is the consciousness that God is living in us, working his will.—The Christian Advocate.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Shiloh, N. J., August 23, 1921

**President**—Rev. Clayton A. Burdick, Westerly, R. I.  
**Vice Presidents**—William C. Hubbard, Plainfield, N. J.; Rev. Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Fouke, Ark.; Benjamin R. Crandall, Riverside, Cal.

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

**Treasurer**—Rev. William C. Whitford, Alfred, N. Y.

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

**Director of Forward Movement**—Rev. A. J. C. Bond, Salem, W. Va.

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For one year—Rev. Alva L. Davis, North Loup, Neb.; J. Nelson Norwood, Alfred, N. Y.; Ira B. Crandall, Westerly, R. I.

For two years—Alfred E. Whitford, Milton, Wis.; F. J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.

For three years—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

## AMERICAN SABBATH TRACT SOCIETY

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**Recording Secretary**—A. L. Titworth, 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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**Recording Secretary**—Earl P. Saunders, Alfred, N. Y.

**Corresponding Secretary and Treasurer**—Prof. Paul E. Titworth, Alfred, N. Y.

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**President**—Mrs. A. B. West, Milton Junction, Wis.

**Recording Secretary**—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

**Corresponding Secretary**—Mrs. J. H. Babcock, Milton, Wis.

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

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

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**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.

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**Recording Secretary**—Clark Siedhoff, Battle Creek, Mich.

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

**Treasurer**—Elvin H. Clarke, Battle Creek, Mich.

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

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

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

**Field Secretary**—E. M. Holston, Milton Junction, Wis.

## CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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**Assistant Field Secretary**—Mrs. Angeline Abbey, Alfred, N. Y.

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## 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. 6

PLAINFIELD, N. J., AUGUST 15, 1921

WHOLE NO. 3,989

**"I Have Kept the Faith"** Have you ever comprehended all it meant to Paul when at the close of life he realized that the time of his departure was at hand? How vain must have seemed all the allurements of earth and all the worldly ambitions which he had resisted, as he stood on the borderland between time and eternity. He had not only resisted the allurements of a high place among the Pharisees, and the gain sure to come to one well educated and fitted for successful business enterprises; but he had endured stripes, afflictions, hardships, and dangers in order to keep the faith.

The time as he looked back must have seemed very short after all, when compared with the eternity just at hand, and as he looked forward to his reward; to the crown of righteousness which his faith had made sure; to the harvest of his seed-sowing, what a glorious outlook was his. He had the full assurance of the complete fruition of faith.

Of course he could say in triumph over all the evils of earth, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

**"And Not to Me Only"** Paul did not stop with the thought of what the righteous judge should give unto him; but he included the inestimable assurance, "And not to me only, but unto all them also that love his appearing."

Times have changed since the days of Paul. Believers no longer have to hold their faith at the cost of martyrdom. Men now do not meet stripes and cruel persecutions because they profess to be followers of Christ. In many respects religion is popular and it is in some places even considered to be profitable to belong to a church. And yet these changed conditions, the very safety and ease of being a Christian, may carry a snare in this materialistic age. In the midst of worldly cares and pleasures and unholy ambitions; with a destructive criti-

cism that undermines the foundations, we find that the faith which sustained Paul; that strengthened Luther and Knox, and enabled all the heroes of faith to fight a good fight, must still be held at something of a present cost.

Yes, friends, it still does cost something to be a true child of faith. But it pays well as we go along. There is a glorious victory to all who overcome selfishness and who "fight the good fight of faith" in these days, as certainly as there was in the days of Paul.

If Paul could retain a full assurance of "the substance of things hoped for, the evidence of things not seen" with all he had to contend with, we certainly ought to be able to "become heirs of the righteousness which is by faith".

**Denominationalism Still Has a Place** So much is being said in these days against separate denominations; and in favor of Unity of Faith and Order, that many are in danger of losing sight of the still-existing necessity for denominationalism.

We are not able to see why some denominations should stand apart as separate and rival churches. The differences between them are small and represent no vital truth. But where a vital and neglected truth has made it necessary for those holding it to unite heart and hand to save it, and where such a truth gives the people holding it their name, and when such a people could not propagate the truth they deem essential if they were in other church organizations, there seems to be only one thing to do; and that is to loyally stand together under their legitimate name.

We have no place nor mission as a separate denomination if the truth we stand for is not vital. But if careful study of the Bible assures us that Jehovah in his Word has always made the Sabbath a most vital matter, making it a test of loyalty oftener than any other Bible truth; and if we believe that the world is rapidly becoming Sabbathless by trying to replace God's holy day with a pagan day of man's device, then we

can not be true to God and to our fellow-men and to ourselves without standing as a separate denomination, organized for the purpose of promulgating the Sabbath truth in common with, and in addition to, all other Bible truths.

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

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

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

**We Can Not Afford It** We can not avoid the feeling that with the rank and file of our churches there is all too little interest in the one great truth that makes us a separate people. We do have the American Sabbath Tract Society, and it is probable that many Seventh Day Baptists think that they have discharged their full duty when they have contributed a few dollars for its board to use in printing Sabbath truth. Too many of our people show no special, *personal* interest in the great cause that gives us our name. They look to the Tract Board as their agent to scatter, as best it can, whatever literature it may be able to print; but they put forth no personal effort themselves to hand out the truth to their friends, or to magnify in daily life the principles we hold dear.

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

There are too many Seventh Day Baptists who can not give the good and unanswerable Bible reasons for keeping God's Sabbath—too many who could not defend themselves against the advocates of Sunday, even

though all the Bible teaching and the lifelong example of Christ is on our side.

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

**Why Are Sunday Laws So Hard to Enforce?** For many years Sabbath laws have stood on the statute books of nearly every State in the union. But experience has shown the utter impossibility of their enforcement.

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

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

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

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

And the restoration of the Sabbath was the most conspicuous movement whenever they returned to God, and were freed from captivity and restored to their national life.

The one remedy has ever been, a turning to God in loyalty of spirit to serve Jehovah. Can those who clamor for laws to compel men to become Sabbath-keepers, point us to a single nation in the world's history which has been saved from destruction by the enactment of religious laws by state or nation?

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

There is but one way to enthrone love for a holy Sabbath in the hearts of men; and that way is by the preaching of the gospel of Christ our Lord. Let those who are straining every nerve to force religious laws on our statute books, turn all their energies toward the evangelism commanded by their dear Lord and Master, and themselves observe the Sabbath he kept all his life and his apostles after him, and there would be some hope of bringing many by the way of the cross, to true Sabbath observance. But they can never bring men to any Sabbath by civil laws.

**Young People Go Prepared to Sing** Mrs. Luther Davis who has charge of the Young People's Hour at Conference on Thursday afternoon, makes a special request, that the young people who go there from other churches shall find the Rally Song published in the SABBATH RECORDER of August 1, page 153, and be prepared to sing it in their conference meeting.

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

**As to Railroad Rates To Conference** We are sorry that it is no longer possible to secure special Conference rates on the railroads. But our people are getting used to that, so they do not expect much in the line of reduced rates. The statement of the committee appears on another page of this paper, and most of our readers found it in last week's issue. By a mistake on the part of the editor it was left out until the form was on the press and a few numbers were run off. When the mishap was discovered, the pressman and compositor kindly

took a "filler" from the forms and put in the railroad item. We tried to have the papers having it in sent to the sections of the country where it was most likely to be needed.

**Be Careful A Mistake in Time For Trains** Our readers may have noticed a discrepancy in the time for trains as published in the RECORDER of August 1 and August 8.

The statement in the editorial of August 8, on page 162, "How to Reach Shiloh", is correct. We repeat it here: Leave Philadelphia, foot of Market Street at 4.20, 7.20, 10.30 a. m., and 2.28, 4.12 and 5.00 p. m. *Eastern Standard Time.*

### SOUTHWESTERN ASSOCIATION

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

#### THURSDAY

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

#### FRIDAY

- 10.30. Devotionals—Business  
Missionary Interests, Secretary Edwin Shaw
- 11.15. Sermon by Dr. T. L. Gardiner
- 2.30. Devotionals  
Forward Movement, Rev. A. J. C. Bond  
Address or Paper by Representative from Hammond, La.
- 7.30. Praise Service  
Sermon  
Testimony Meeting

#### SABBATH

- 10.30. Communion  
Sermon
- 2.30. Sabbath School  
Woman's Work  
Conducted by Mrs. Phoebe Mills
- 7.30. Praise Service  
Missionary Work in the Southwest by Rev. R. J. Severance  
Sermon

SUNDAY

- 10.30. Business  
Tract Society Interests by Dr. T. L. Gardner  
Sermon by Secretary Edwin Shaw
- 2.30. Children's Hour—Program arranged by Mrs. Laura Van Horn  
Chalk Talk by Secretary Edwin Shaw  
Sermon
- 7.30. Praise Service  
Young People's Hour—Conducted by Mrs. Ruby C. Babcock  
Sermon

## A WORD OF EXPLANATION

The executive committee has arranged the program providing for a sermon at each session, but not knowing, with one or two exceptions, who of the ministerial force would be in attendance, have left several blanks to be filled at the opening of the sessions.

We suggest that the sermons be largely evangelistic in nature and that every one come praying for a great out-pouring of God's Spirit upon the meetings.

## NOTICE TO DELEGATES

Make special effort to reach Stuttgart in time Wednesday to take train for Gillett at 6.50 p. m. This is the only train save a freight (mixed) that leaves Stuttgart sometime in the morning and reaches Gillett at the same hour (some time) in the afternoon. Conveyances will meet delegates at Gillett at 8.45 p. m.

C. C. VAN HORN,  
Corresponding Secretary.

## CHURCH COUNCIL PLEDGED TO WORK FOR DISARMAMENT

The Federal Council of the Churches of Christ in America, in a letter to President Harding today, pledges its support to the step which he has taken looking toward an international conference to consider the limitation of armaments. The Council declares that a great moral issue is at stake and that it will make every possible effort to arouse the mind of the people on the subject. In keeping with this assurance of support, the Council issued today a special appeal to the Federations of Churches and Associations of Ministers in 175 of the leading cities of the country urging them to carry on a vigorous educational campaign on disarmament between now and the time of the conference.

When the Federal Council of the Churches, the National Catholic Welfare Council and the Central Conference of American Rabbis joined in designating June 5th as Disarmament Sunday, they urged the President to take the initiative in calling a conference on disarmament. The present letter expresses "profound satisfaction" in what he has done.

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

August 6, 1921.

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

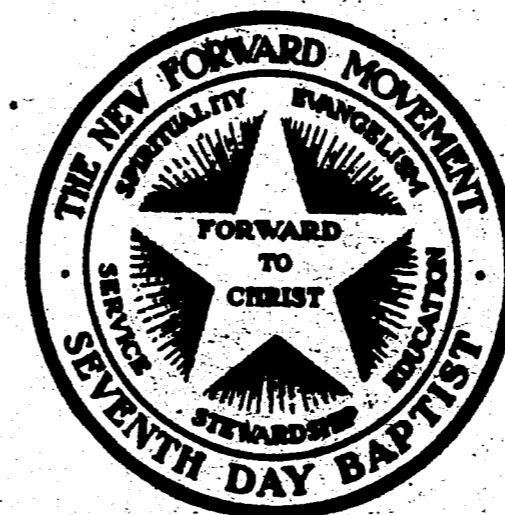
"We rejoice in the step thus taken and earnestly hope that it may lead to some concerted plan by which general disarmament may be brought about. We are convinced that this action would be of incalculable significance, in making larger funds available for the constructive tasks of peace, in removing suspicion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

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

"We are, therefore, grateful to you for the step you have taken, pledge ourselves to use our best efforts to arouse the mind of the people to the moral principles that are at stake, and assure you that your action is supported by our united prayer that the coming conference may result in rich blessing to mankind."

"A house is built of bricks and stones,  
Of sills and posts and piers;  
But a home is built of loving deeds  
That stand a thousand years.  
A house though but a humble cot  
Within its walls may hold  
A home of priceless beauty rich  
In Love's eternal gold."

## THE COMMISSION'S PAGE



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING  
*"Lo, I am with you always, even unto the  
end of the world."*  
*"Without me ye can do nothing."*

## HONOR ROLL

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

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

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

ROBERT B. ST. CLAIR

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

## THE WORLD'S C. E. CONVENTION

was ably reported by Pastor Jordan, of Milton, Wis., at the service on Sabbath eve. At sunset, as the holy Sabbath began, the church bell, in clear tones, summoned the White Cloud people to worship. A capacity audience filled the house to listen to our trustee of the United Society of Christian Endeavor. He urged that his hearers make the salvation of lost souls their first business, and, in general, conveyed to us much of the inspiration of the great New York convention, attended, he said, by 15,000 Christian Endeavorers from all portions of the world. Right at this point, we must mention

## THE BATTLE CREEK QUINTETTE

which at this, and all other services, did so much to make the occasion a deep spiritual blessing. The brethren composing the quintette are: W. N. Stillman, Dr. B. F. Johnson, E. H. Clarke, Ivan Tappan and Clark Siedhoff. The people were simply carried away by the able rendition of the beautiful hymns of Zion, and the White Cloud people were anxious to make them permanent fixtures of their new edifice. Not only did the quintette journey to White Cloud at its own expense, but, in addition, it gladly con-



Seventh Day Baptist Church of White Cloud

tributed \$50 toward the liquidation of the building debt. Quite frequently, the quintette was assisted by

MRS. IVAN TAPPAN,

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

"I AM THE DOOR"

was the text used by Elder D. Burdett Coon, field secretary of the Missionary Society, in the Sabbath morning service. Brother Coon, in his usual thorough manner, defined "door", illustrated the uses of doors, told of the number of various doors, such as "the door of faith", "of hope", "of opportunity", etc. The Elder preached in the demonstration of the Holy Ghost and power, and many an eye in the large audience was far from dry. A fellowship meeting, of pronounced fervor, followed the preaching of the gospel, and many persons witnessed to the blessedness of redeeming love. Surely, it was "good to be there", and a Sabbath blessing came upon all those

in attendance. The Sabbath school session, preceded the preaching. The subject was Paul at Antioch. It was well taught, and the answers and comments upon the subject were of deep interest.

BAPTISM AT DIAMOND LAKE

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

THE NIGHT AFTER THE SABBATH

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

THE MICHIGAN SEMI-ANNUAL MEETING

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

White Cloud at a date so near in the future. Officers for the ensuing six months were elected. The minutes of the preceding convention were read and accepted. After the session, the friends adjourned to

THE METHODIST EPISCOPAL CHURCH

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

In addition to the Methodist pastor, Rev. Joseph Paine, there were three Seventh Day Baptist ministers in the pulpit, Brothers Coon, Kelly and L. J. Branch, and the choir-loft was solidly Seventh Day Baptist. The audience was, possibly, half and half. A large crowd was present and rapt attention was given Elder Kelly as he preached, basing his remarks on John 8: 31, 32. The theme was "Discipleship". The speaker emphasized that discipleship did not necessarily mean temporal advancement. "Repentance," said he, "is the first step towards discipleship." He urged upon one and all, the necessity of self-denial, of taking up the cross daily and following Jesus. He told the heart-touching story of Mattie Anderson, and how she went forward in baptism, even against the expressed command of her atheistic father and her affianced husband. As she entered the water, and just before baptism, she asked permission of Elder Huffman to sing, and in exceptionally clear and sweet tones, she sang these words:

"Jesus, I my cross have taken, All to leave and follow thee;  
All things else I have forsaken, Thou henceforth my all shalt be:

"Perish ev'ry fond ambition, All I've sought or hoped or known;  
Yet how rich is my condition, God and heaven are still my own.

"Let the world despise and leave me, They have left my Savior, too;  
Human hearts and looks deceive me; Thou art faithful, Thou art true;

"And, while thou dost smile upon me, God of wisdom, love and might,  
Foes may hate, and friends may shun me; Show thy face, and all is bright."

The vast concourse of people were melted down by these words, and Mattie's father came to her, as she left the waters of baptism, saying he was proud of her and had forgiven her. Her affianced, likewise, who had threatened that baptism meant the severing of their relationship, was glad to make

retraction of his threat, and plead for a resumption of their engagement.

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

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

THE DEDICATION

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

Pastor Kelly preached the sermon of dedication, choosing for his text the words found in 2 Chron. 7: 1-3. After touching upon certain distinctive features in the doctrine of the people worshipping in the new sanctuary, Brother Kelly laid emphasis upon the use of the building for sacred purposes only. The entire discourse aptly illustrated his theme, "The Divine Presence in the House of God" and we trust that never will the church be other than the dwelling place of God—an altar of prayer where he and his people meet. "Jesus," said Brother Kelly, "drove the money changers from the temple, and would not so much as allow any person to carry a vessel through it. This house should have the divine presence and

manifest the divine power and function in the salvation of sinners and the restoration of backsliders."

#### THE OFFERING

When the sermon was concluded, there stood, approximately \$1,500 against the church. But what is \$1,500 to White Cloud people? Elsewhere if a church was over three-quarters paid for at dedication, joy would reign quite supreme, but "there's a difference" at White Cloud. There they do not do things by halves, nor yet by three-quarters. With them, it is 100 per cent—and then some! However, no begging was allowed. People were simply given an opportunity to arise in the audience and give, if they so desired. Brother Jordan had charge of this portion of the service, and "the people had a mind" to give. First, two of the Branch brothers gave \$100 each, another brother \$75, five men \$50 each, and so on. The giving was not confined to Seventh Day Baptists, as the Methodist steward gave \$50, while many other Methodists made liberal contributions, and others, identified with no particular church, also contributed freely. The trustee board of the now extinct White Cloud Congregational church had given the free use of the large bell (in the belfry) and three-quarters of the pews "until called for" which may be never, and people of other persuasions have been most kind. All of which goes to show the excellent feeling obtaining in White Cloud. Well, to make a long story short, with the \$30 offering of First Day (Saturday) evening, and the money pledged First Day afternoon, \$1,585 was raised, or \$85 in excess of estimated needs, and the joyful people loudly sang "Praise God From Whom all Blessings Flow".

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

#### ELDER JORDAN'S DISCOURSE

As Second Day evening approached, the people began to gather for worship, and by the time Pastor Jordan, of the Milton

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

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

#### WHITE CLOUD HOSPITALITY

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

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

"Where congregations ne'er break up;  
And Sabbaths have no end."

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

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

## MISSIONS AND THE SABBATH

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

### LETTER FROM SISTER MARIE JANSZ

DEAR BROTHER SHAW:

It is some months ago since I wrote you after my operation. I have improved a great deal; but of course at my age and after nineteen years of hardships one can not expect to get young again; and it is a great sorrow for me to see so much work neglected. I feel often I should better die. But I think God is opening a way for me to get real *good* help, and to make this colony self-dependent. I mean to get it so far that in the future we shall need no more financial help.

A young and strong man, who knows about planting sugar cane (as he has worked in a sugar factory, especially in the plantations) is willing to sacrifice his good situation and very bright prospects (as the manager is so fond of him for his good and faithful work) to come and work with us in this colony. He loves me as his own mother (his mother died at his birth, and his father died when he was a mere boy), and he is planning to plant sugar cane for the factory; he is sure they will buy it from us, as every year they still come short and have to buy it from other places.

And then I have a niece in Holland who loves me very much; lately she wrote to me like this: "You can not imagine how glad I was with your letter; I am pressing you to my heart, and I pray our dear Savior to reward you all your love towards us all. I wish I could be with you; it is such a long time before I can pass my examination" (she is learning to be a teacher, and she can be ready in another year's time) "and you are in hard need for a help, for poor, dear auntie. Nearly every day I think of you. You have always been my darling aunt, although I have so many dear aunties. I wish I could come to you as soon as possible, if you only will have me. I think my parents will gladly consent."

Now I have been to see her parents (my sister and brother-in-law), who are mission-

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

But what about the traveling expenses? I shall have to pay for it (third class) about fl 800. Do you think the friends in America would give that money? And then she needs some salary, and also that young man I wrote about, and our colony can not afford it yet. A man who works in the fields needs good, strong clothes, extra strong shoes, etc. I think he will need fl 100 a month, and my niece fl 50 a month. Oh, I wish you could help us. And if some one, who is interested in this work could lend us some funds to start a sugar cane plantation, say two thousand dollars, I am sure our heavenly Father will help and bless us in our enterprise; then we can pay the money back little by little and when the thing prospers, we shall need nothing more from you,—no salary or financial help. If we only have money to begin with, it must prosper,—our almighty Lord being with us.

The sugar factories are all prospering in this country; they make hundreds of thousands guilders profit every year and those who work there are getting rich. Of course we don't expect to get rich, and we can not get the same profit, because they have millions for funds to begin with; and we will begin very small. But it is impossible that God should not bless our efforts, because we would be doing it for him, to help his poor creatures.

It has been so very wonderful that he has brought this young man on my way, and that he has used me to lead him to his Savior. You must not think that he has asked me to let him come to help me; perhaps you would fear he was not a reliable man, only planning to have an easy living here in our colony. No, he is working in the neighborhood in the sugar cane plantations, and because he regards me as his mother, he came again and again to see me; and in the hours he is free, he lends a hand in all sorts of work. One day he was very, very tired when he came, and yet he worked till he looked like having a bath, from perspiration, while cleaning our cow stable. Often he said when seeing so much work neglected, "Oh mother, I wish I could

come and help you." Once I answered, "I would be more than thankful if you could come." "Do you mean it?" he asked. "I don't think, I could be patient enough with these people. But if you think I can be of any use to you, then I would be glad to come."

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

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

And as for the Sabbath, my young friend (Schieferli Malix is his name) is quite willing to keep that day; he said to me one day, "I can see clearly from the Bible that this is the proper day God has chosen."

Now, dear friends, God bless you all with his richest blessings. I am too tired to write another letter for the RECORDER.

With hearty greetings,

Yours in our Master's service,  
M. JANSZ.

Pangoengsen, p. o., Tajoe, Java,  
June 13, 1921.

### LETTER FROM ARGENTINA

(TRANSLATED FROM DUTCH)

Cerro Cora, (Argentina, S. A.)

Mr. Edwin Shaw,  
Plainfield.

DEAR SIR AND BROTHER:

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

In our church meeting some time ago it was agreed by vote of the people to send the church offering up to the last of December, 1920, together with the proceeds of the sale of wood to the amount of \$45.60,

in all \$270.00 (or pesos) to Samuel H. Davis, of Westerly, R. I., treasurer of the Seventh Day Baptist Missionary Society, according to the *Year Book* for 1919, to be used in mission work among the heathen, preferably the Mohammedans, but not insisted upon, the matter being left to the best judgment of the Missionary Board, to be used where most needed, being careful that it shall not be wasted.

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

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

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

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

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

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

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

Your humble servant and brother in Jesus Christ our Savior.

(Signed) J. J. VAN YSELDYK.

### SEMIANNUAL REPORT OF THE SEVENTH DAY BAPTIST MISSION, SHANGHAI, CHINA

December 1, 1920, to May 31, 1921

FINANCIAL SECTION BY J. W. CROFOOT

#### (I) Evangelist and Incidental Account

Receipts	
Dec. 1, Balance on hand .....	\$ 702 80
Feb. 15, Allowance from U. S. A., first quarter, G. \$125 .....	262 09
May 18, Allowance from U. S. A., second quarter, G. \$125 .....	255 46
Feb. 3, Drew from S. H. Davis for land purchase, G. \$1,500.....	3,051 95
May 18, Drew from S. H. Davis for land purchase, G. \$500.....	1,027 28
Dr. Sinclair, for evangelistic trips to Liuho .....	100 00
Bank interest to December 31..	4 44
<b>Total .....</b>	<b>\$5,404 03</b>

Expenses	
Sundry repairs on buildings .....	\$ 60 30
Fence for new land and leveling the land .....	40 80
Evangelist's salary for six months .....	210 00
Evangelist's house rent for six months..	19 80
Insurance on church, 2 schools and 2 houses .....	87 50
Purchase of new land .....	3,098 00
French taxes to June 30 .....	52 19
Loss on exchange .....	3 62
<b>Total .....</b>	<b>\$3,572 21</b>
Balance, June 1 .....	1,831 82
	<b>\$5,404 03</b>

Examined and found correct,  
N. M. WEST.

#### (II) Grace High School Account

Receipts	
Balance, December 1, 1920 .....	\$ 738 43
Received for tuitions, board, etc. ....	2,378 88
<b>Total .....</b>	<b>\$3,117 31</b>

Expenses	
Teachers' salaries .....	\$ 642 00
Coolie wages and New Year gift .....	49 00
Lights .....	53 75
Water .....	14 13
Board .....	1,148 25
Uniforms .....	125 00
Athletic supplies .....	33 90
Refunded to pupils .....	34 55
Lamp bulbs, brooms, etc. ....	6 84
Repairs, labor and supplies for same....	51 79
Stove and coal for bath-room .....	10 00
Books, stationery, etc. ....	179 75
Car-fares .....	55
Advertising .....	10 80
Sanitation, etc. ....	10 50

Clock .....	9 00
Dues to Middle School Association .....	5 00
<b>Total .....</b>	<b>\$2,384 81</b>
Balance to new account .....	\$732 50
	<b>\$3,117 31</b>

Building Fund account, Receipts to date, Mex., \$4,546.62.  
Examined and found correct,  
N. M. WEST.

GRACE I. CRANDALL,  
in account with  
GRACE HOSPITAL, LIEU-OO, CHINA  
December 1, 1920, to May 31, 1921  
Mexican Dollar Account

Receipts	
Balance, December 1, 1920:	
In bank .....	\$ 381 26
In cash .....	266 85
Dispensary .....	350 88
In-patients .....	892 28
Rent of land .....	11 00
Out-calls .....	211 00
Sundries sold .....	1 65
Board of servants and others .....	67 46
Gifts:	
Mr. Tsu, a patient .....	9 00
Mrs. H. E. Davis .....	3 50
Mrs. Wm. L. Chow .....	4 20
Paid for residence lights .....	10 00
	<b>\$2,209 08</b>

Expenses	
Housekeeping .....	\$ 372 08
Taxes .....	12 42
Sundries .....	21 35
Medicines .....	366 18
Milk for patients .....	38 35
Wages .....	92 85
Repairs .....	27
New Year's calendars .....	25 00
New Equipment .....	33 75
Balance for electrical plant .....	66 10
For supplies, electrical plant .....	19 73
Balance, June 1, 1921:	
In bank .....	802 21
In cash .....	358 79
	<b>\$2,209 08</b>

E. & O. E. U. S. Dollar Account

Receipts	
Balance, December 1, 1920:	
In Savings Bank here .....	\$ 329 57
American Express Co., Gold Certificate .....	216 83
Cash with Dr. Palmborg .....	36 15
Gifts with Dr. Palmborg:	
Miss Phoebe Stillman .....	5 00
Bequest—Mrs. T. A. Saunders .....	500 00
Liberty Bonds:	
G. M. Cottrell .....	50 00
Miss Angeline Babcock and Mrs. A. S. Burdick .....	50 00

Gifts here:	
Riverside S. S. ....	1 00
West Edmeston Ladies' Aid .....	5 00
Interest:	
Bonds .....	2 14
Savings Bank account .....	4 16
	<hr/>
	\$1,200 15

<i>Expenses</i>	
Inheritance tax for bequest .....	\$ 19 00
Balance, June 1, 1921:	
In Savings Bank .....	342 17
Gold Certificate .....	216 83
Liberty Bonds .....	100 00
Cash with Dr. Palmborg .....	522 15
	<hr/>
	\$1,200 15

E. & O. E.

**Financial Statement of the Girls' Boarding School and the Two-Day Schools in Shanghai, China, for Six Months Ending June 1, 1921**

<i>Receipts</i>	
	Mex.
Balance on hand December 1, 1920 .....	\$1,954 05
Board and Tuition, Boarding School .....	1,476 12
Day School Tuition .....	141 90
Remittance from Missionary Society .....	311 32
Bank Interest .....	18 94
Sale of Books, etc. ....	15 16
Gifts .....	414 49
	<hr/>
	\$4,331 98

<i>Expenses</i>	
Rice and Provisions .....	\$ 582 59
Fuel, Electricity and Water .....	126 25
Wages .....	989 00
Repairs .....	20 50
Furnishings and Supplies .....	216 18
Rent of Day School Room .....	36 00
Medicines and Hospital Fees .....	16 16
Incidentals .....	30 20
	<hr/>
	\$2,016 88

Balance on hand .....	2,315 10
	<hr/>
	\$4,331 98

*Building Fund Account for the Girls' School for the Six Months Ending June 1, 1921.*

	Mex.
Balance on hand December 1, 1920 .....	\$837 91
Interest December 31, 1920 .....	14 68
Gifts received .....	71 39
Gifts received, Gold .....	\$22 72

Total on hand June 1, 1921, Gold \$22 72 \$923 98

Examined and found correct,  
N. M. WEST.

Christ is the center of Scripture, its one pre-eminent theme.

**RAILROAD RATES TO CONFERENCE**

The above caption is somewhat misleading, as there will be no special rates to Conference this year, such as we have had in years past.

The railroads are becoming more exacting. They now require the attendance of at least 350 delegates who have come by train, (not including ministers and children).

So many of our people travel by automobile, that it has not been possible recently to secure anywhere near that number of certificates, hence no special rates have been applied for this year.

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

We know of one such to leave West Virginia, August 25th, but rather late for the opening of Conference.

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

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

W. C. HUBBARD,  
J. M. MAXSON,  
E. P. SAUNDERS,  
*Railroad Committee.*

**WHAT NEXT IN AMERICA?**

Fresh from several weeks of very intense speaking engagements in Europe which carried me into most of the principal cities of the British Isles, into France, Switzerland, Germany, and Belgium, and which brought me in contact with large numbers of public men in religious, political and commercial life, and which finally led me by motor through five hundred miles of the devastated, mutilated, wrecked, war demolished regions of France and Belgium, and which revealed the unspeakable burden being carried by those nations, I find myself in almost every waking hour silently asking, "What is America really going to do about it?" This young, wonderful nation, her powers multiplied by many fold as a result of the war, her fields rich beyond computing, her resources of men, women, morals,

and morale unfathomed. For a hundred and fifty years a borrower from old Europe she suddenly emerges as banker and financier for all the world. With a past brief history which, while not without error, as a whole is glorious. Looking into the economic future she can see only one permanent trend toward more prosperity, more wealth, more population, more power.

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

If the choice is the latter and this nation enters upon an era of world service, then a page of history will be written more splendid than anything recorded of the period of 1776, 1865, 1898 or 1917. We are confronted with a real contest for the adoption of a real doctrine of co-operation as a national policy. Other great issues have been contended for and won sometimes at the cost of military action. Political liberty was once the central theme over which the progressive and reactionary forces battled. Human slavery once demanded the same intense struggle. Preservation of the Union once commanded every thought and force at the disposal of the people. Prohibition of the sale and manufacture of liquor has recently strained to the utmost the energy of all the good people.

The doctrine of world co-operation as an essential factor in America's future program is as vital as any of these and I may venture the statement that the weal of more human beings is involved than was at stake in any of them. A few hundred thousand

or million were to be affected in these questions, but a billion and a half may be the number to suffer loss if America fails to adopt this platform now. *Literally the whole inhabited world has its eyes toward this nation as she ponders in this decision.* For humanity's sake, for the Kingdom's sake, and for her own sake, America must be won for this co-operative ideal.

The forms are of secondary importance, if the fact itself is firmly fixed, but two avenues are pressing for immediate service.

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

AMERICA MUST TAKE HER PLACE QUICKLY  
Second: America must take her place



quickly, unreservedly, in some form of the political international Association of Nations. Notwithstanding the possibilities of every other form of service rendered through direct Christian agencies or societies for relief and reconstruction, there will yet remain this definite immense duty to share actively as a participant in some kind of international instrument for preserving world peace.

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

What ought to be said is that this Christian nation is not to be dominated or bullied by a little cult of "irreconcilables" and thus kept aloof from vital participation with the leaders of other great nations, sincerely seeking to form some kind of an international group which may offer a better method of adjusting difficulties than a resort to the brute force of guns. America ought to be in such an Association of Nations that she may sit at the table to cast her vote in behalf of those ideals of liberty and justice, upon which the nation is founded, whenever they are under consideration. America ought to be in this society of kindred nations that she may fulfill the vows she made to her allies in 1917. No man can visit Europe now and feel that the war is over. It is only a truce and mutterings can be heard on every hand not only of war still going on but more of it threatened. It would have been cowardly for the United States to have backed out in March, 1918, when the days seemed dark and uncertain. I believe it to be equally cowardly to keep apart from the allies in 1921. Pre-eminently is this true of Great Britain. This grand old Mother Country tried to be the peacemaker in 1914. She is exhausting every energy now toward the same end and we of this country, kindred in ideals, religion, government, language and blood, ought to be sitting in every council at her side sharing the responsibility. America ought to be in this grouping of nations that her influence may be brought to bear upon the tremendous social problems which are fast becoming

world-wide in scope and purpose. Nothing short of a great council of the most valiant statesmen of all the nations will be able adequately to cope with this terrific question. America can't sit aloof from this task. There may be a hundred other ways yet to be made known in which this nation will have to share the common burdens of all the race, but these doors are open and the call is imperative. To refuse to enter into all that is involved will some day bring the judgment of God upon this now favored nation.

*America's next step must be in unselfish pouring out of money, men and women, for the healing of the broken life of the whole big world.*

An era of this service to the world will not only meet humanity's greatest need and save the race from what seems a possible collapse, but it will represent a unique ideal of patriotism, which all the nations are in dreadful need of having demonstrated. The old order of getting and holding, of the strong imposing upon the weak, has been tested for these thousands of years and been found wanting as a permanent philosophy by which any nation can live.

The hour is opportune for some people to arise with faith in the doctrine, "There is that scattereth, and increaseth yet more, and there is that withholdeth more than it meet, but it tendeth only to poverty." "For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it." "Bear ye one another's burdens and so fulfill the law of Christ."

If America can be led to be this nation she can be truly great for generations to be. If she fail she will eat, drink, and be merry for a season or two and finally collapse and add one more pathetic wreck to the story of how the mighty have fallen.—*Fred B. Smith, in Christian Advocate.*

#### OPPORTUNITY

Behold, I have set before thee an Open Door.  
Rev. 3: 8.

The Open Door! oh may our eyes  
Be quick to see, our hearts to feel,  
Our feet be swift to follow where  
God his blest service shall reveal  
But may we pass that open door  
With hearts so fortified with prayer,  
So strong in holy zeal and love,  
That every word and deed shall prove  
'Tis sweet to do the Lord's work there.

—J. G. A. Carter.

## EDUCATION SOCIETY'S PAGE

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

### THE Y. M. C. A. CONFERENCE AT SILVER BAY

DEAN PAUL E. TITSWORTH

Education without religion is unsafe for democracy, or for the world, for that matter. Too many educationalists want to subordinate the achievement of personality, of character, to the acquisition of facts. The lives of men and women are most certainly hampered sadly because they do not know more, but they are also actors in stupendous tragedies because mankind is not yet living the God-life. The two chief characteristics of our heavenly Father—wisdom and love—are the two great aims for his children.

Wisdom and love were the chief watchwords of the Y. M. C. A. Conference held at Silver Bay, on Lake George, N. Y., from June 24 to July 4, 1921. It is the aim of these conferences—of which some ten are held at different points in the United States throughout the summer—to impress college men, in the turmoil and sometimes torment, of their intellectual reconstruction, with the validity of the moral and spiritual life, to show those forward-looking, potential leaders of America the need of God in human affairs. The conference reminded them with no uncertain voice that, while ignorance is impotent and worldly wisdom is fundamentally immoral, only the wise and well-disposed man can clutch America now, as she is tottering on the verge of the cataclysmic struggle between the propertied man and the radical, to save her from the horrors of supreme catastrophe. This appeal was put strongly, not sensationally, to arouse men from an all too common disease—smugness. To awaken men to a vivid sense of a vital relation to Jesus, to open their ears to the Macedonian cry of the modern world, was the double-barrelled, high-power message of the Silver Bay conference.

Below I give the student attitude toward the conference. The article, an editorial clipped from *The Pick-Up*, the official newspaper of the conference, was written by Robert F. Clark, an Alfred senior, who was

the editor-in-chief of the paper and who has found the conference a mount of transfiguration.

At this 37th annual Student Conference, hundreds of college men are earnestly and strenuously taking hold on everything that God offers them. His gifts include friendships with fellows of many colleges and nations; the great outdoors, where we can hike, play and swim; the vitalizing contact with veterans in the Christian service; and most of all, the gift of Himself. If any delegate fails to accept this most precious gift, the Conference can not be counted a complete success. "Every man for Christ" is the battle-cry which transforms seven hundred individuals into a united army enrolled for the highest service.

What drives men back year after year to the Y. M. C. A. summer conference? Is it the love of a restful, picturesque camp? Is it the craving for the familiar faces of friends whose strength helps all their associates? Is it the keenness for intercollegiate rivalry in track, athletics, soccer, baseball and tennis? Is it simply the hope for practical suggestions on membership drives, personal work and campus service? Or is it only the selfish effort to imbibe more Christianity, that we may feel holier than ever before? All these aims bring men for their first introduction to Silver Bay, but such purposes are not powerful enough, even when taken together to force us to come again. In spite of failures and defeats during the college year, the Conference delegates are impelled to return and renew their living faith in Christ crucified. "The strange man on the cross drives us back again and again."

College men, as a rule, are practical and keen.

The fact that large numbers of these collegians, having once sampled the life at a Y. M. C. A. student conference, thirst for another such experience—is proof enough that conference spirit produces lasting benefits. And the eagerness with which delegates returning to their colleges, urge their friends to take advantage of the next opportunity! Of all enthusiastic boosters, the Silver Bay veteran is the most convincing. Why? Because the man who goes from a hurried, tempted year at college to the inspired, uplifting atmosphere of a student conference is offered Life by Salvation!

May every human atom at this Christian gathering, whether of the faculty, the delegates or the employees, surrender fully to the Master's will and find his place in God's scheme for our world! "While ye have the light, believe in the light, that ye may become sons of light."

#### NOTICE TO DELEGATES

All delegates and visitors who are expecting to attend the yearly meeting at Welton please send your names to Mrs. U. S. Van Horn, R. R. 5, Dewitt, Iowa.

"Shew me thy ways, O Lord; teach me thy paths."

## WOMAN'S WORK

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

### HOW ONE CHURCH IS ORGANIZING ITS ORGANIZATIONS

MRS. J. CALVIN STEWART

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

In the early years of women's work in the majority of churches, there was the time-honored "Ladies' Aid Society". It was the first organization for women for church work, and it grew in power through the needs which were not met by the church as a whole. If a new carpet was to be bought, the church to be painted, the roof to be repaired, how were these things to be done? Why, "the Ladies' Aid", with its untiring activity, ingenuity and unselfish labor would devise the ways and means. Of course, the church looked upon this organization as indispensable, and felt that the church would have to close its doors if for any reason the "Ladies' Aid" should suspend its activities.

Then, there was the "Ladies' Missionary Society", composed largely of the elderly women of the church who met regularly once a month. The president had probably been in office for twenty years, and all the members including herself were perfectly sure that there was no one in the whole church who could take the place, if for any reason she would have to resign. There would probably be five or six faithful old ladies to attend these meetings, and after a little neighborhood gossip, they would sing, "From Greenland's Icy Mountain"; take up the collection and adjourn, wondering "why the young people would not join the Ladies' Missionary Society".

As time went on, the women got a broader vision, and things changed. Many organizations sprang up to reach the needs of the young people, business women, boys and girls. The Bible school also began having organized classes with the "through the week activities" and the cry everywhere was "organize, organize". This resulted in an overlapping of activities and a want of co-operation, consequently a loss of time and energy. There was a crying need of a closer relationship between the various activities and a correlation of activities. The great need, as we believe, has been met by the "Woman's Auxiliary Circle Plan", which has been almost universally adopted by the women of the Southern Presbyterian Church. The changes were radical and tears were shed over the disbanding of the honored "Ladies' Aid" and the venerable "Ladies' Missionary Society", but old things had to go, if this new plan was to be adopted. In this brief article only the outline of the organization can be given. Having disbanded every society in the church, the women were invited to come together for the election of officers for this new organization and the adopting of the constitution. It was decided not to elect as president of the auxiliary the former president of either the Ladies' Aid or the Missionary Society. One can readily see that this would be unwise and calculate to cause bitter feelings. The officers are president, vice president, recording secretary, corresponding secretary, and treasurer. The women of the church were then divided into circles, with a chairman for each circle, the number and size of the circles being determined by the membership of the church. Every woman in the church is automatically a member of the auxiliary and is put in a circle. The chairman, together with the officers, form the executive committee. A day in the week was decided upon to be known as "Church Day", upon which all the meetings of the auxiliary will be held. Suppose we say Tuesday at 4 p. m.

*First Tuesday*—There will be an Inspirational Meeting, which takes the place of the former missionary meeting. At this meeting there is a carefully prepared program, on some missionary topic; invited speakers, the room prettily and appropriately decorated, with maps, charts, etc. An offering is made for contingent expenses, the offering

for the various mission causes being made through the church envelopes. To this meeting every member of every circle is invited.

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

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

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

*Fifth Tuesday*—If there is one, it is usually given up to some Social Meeting.

What are some of the advantages and results to the churches when this organization has been tried?

1st. The indifferent woman has been reached. The ignorant woman has been

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

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

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

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

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

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

"Four meetings were held each month, on Monday afternoons, with the fifth Monday meetings for a social hour at which refreshments were served, but this was left off when we entered the war. The Year Books were used, and the courses of study pursued that were recommended by the assembly. The women took more interest in the auxiliary than they did in social clubs. They became literally fascinated with the study of home missions, when using 'The Task That Challenges'. They did not lose sight of the importance of money in relation to the kingdom. On the contrary, they got such a vision of world needs that they realized the need of far more money than the Aid Society ever raised for building a manse or carpeting the church."

—*Missionary Review of the World.*

**WORKERS' EXCHANGE**

BATTLE CREEK, MICH.—The Battle Creek Ladies' Aid Society held its annual election of officers on June 1, at which time the old officers, with the exception of vice president, were re-elected.

This meeting was also of special interest for two other reasons. Our program committee had prepared a short but instructive Sabbath rally program for the first part of the session and then, following the business meeting our president, Mrs. Wardner, announced that we were also celebrating the birth anniversary of one of our members, Miss Mary E. Coon. Mrs. Wardner paid a brief tribute to Miss Coon as a member of the society and a loved friend and called on Mrs. Kelly to read Whittier's poem, "My Birthday".

Mrs. Boehm, the hostess, then gave a selection on the Victrola, "Whispering Hope", following which refreshments of ice cream and wafers were served. The following week the executive committee met and appointed the committees for the new year. We have in our society the relief, social work, program, flower, music and press committees, and every available member is given place and work on one of these.

The following is an outline of the annual report of our recording secretary, Mrs. Kinney: Twelve sessions have been held, with an average attendance of thirteen and one-sixth. Two members have been released by request and six new members received. We have had no losses by death.

Our principal financial effort for the year was the raising of funds for our much-needed church building. For this purpose one hundred and twenty-eight dollars was raised. Flowers have been sent to the ill and the bereaved. Many calls were made and substantial aid given by the relief committee. Mission study and other programs have been furnished by the program and music committees. Some quilts have been made and a box of clothing and other articles collected and packed for the Java mission. Assistance has been given Miss Helen Su in raising her most generous pledge to the Girls' School in Shanghai.

A copy of Miss Larkin's book, "Doings of the Brambles", was presented to the library of local Y. W. C. A., also a year's subscription to the SABBATH RECORDER. A Chinese costume was made as our share in

the wardrobe, the property of the women's societies of the city to be used in missionary pageants, etc. Twenty-five dollars in money was also sent Miss Jansz. Three farewell receptions, one church social and the annual church dinner have been held. The society feels that it has nothing of which to boast, but is encouraged to go on and strive for better results in the coming year.

PRESS COMMITTEE.

**MINUTES OF THE WOMAN'S BOARD MEETING**

August 1, 1921, the Woman's Executive Board held its regular meeting at the home of Mrs. A. R. Crandall. The members in attendance were Mrs. A. R. Crandall, Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley and Mrs. E. D. Van Horn.

Mrs. West read Isaiah 52 and prayer was offered by Mrs. Van Horn. Minutes of the last meeting were read.

Mrs. Whitford read the Treasurer's report for July. Total receipts for the month were \$13.51 and disbursements were \$42.25. This report was adopted and the yearly report was then read. The receipts for the year from all sources were \$5,742.91; disbursements for the year ending July 1, were \$4,884.92, leaving a balance in the treasury of \$857.99. This report was adopted.

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

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

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

and the Women's Presbyterian Board of Foreign Missions.

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

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

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

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

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

MRS. A. B. WEST,  
*President.*  
MRS. E. D. VAN HORN,  
*Recording Secretary.*

**TREASURER'S REPORT**

MRS. A. E. WHITFORD, *Treasurer,*  
In account with  
THE WOMAN'S EXECUTIVE BOARD  
For three months ending June 30, 1921

<i>Dr.</i>	
To cash on hand March 31, 1921.....	\$ 602 53
To W. C. Whitford, Treasurer:	
Forward Movement .....	887 55
Albion, Wis., Willing Workers .....	33 33
Berlin, N. Y., Ladies' Aid .....	27 00
First Brookfield, N. Y. ....	16 56
Cartwright, Wis., Ladies' Missionary Society .....	50 00
Hartsville, N. Y. ....	25 00
Ashaway, R. I., Ladies' Sewing Society .....	105 00
Adams Center, N. Y., Ladies' Aid .....	95 00
Lost Creek, W. Va. ....	55 51
Milton, Wis. ....	60 00
Nortonville, Kan. ....	103 42
North Loup, Neb. ....	129 76
Salem, W. Va. ....	56 24
Salem, W. Va., Church .....	17 29
Shiloh, N. J., Ladies' Benevolent Soc. ....	68 97
Walworth, Wis., Ladies' Aid .....	27 00
Walworth, Wis., Helping Hand .....	7 00
Albion, Wis., Church .....	18 34
Cowen, W. Va., L. S. K's, unappropriated .....	25 00
Dodge Center, Minn., Mrs. E. L. Ellis .....	2 00
Eastern Association Collection .....	20 59
New York City Woman's Auxiliary Society, 20th Century Endowment Fund .....	10 00
North Loup, Neb., Ladies' Missionary Society, China Famine Fund .....	5 00
Viborg, S. D., Mrs. Timon Swenson,	

L. S. K. ....	25 00
Walworth, Wis., Helping Hand Society .....	10 00
	<u>\$2,483 09</u>

<i>Cr.</i>	
American Sabbath Tract Society, Cuts used in Projector .....	\$ 20 00
Dr. Palmborg, China Relief Fund .....	5 00
Subscription to two Missionary Reviews for China Mission .....	5 00
F. J. Hubbard, Treasurer, Tract Society .....	862 50
S. H. Davis, Treasurer:	
Miss Burdick's salary .....	\$200 00
Miss West's salary .....	200 00
Georgetown Chapel .....	205 00
Dr. Sinclair .....	100 00
	<u>705 00</u>
Dr. Grace Crandall, Lieu-oo Hospital ..	8 00
Expenses, Mrs. A. E. Whitford to Battle Creek to attend Young People's Board Meeting .....	19 60
	<u>\$1,625 10</u>
Cash on hand June 30, 1921 .....	857 99
	<u>\$2,483 09</u>

**DETROIT HEALTH AUTHORITIES AID SEVENTH DAY BAPTIST NURSES**

ROBERT B. ST. CLAIR

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

8054 Harper Avenue,  
Detroit, Mich.,  
August 5, 1921.

**LYRES WHEREON THE ZEPHYRS PLAY**

The trees are lyres whereon the zephyrs play  
Weird rhapsodies, murmurings of mystery,  
And sweet-toned symphonies, or medleys gay—  
Fantasia of lilting melody;  
And earth and sky are vibrant with the strain  
Of throbbing chords of pathos deep and low,  
From vesperal or requiem refrain  
Struck on the quivering strings in measure slow.

Symbols of life and death and resurrection—  
Divinest inspiration are the trees;  
Living, breathing souls of his perfection,  
That emanate sweet psalms and litanies;  
The trees are spirits sprung from humblest clod—  
Souls—with voices whispering of God.

—Dorothy Johnson.

## IN MEMORIAM—MRS. MARY E. TOMLINSON

Mrs. Mary E. (Brown) Tomlinson was born in Milton, Pa., July 3, 1844, and died at Alfred, N. Y., August 4, 1921. Some time before the morning of Thursday, August 4, she went to the life beyond; and there was every reason to believe, while in a quiet restful sleep.

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

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

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

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

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

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

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

In the autumn of 1891 Professor and Mrs. Tomlinson moved from the Ladies' Boarding Hall to their pleasant home on Terrace Street. Although bodily infirmities confined her more and more closely to her home, Mrs. Tomlinson kept up an active and intelligent interest in the affairs of the church and community, of the country she loved, and of the world. She was a generous supporter of Alfred University, and

a warm friend of students. A good neighbor; loyal to the faith of her earlier years; and liberally philanthropic, her sympathetic interest and her gifts went round the world as she helped to send forth the light and truth of the Christian religion.

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

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

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

W. C. W., A. E. M.

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

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

## YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, O. A.  
Contributing Editor

### THE TEN COMMANDMENTS

Christian Endeavor Topic for Sabbath Day,  
August 27, 1921

#### DAILY READINGS

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

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

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

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

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

"The future of American business depends on the developing of the soul of the man and upon again permeating labor, capital and management with integrity, loyalty and a desire to serve. The need of

the hour is not more salesmen, or more foremen, or more technical men, but the need of the hour is to get employers and wage-workers to give their hearts to God. Business depressions can be avoided, but only by redirecting the minds of your people to the need of integrity, industry and thrift. Business conditions can be changed for the better only as man's attitude toward life changes."

#### SUGGESTED PROGRAM

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

#### HINTS FOR LEADERS

In the meeting before this one, ask the members to come prepared to repeat the Ten Commandments.

Place them upon the blackboard in outline form, as: 1. Thou shalt have no other gods . . . ; 2. Thou shalt not make any images; 3. Thou shalt not take his name in vain, etc., so that the thought of all the commandments will be before the people during the whole meeting.

Be sure that Christ's interpretations of the commandments in Mark 12: 31, and Matthew 5 are brought out at some time during the discussion.

### C. E. FELLOWSHIP LUNCHEON

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

The luncheon was held Sabbath day, July 16, at one o'clock, immediately after Sabbath school so that the people from the country could stay. There were about forty young people in attendance. The luncheon was used as a bait to get the people to stay to the meetings which followed. As we were sitting around the tables, our president, Susie Burdick, acted as toastmistress (although it wasn't a banquet), and introduced Miss Mercy Garthwaite, a char-

ter member of our society, who gave a brief review of what our society had done in the past and made us feel proud that we were members. Leland Shaw told how the society had helped him with its letters when he was an absent member, and Leora Gray, who expects to be an absent member, told what she expected the society to do for her.

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

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

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

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

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

REPORTER.

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

### IOWA YEARLY MEETING PROGRAM

September 2-4, 1921

Friday Afternoon

2.00—Business Meeting  
Introductory sermon by delegate from  
Semiannual Meeting of Northern  
Wisconsin and Minnesota Churches

Friday Evening

7.30—Praise Service—Mrs. H. L. Cottrell,  
Garwin  
Vocal Solo—Mrs. Sam Babcock  
Sermon—Rev. H. L. Cottrell

Sabbath Morning

10.00—Sabbath School  
Ladies' Chorus  
11.00—Sermon by Rev. H. N. Jordan  
Male Quartet

Sabbath Afternoon

2.30—Junior Hour—Superintendent Mrs. H. R.  
Loofboro  
3.30—Essay by Mrs. Shanklin, Marion, Iowa

Sabbath Evening

7.30—Praise Service—Mr. Elwood Ormsby,  
Marion  
7.45—Sermon  
Male Chorus  
Essay—Edna McKibben

Sunday Morning

10.00—Business Meeting  
Praise Service—Mrs. U. S. Van Horn  
Sermon—Pastor Hill  
Duet—Rev. and Mrs. H. L. Cottrell

Sunday Afternoon—C. E. Hour

2.30—Praise Service—Carroll Hill  
Reading—Iva Campbell  
Lesson Study  
Special Music  
Essay—Mrs. L. L. Loofboro

Sunday Evening

7.30—Praise Service—Mrs. Shanklin  
Sermon—Rev. H. N. Jordan  
Male Quartet  
Closing Conference Meeting

"We are journeying unto the place of which  
the Lord said, 'I will give it you; come  
thou with us, and we will do thee good.'" Com.

### SEA PATHS CROSS THIS AUTUMN

September, when it comes, will be marked by two great family reunions of world-wide Christian connections. Presbyterians are to meet in Pittsburgh and considerable numbers of Europeans and Knoxonians will cross the Atlantic in the last of the summer for this gathering. As they come, they will pass at sea, perhaps, larger numbers of American Methodists sailing in the other direction, for the Methodist assemblage to be in London, where recollections of Wesley cluster thick.

## CHILDREN'S PAGE

### SILVER SIXPENCE

The little old woman who lived at the edge of the dark wood was very kind about giving advice. She sat in the sun at the doorway of her tiny cottage, knitting or spinning or stirring a cake, and whatever question any one came to ask her she could answer.

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

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

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

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

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

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

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

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

end of every row. Only, mind you, dig deep!"

So Dick trudged home again across the green April fields. On other spring days it had been his habit to sit by the thorn hedge and dreamily watch the sky, but now he set to work to cut down weeds, grub up briars and make the garden fit to grow again. It was a long task and a hard one. The thorns scratched him and the spade blistered his hands, but he worked on. He was determined to put the little old woman's promise to the proof.

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

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

"So the charm is still working!" he cried, and, snatching up his spade, he began to dig the next row as fast as he could. To his disappointment no coin clinked on his spade at the end of that row, nor, though he kept digging until long past midnight, did he succeed in finding a second sixpence. He was up early next morning and at it again, but, though he toiled all day and turned out row after row, he found nothing.

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

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

After a while he gave up hope. Many a time he was tempted to throw away his hoe and sit down under the thorn hedge at his ease; but for some reason he never did it. The truth is he was beginning to be fond of his garden. He loved the green things that were growing where once only weeds and briars had been.

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

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

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

"Now," he thought as he jingled the money in his pocket, "I will just go on for the other ten miles and tell the old woman what a wrong she did me."

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

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

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

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

"From my garden," said Dick.

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

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

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

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

The little old woman said never a word; she only sat still and twirled her wheel. Now and then she glanced at Dick.

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

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

Dick nodded soberly.

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

### HOME NEWS

BERLIN, N. Y.—Berlin plans to be well represented at the coming Conference. Our young people are zealously working to raise funds with this in view. The Young Men's class will hold a lawn social on church and parsonage lawn August 11, where the village band will be in attendance and cake and ice cream will be for sale. The Young Ladies' class has been having weekly food sales, encouraged and aided by older citizens, until quite a sum is on hand to help out with their conference expenses.

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

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

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

Beginning July 4, the people of this community enjoyed a five-day Chautauqua. Few towns of this size have sufficient initiative to attempt so great an enterprise. That we were given an opportunity to hear the many attractions was due to the courage and the efforts of the ladies of the W. V. I. Club. Due to the prevailing financial depression the receipts this season did not quite reach the amount required. Real co-operation on the part of everybody would easily care for the financial requirements. Such a program tends to uplift a community and is in marked contrast to the notori-

ous C. Chaplin with his income of \$1,200,000.00 per year. It is sincerely hoped that we may continue to make the Chautauqua an annual event.

July 4 is always a big day in Milton. This village has always been noted for its aridity. It has a large park beautifully shaded, and with no keep off the grass signs. Our citizens are hospitable and make strenuous efforts to entertain visitors. An attractive parade, a stirring speech by Pastor Jordan, an all-day band concert, numerous athletic events and a ball game afforded entertainment for all. At 2 p. m., about five hundred autos were counted parked around the square. The occupants of these, besides many in other parts of the village, combined with citizens of our twin towns who motored to the park with pedal extremities, make a total host estimated by an optimist of about four thousand, or almost any number above that.

While the college is an important factor in the life of our church the latter does not indulge in summer vacations. Absence of students and professors decreases the attendance of the various church services, yet a good degree of interest is maintained. The Milton Church is preparing to entertain the Northwestern Association in September. This is an important event for churches of the middle-west. A program filled with helpful and inspirational thoughts will be presented.

While striving to upbuild Christ's kingdom in this community we realize the wideness of the field and the limitations of human endeavor. Divine power can bring victory.

NORTH LOUP, NEB.—The choir is spending two nights a week in rehearsal on an operetta which will be presented some time before school begins in September. Watch for further announcements.

The vesper services are becoming more attractive as the summer advances. Congregational singing is the main feature of this service. If you like to sing or enjoy to hear others sing, spend the closing minutes of the Sabbath with us. Special music is often provided.

Another social hour was enjoyed by a large company following the business meeting last week. The Endeavor Society presented a very hastily prepared missionary pageant. It included a history of Seventh

Day Baptist missions in China. Each of the nineteen missionaries we have sent to China was represented by some member of the society. Several of the native workers were also present. We are always proud to think that North Loup is represented in this important mission field. Following the pageant a cafeteria supper was served in the basement.

The church held another special business meeting following the vesper service last Sabbath. A large number were present to express their preference for a pastor. Many claim inability to vote intelligently because of lack of knowledge of available men. In so small a denomination as ours we ought to be able to become acquainted with our pastors sufficiently to judge whether they are suitable candidates for this pastorate. If you are interested in any particular man why not write to some one who knows and get what information is needed. There is very little necessity of voting blindly.

The hour of worship last Sabbath morning was given up to a memorial service to Dr. Daland, late president of Milton College. About a dozen who have attended this college took part in this service, paying a tribute of respect to a man whom we all loved. Over fifty young people have gone from this church to Milton College during the nineteen years of Dr. Daland's presidency. About half of this number are now living here, the rest are serving in useful places in many other states. Dr. Daland's work will long endure. North Loup owes much to this fallen hero. He shall long be remembered, not only by these fifty young people, but by scores of others whose lives he has touched. The Milton students at this place are planning to make some suitable memorial to our beloved president.

The church prayer meeting last week was especially interesting and well attended. Many responded to the pastor's invitation to come prepared to talk on the subject in which they were the most interested. Some very valuable suggestions were made. The responsibility for the success of the meeting rested entirely upon the members of the congregation, and they met the responsibility in a most creditable manner. The meeting tomorrow night promises to be just as interesting and helpful. The topic will be, "What I would do if I were pastor of this church". The pastor, in turn, has

promised to discuss the question, "What I would do if I were a layman of this church". Every one is cordially invited to come and have a part in this discussion. An exchange of ideas should be of mutual benefit to all.

The Seventh Day Baptist General Conference meets this year at Shiloh, New Jersey, August 23 to 28. No one from here has announced his intention of going. The time is very near at hand and those planning to go should hand in their names at once. This church ought to be represented. According to the last year book we have the largest resident membership of any church in the denomination. We also paid the largest amount to the Forward Movement budget. We are so far removed from other churches of like faith that we need the inspiration some delegate might bring. It is also the best way to keep in touch with the work of all our denominational boards.

INDEPENDENCE, N. Y.—Are you a believer in educational evangelism? We have recently closed a fifteen-day Religious Day School which was in session five days a week for three weeks, July 11-30. The attendance and interest were commendable, considering the number of people and the distances to be traveled over the hills of this open country community. Thirty-eight pupils were enrolled in four classes, with an average attendance of thirty-one.

The Elementary School had three classes that met for fifteen days: Class I, taught by Miss Elrene Crandall; Class II, by Pastor W. L. Greene; Class III, by Miss Erma Clarke. In this school the daily program continued through the forenoon, and consisted of a devotional period, two Bible study periods, a general assembly, a story period and a recreational period.

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

At the closing services of the school, held in the church Sabbath morning, July 30, eleven of our boys and girls offered them-

selves for baptism and membership in the Independence Church. Seven other members of the school will probably unite with First Day churches in Andover and Whitesville.

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

WALTER L. GREENE.

### "MOTHER"

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

—Robert J. Burdette.

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

## OUR WEEKLY SERMON

### THE LIGHT OF THE WORLD.

MATT. 5: 14-16

ELIZABETH F. RANDOLPH

A large multitude was gathering around Jesus and he went up into the mountain. When he was located his disciples came nearest to him. Then he gave utterance to that time-honored Sermon on the Mount with which we are all more or less familiar. Even the children could repeat the beatitudes in which Jesus has set forth the joys of those who are seeking entrance into the kingdom of heaven. The characteristics of the blessed are, a keen sense of need, meekness, hunger and thirst for righteousness, mercifulness, purity, gift of making peace, a willingness to suffer for the sake of righteousness, and the spirit of gladness and hope. People possessing these characteristics have been promised that they shall be comforted; inherit the earth; be filled with righteousness; receive mercy; see God; be called the children of God; and enjoy the kingdom of heaven. And it was to such people as these that Jesus said, "Ye are the light of the world." The Holy Spirit has been and still is constantly repeating those same words to all who will give ear to his voice and cultivate the characteristics described. God in his loving kindness is showering divine favors upon us and is saying to us, "Ye are the light of the world." It is an oft-repeated remark that the people who have not accepted Christ read the lives of Christians rather than the Bible.

It is a wonderful privilege but it also involves responsibilities to be light to the world. I am reminded of a little boy who had not been allowed to go to the barn with his father very often after dark. But one night he was asked to carry the lantern and was told how very careful he must handle it. The boy was much pleased, and with a very manly bearing he took his place in front of the others and led the way to the barn, saying as he got about half way there, "I am the leadership."

And truly to be the light of the world means to be a leader, whether in some small circle about the home or in broader

circles directing the affairs of nations. As we think of this fact it makes us thoughtful. We hunger and thirst for righteousness. We draw near to God for strength and wisdom. Then we step forth before our fellowmen, joyously and bravely, knowing that they are more ready and willing to follow the happy, manly man, than a despondent, fretful, staggering weakling.

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

"A city that is set on a hill can not be hid." That seems self-evident; and it is one of the characteristics of Jesus' preaching that he used such clear definite statements. It might be possible for a small hut located on a hill to escape notice, but a large collection of homes high on a hill can not be hid. So we often think that our Congress, or large organizations, or men of strong personalities can not be hid. They are sure to have an influence some where, some time, some how. But the common, single individual we are prone to think does not amount to very much anyway. But let us hasten to observe Jesus' next remark, "Neither do men light a candle and put it under a bushel, but on a candlestick and it giveth light unto all that are in the house." A candle, it is a tiny thing, compared with a city. Yet it has a purpose. When men light it they do not seek to hide it, but they put it on a candlestick where it can fulfill its purpose. What a beautiful figure if we but think of our own individual life as being a candle lit by God. If ye then being evil know how to give good gifts how much more your Father which is in heaven.

If ye men know how to place a little candle on a candlestick where it will give light to all in the house, how much more does our heavenly Father know how to place an individual life where it may give forth light and fulfill its mission in the world. Just now I am reminded of the young woman who was the author of the song, "Brighten the Corner Where You Are". She had wanted to be a missionary or a great writer or do something that would make her influence count far and near. But some invalids dependent upon her had made it necessary for her to remain at home. One day a tired and worn woman past middle age came to call on her and said that the happiest moments of her life were those which she spent in this young woman's home. After the caller left Ina Ogden began to ask herself what she was doing to make life pleasant for those around her and the words of the song, "Brighten the Corner Where You Are" took form in her mind, and she wrote them out on paper. A friend saw them a few days later and asked the privilege of arranging to have them published. Soon they were scattered broadcast, and within a very few years they were sung in nearly every Christian land.

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

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

But it is not enough that we are light to the world, and that light of its very nature is something that gives of itself to make bright and clear the path and surroundings of others; it is not enough that God has placed us where we may have opportunity to shine, for, we ourselves control to a certain extent our own light. It is because of this fact that Jesus bids us to let our light shine. And the two figures just given of a city set on a hill and of a candle on a candlestick suggest ways in which we may let our light shine. It is well that we should gather together and stand together. In numbers there is strength. Yet unity is even more important than numbers. In spirit and earnestness we should be one, and should take our position on some high vantage-ground. As a denomination we show

also be eager to work together with all other Christians, whenever by so doing we can best advance Christ's interests. As the churches of America band together, though each may retain its own individuality, they will be as a city set on a hill which can not be hid. Then they may speak as one mighty people against sin and show to the world in a more convincing manner than any one individual can do, the traps which have been laid by the forces of evil. And because they will be united as one bright and shining light the world can not help recognizing their presence.

Nor should we as individuals attempt to hide our light. To do so is false modesty and an expression of undue self-consciousness. To be sure Jesus would not have us give alms or make prayers to be seen of men, but he would have us be natural, be ourselves, let the light shine, be ready to do or speak for our Master whatever he would have us do or say, showing forth his character at all times. We should be wise and faithful virgins with oil in our lamps and we should not be like the unwise servant who received the one talent and went and hid it in the ground.

But Jesus gives us a reason why we should let our light shine. It is not to be for our own personal gain and pleasure, but that others seeing our good works may glorify our "Father which is in heaven". That is, that they may turn to him in praise and adoration, recognize his wonderful goodness, wisdom and love, his wealth, his power and influence, his sympathetic interest in every individual. Such a purpose for letting our light shine will make us thoughtful and earnest. It will remove all our pride and boastfulness, our self-consciousness and our false modesty. It places upon each of us a responsibility too great for us to assume if it were not that Jesus has also said, "Lo, I am with you always, even unto the end of the world." Jesus has also promised to be our strength, our life, our light. So we may draw near to him, and then go forth either in the shop or factory, to the schoolroom or to the farm, or we may travel from place to place as an evangelist or traveling salesman and whatever we say or do we may be so guided by the principles of love, truth and justice which Jesus taught that we will cause men to glorify God.

### HEREDITY AND ENVIRONMENT

The character of a child is chiefly the product of two forces, heredity and environment, and to both of these forces parents are more vitally related than any other human beings. Over the first they have comparatively little control—the child himself has none whatever. As Dr. Stalker says: "There is in human life a mysterious element of necessity. Everyone is born into a particular family which has a history and a character of its own, formed before he arrives. He has no choice in the matter; yet this affects all his subsequent life. He may be born where it is an honor to be born, or, on the contrary, where it is a disgrace. He may be heir to inspiring memories and refined habits, or he may have to take up an hereditary burden of physical or moral disease. A man has no choice of his mother or father, his brothers or sisters, his uncles or his cousins; yet, on these ties which he has no power to unlock, may depend three-fourths of his happiness." With what a solemn sense of responsibility then should a man and a woman enter into that relation from which a new life is to spring! How fervently they should pray that they may inject no physical or moral poison into the stream of their child's descent, but, on the contrary, add something to his splendid inheritance of health and virtue! And how earnestly they should strive to foster the good and repress the evil which belong by birth to the child in whose veins their own blood flows! God declares in Malachi that his purpose in instituting the family relationship was "that he might seek a godly seed"—the object of the marriage relation is to bring children into the world and to give them a godly rearing. How infinitely removed from the divine idea are the flippant conception of marriage and the baneful evasion of parental responsibility which have become so common in our own day! Little wonder that our Lord made this institution the one exception to his rule of announcing only general principles concerning human relationship—little wonder that he legislated specifically and directly in regard to marriage only. Little wonder that the Bible makes the family rather than the individual the unit of the church. There is a *heritage* of piety: "I thank God, whom I serve *from my forefathers* with pure conscience," says Paul. Grace does not run in the blood, in-

deed, yet a godly ancestry lays the lines of thought and feeling and tendency along which Christian character is built up. And God has promised that, if parents are faithful and will in their training take due account of what each child is by heredity, that training will keep him in the right path (Prov. 22: 6). Train up a child according to his way—with due regard to his connatal temperament and talents—and when he is old, he will not depart from it.

#### THE ATMOSPHERE OF THE HOME

While parents have little control over heredity, they have immense control over environment, the other main force in the making of our children; and when it is asked how parents can meet the tremendous responsibility resting upon them—how they can effectually teach the character-making and soul-saving Word of God to their children, as Moses enjoins—the answer is, first, by the creation of a right environment, a religious atmosphere in the home. Modern conditions have made this far more difficult to do than it used to be. When apartment houses are taking the place of homes, when the feverish rush of business prevents anything like a leisurely breakfast, and is still more fatal to anything like family worship, when the two great ends of life seem to be money and pleasure, when husbands and wives are never so happy as when at the club, the bridge party or the theater, and never so bored as when forced to stay at home—the difficulty of creating a wholesome, normal atmosphere for children to grow up in is obviously very much increased. Yet the creation of such an atmosphere is an absolute necessity. Without it Christianity can not win out. The Christian home is the hope of the world.

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



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

#### A PERSONAL QUESTION

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

Not without reason has a great cardinal of the Romish Church said that if he may have the children up to the age of five, he will not mind in whose hands they may be afterwards; for it is almost impossible to exaggerate the permanent effects of those first tendencies impressed upon the soul before the intellect is developed. . . . Things which we learn we can more or less unlearn, but things which are blended with the elements of our composition, made parts of us before we are conscious of our own personality, defy the hand of time and the power of conscious effort to eradicate them.

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

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

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

#### WHAT THINK YE OF CHRIST?

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

"He eateth with Publicans and sinners."

"Is this all?"

"Yes."

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

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

"Pilate, what is your opinion?"

"I find no fault in this man."

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

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

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

"Truly, this was the Son of God."

"And you, demons?"

"He is the Son of God."

"John the Baptist, what think you of Christ?"

"Behold, the Lamb of God."

"And you, John the apostle?"

"He is the bright and Morning Star."

"Peter, what say you of your Master?"

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

"And you, Thomas?"

"My Lord and my God."

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

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

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

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

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

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

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

"There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."—*Herbert Hoover.*

## MARRIAGES

**BOWERS-DAVIS.**—At the home of the bride's parents, Mr. and Mrs. Oscar Davis, New Auburn, Wis., on Sunday afternoon, by Pastor C. B. Loofbourrow, Buena Geraldine Davis and Oscar Rex Bowers.

**FEHR-DAVIS.**—At the home of the bride's father, P. S. Davis, Salem, W. Va., July 31, 1921, by Rev. George B. Shaw, Charles T. Fehr, of Pittston, Pa., and Jettie Davis.

## DEATHS

**COLBURN.**—Mahlon Colburn, son of Archibald and Charity Colburn, was born in Livingston County, N. Y., July 17, 1845, and passed away at his home in Walworth, Wis., on his 76th birthday, July 17, 1921.

In 1868 he was married to Julia A. Davis, who lived about two years. On February 18, 1874, he was married to Martha V. Heritage, who survives him. One son, Ross Colburn, now of Glendale, Cal., was born to them. Two brothers, Lucius and Frank, and two sisters, Mrs. Mary Maxson and Mrs. Paul Crandall, with many nephews and nieces and many friends are left to mourn their loss.

In 1877 in a revival held by Rev. L. E. Livermore he met with a change of heart, but never made a public profession of religion. He always believed in prayer and the Bible.

Mr. Colburn has lived nearly all his life in this community and people who have known him, know of his honest business integrity. A kind man in his home and family; generous in his giving, always standing for what was right and for the best interests of the community. He was a soldier in the Civil War in the hundred day service, a member of the Woodman Lodge.

Funeral services were held at the home on the afternoon of July 21, 1921, the pastor of Walworth Seventh Day Baptist Church in charge. The body was laid at rest in the Walworth Cemetery. G. D. H.

**BASSETT.**—Henry King Bassett, son of John Bassett, was born May 1, 1854, and died suddenly of apoplexy at his late home in Independence, N. Y., July 25, 1921.

November 7, 1877, he was married to Miss Esther Austin and to them were born three sons, John, who died in childhood, Charles E., of Fort Wayne, Ind., and Milford, A., of Independence. He is survived by two brothers, Eugene, of Oswego, N. Y., and Thomas, of Albany, N. Y., and a sister, Elizabeth Carpenter, of South Carolina. A wide circle of relatives and friends mourn with

the immediate family the passing of a staunch and devoted companion and friend.

His education was received in the public schools of the town and at Alfred University. He has served his town for many years as assessor or as justice, this witnessing to the confidence and esteem in which he was held by his neighbors and fellow citizens. He was a respected and substantial member of the Independence Seventh Day Baptist Church. In his death the church and community has sustained a loss that is not easily met. His example of industry, thrift and his high ideals of honesty, justice and integrity will long abide with us. "Others have labored and ye have entered into their labors."

Farewell services were held at his late home, Thursday, July 28, 1921, conducted by his pastor, Walter L. Greene. Interment was at Independence. W. L. G.

**ZINN.**—At the home of her parents, Cecil C. and Celestia Hurst Zinn, Salem, W. Va., July 31, 1921, Inez Lucile Zinn, aged one year and twenty-three days.

The funeral was from the Seventh Day Baptist Church and was conducted by Pastor George B. Shaw, assisted by Rev. A. J. C. Bond.

"He shall gather the lambs in his arms, and carry them in his bosom." G. B. S.

**VAN HORN.**—Metta Pierce Van Horn was born December 14, 1864 at New Auburn, Minn., and died July 27, 1921, at Nortonville, Kan.

On December 5, 1881 she was married to George B. Van Horn at New Richland, Minn., and to this union were born seven children. One son died in infancy and the others are Sherwood, Mrs. Orla Kenyon, Jesse and Nellie, all of Nortonville, Irwin of En'd, Okla., and Mrs. Bernard Benner, of Burlington, Kan.

Soon after their marriage she and her husband moved to Garwin, Ia., where they lived until 1900, when they moved to Cherokee, Okla. After spending four years in Oklahoma they moved to Nortonville which has since been their home.

Early in life she was baptized by Rev. J. E. N. Bachus and united with the Trenton, Minn., Seventh Day Baptist Church. She remained a faithful member of the denomination, transferring her membership upon her removal to Garwin and Nortonville.

Besides her husband and children, she leaves two brothers and two sisters, B. F. Pierce of Fairview, Okla., L. A. Pierce, of Colorado Springs, Col., Mrs. Lyle Maxson, of Santa Barbara, Cal., and Mrs. Hattie Lane of Bayard, Neb.

Funeral services were held in the church on Friday afternoon, July 29, and the large attendance gave evidence of the high esteem in which she was held. Burial was made in the Nortonville Cemetery. H. L.

**TOMLINSON.**—Mary E. Brown Tomlinson, in Alfred, N. Y., August 4, 1921, aged 77 years and one month. Extended obituary on another page. T. L. G.

"Blessed is everyone that feareth Jehovah, that walketh in his ways."

**SPECIAL NOTICES**

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.  
FRANK J. HUBBARD, Treasurer,  
Plainfield, N. J.

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Balenger, Pastor, West Riverside, Cal.

The Detroit Seventh Day Baptist Church of God holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Paptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

**THE SABBATH RECORDER**

Theodore L. Gardner, D. D., Editor  
Lucius F. Nureh, Business Manager  
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**Sabbath School. Lesson IX—August 27, 1921**

FROM ASIA TO EUROPE  
Acts 15: 36-16: 18

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

**DAILY READINGS**

- Aug. 21—Acts 16: 6-10
- Aug. 22—Acts 16: 11-18
- Aug. 23—Phil. 1: 1-11
- Aug. 24—Phil. 4: 10-18
- Aug. 25—Rom. 15: 15-21
- Aug. 26—Jonah 3: 1-9

(For Lesson Notes, see *Helping Hand*)

**OUR PRAYER**

Our Yesterdays, dear Lord, forgive,  
And blot them out, we pray.  
How could we fail so utterly  
To live a worthy day  
When Thou wast standing by, in love,  
To show us just the way?

New courage comes with morning light,  
And so, we ask for grace  
To make Today, in thought and deed,  
Fit for Thy dwelling place,  
And may the night bring joy and rest,  
Content in Thine embrace.

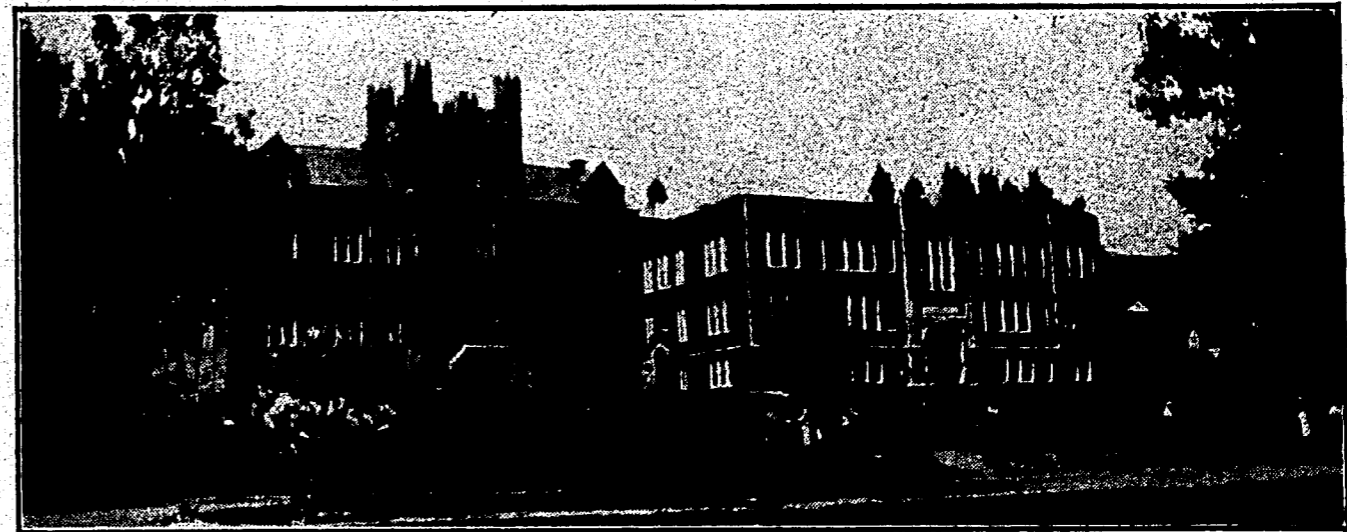
For each Tomorrow as it comes  
We know Thou wilt provide,  
And so we leave them all with Thee  
And pray, whate'er betide,  
Thy power may make our faith more bright  
And keep us near Thy side.

—Alice Parmelee Curtis.

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# The Sabbath Recorder

## CONFERENCE

SHILOH, N. J.

AUGUST 23-28

*Come On  
Let's Go*

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

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