1922 Being the Two Hundred and Fiftieth Anniversary of the founding of the NEWPORT CHURCH CONFERENCES will be held with the Church at ASHAWAY, R. I.

President: Mr. M. Wardner Davis
Salem, West Virginia

What the Forward Movement Means

NEWPORT CHURCH CONFERENCE

Vol. 91, No. 11 September 12, 1921

Missionary Society Number

The Sabbath Recorder

TEXTS AT HEAD OF EACH PAGE OF CONFERENCE PROGRAM

"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

"And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

"He leadeth me in the paths of righteousness for His name's sake."

"Even as Abraham believed God, and it was accounted to him for righteousness."

"Open to me the gates of righteousness: I will go into them, and I will praise the Lord."

"But thou, O man of God, flee these things, and follow after righteousness."

"If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

"And they that turn many to righteousness, shall shine as the stars forever and ever."

"Better is a little with righteousness, than great revenues without right."

"But he was strong in faith, therefore it was imputed to him for righteousness."

"Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

"He that feareth Him, and worketh righteousness, is accepted with Him."

"That we might serve Him, in holiness and righteousness, all the days of our life."

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Conference Notes

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In view of the two hundred and fiftieth anniversary of the old First Hopkinton church, the Conference for 1922 is to meet in Ashaway, R. I., to help celebrate the founding of that church.
The Sabbath School hour at Conference was in charge of A. E. Whitford, president of the Sabbath School. Much interest was manifested in this program, and several banners were awarded. In due time Field Secretary Holston will give Recorder readers the matters of interest in his annual report and in the addresses.

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

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

Dr. Tenney’s “Quiet Hour of Worship” each day at 11.15, for fifteen minutes, was most restful, and gave the glow of spiritual light and comfort to all. These talks were confined to the Sermon on the Mount. The topics as they came in order were: 1. Preparation for the Sermon on the Mount; 2. Rules for Happiness; 3. Placing Responsibilities on Disciples; 4. Jesus Expounds the Law; 5. Advanced Ethics. You can take the fifth chapter of Matthew and easily see how naturally these five topics come in their order in that chapter on the Mount. Any one who has heard Chaplain Tenney in his daily parlor talks at the Sanitarium in Battle Creek, or at our Conferences and Associations, does not need to be told that he always brings out spiritual food for hungry souls. Our readers must know that each day faces us an “equation.” General Conference, as it passed for fifteen minutes from its arduous work, had a real spiritual feast.

The early morning worship at the church was enjoyed by a good number each day. Though we could not well attend, we were made aware of the good times enjoyed by the early risers who united in prayer and praise in these sunrise meetings.

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

President Johanson brought one of his practical messages. There was an overflow meeting, but practically the same addresses were given in both. As fast as speakers were through at the church or in the hall, each one stepped over to the other section of the meeting and repeated his message. Rev. A. J. C. Bond, in the school building and Dr. Johanson had charge in the first half of the meeting in the church. The mere mention of the names found in this program gives the assurance of a real feast of good things: Mrs. Francis F. Babcock, Miss Marjorie Burdick, Miss Alberta Davis and Edward M. Holston.

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

Rev. Harold Crandall read from Bunyan and the scenes accompanied the story as it was presented. Banners were awarded for greatest gains and for efficiency.

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

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

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

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

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

President—M. Wardner Davis, Salem, W. Va.
Vice-President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Edwin Shaw, Plainfield, N. J.
Treasurer of New Forward Movement—William C. Whitford, Alfred, N. Y.

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

GENERAL STATEMENT

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

Albert S. Babcock, who has faithfully served the society and board for almost twenty-two years as a most efficient recording secretary, desired to be relieved from this work, and presented his resignation at the October meeting, 1920. The board declined at first to accept his request, but when he insisted, the resignation was reluctantly accepted at the January meeting, and George B. Utter was elected to fill the vacancy.

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

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

I. SOUTH AMERICA

Rev. T. L. McKeen, Spencer, Georgetown, British Guiana.

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

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

The report of the missionary is as follows:

DEAR BRETHREN:

Greetings—I am thankful to our heavenly Father for this opportunity of presenting the
Barbados as the traveling rates are very high at present between these places. A little Seventh Day Baptist church was organized by the members of the Mill Yard Church, who is now dead, but the present leader writes me regularly. I saw him while on my visit to the U.S.A. in 1919. He is earnest but seems fanatical in some respects and his interpretations of some texts are very strange; these are not expressed in our principles by correspondence, but I have received from him confident reports that something is opening up for us. It takes not only money, but much prayer and wisdom to go forward.

The publication of the Gospel Herald has been continued and good words of appreciation frequently come from our readers. We believe the little paper is a help to those who are engaged in special work for God. He is a man of intelligence, and that is a need of a church building for its services.

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

Towards the support of this work for China has been started in Holland the Missionary Society sends an annual appropriation of $800.00, and the Tract Society sends an equal amount. Rev. Gerard Velthuysen is president of the General Conference and Rev. Pieter Taeke is the secretary.

3. JAVA

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

Dr. Rosa W. Palmberg, Lien-oo, China Purvaugh, 1921

Dr. Grace I. Crandall, Lien-oo, China Purvaugh, 1921

Miss Marie Jansz, Tajo, Java Miss Cornelia Alt, Gambong Walo, Java Miss Cornelia Slagter, Gambong Walo, Java Miss Clara Keil, Gambong Walo, Java

Mrs. Jansz, Tajo, Java Miss Margaret Alt, Gambong Walo, Java Miss Cornelia Slagter, Gambong Walo, Java Miss Clara Keil, Gambong Walo, Java

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

Susie M. Burdick arrived in America about the first of January of the present year for her furlough. She visited friends in California, and presented the
cause of missions in public addresses at Riverside, Los Angeles and other places. She spent several weeks in Milton, Wis., working with the Western Association and Independent Missionary Society, and while there spoke at the churches and to the students of Milton College at chapel exercises. After reaching her home in Alfred, she spoke on China and mission work in several places, one of them being in connection with the Western Association at Nile, N. Y. As a representative of the Missionary Society in May she made a special visit to Salem, W. Va., and to Salem College. The expectation is that she will return to China during the summer of 1922.

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

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

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

**Evangelistic Work**

1. The regular Sabbath services at the missions in Shanghai and in Lieu-oo are as follows:
   - Shanghai:
     - Friday evening prayer meeting. Average attendance, 90.
   - Sabbath morning, children's church. Average attendance, 85.
   - Sabbath morning, English service, all foreigners of the mission and the family of A. C. Davis.
   - Sabbath afternoon, preaching service and Sabbath school. When school is in session, 120-150.
   - Native City Sabbath school, 40-65.
   - Lieu-oo:
     - Friday evening prayer meeting, 15-25.
   - Sabbath morning service for helpers and patients varies.
   - Sabbath afternoon preaching service, 15-100.
   - Sabbath afternoon Sabbath school, 15-100. (If hard rain only the people at the hospital.

2. Other Sabbath services:
   - Occasional services in the native city, occasional meetings at an industrial, lectures in Shanghai and at Lieu-oo every month or six weeks, the evening after the Sabbath.
   - Other evangelistic work by the missionaries: Bible classes, visits in homes, personal interviews.
   - Evangelistic work by Chinese, number of workers, how supported, results, outlook, etc.
   - Mr. Tong in the clinic waiting room at the hospital talks to the patients and fills the appointments of the Lieu-oo church, with occasional visits to Shanghai in exchange, Missionary Society supporting him. Seemingly need of a change to Shanghai probably.
   - Mrs. Daung and Mrs. Zung visiting homes of church members and others. Very valuable work with several coming into contact with the church the past year. The Shanghai Church pays Mrs. Zung $120.00 per year and the traveling expenses of both. Mrs. Daung gives her time. Mr. Daung speaks in Shanghai, visits in homes and does work in an industrial plant. He does this in addition to his teaching in the Girls' School. The Shanghai Church gives him $120.00 per year. Mr. Jau helps in speaking occasionally and in many ways without pay. He is a teacher in the Boys' School.

**Sabbath Literature**

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

Your suggestions concerning Sabbath literature in the Chinese language. Very great need for Sabbath literature in Chinese. In fact it is of prime importance.

**Value of Property:**

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**Total of all property in China:** $93,500.00

**Shanghai Seventh Day Baptist Church**

- **Resident Members:** 76, Non-resident, 27, Total 103

- **Additions during year:** by baptism, 0, probationers, 10
- **Losses during year, by death, 1, otherwise, 0**
- **Money raised by the Church:** $644.00. For what purpose?

1921 Budget:
- Evangelist and Bible Woman, $340.00.
- Education and Water, $22.00, Care of Church, $12.00
- Day School, $20.00, Social Meetings, $15.00, Travel, $80.00.
- Missionary Society, $50.00, Books and Printing, $150.00
- Lectures, $10.00, Incidental, $35.00.
and also a new fence. This necessitated the raising of a little over $300.00. This amount together with our gifts made at Christmas, plus that of the regular budget, made our total, raised last year, a little over $1,000.00. This year beginning with January, 1921, the budget suggested is for $654.00. The church had a real part in helping families suffer- ers, the two offerings made amounting to over $200.00.

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

We have a rather large industrial community growing up around us. It has been our privilege to go several times to speak at one such plant where nearly three hundred men and boys are employed. Our Chinese evangelist, Mr. Zau, and Mr. Peng, a teacher in the Boys' School, have made frequent visits to this place. We have also invited the men to illustrated lectures in our church. In work of this kind there is very great need of a portable moving picture machine. There are three different communities, one near our Shanghai City chapel, one at Lien-oo, and one in the neighborhood of this church, which could be touched and served if we could reach the people through this means of illustrated lectures. A beginning in this particular has been made at Lien-oo, where during the past six months two lantern lectures upon Biblical or religious themes, and two health lectures, illustrated by means of charts, have been given. The teachers of the Chinese schools at Lien-oo have entered very heartily into the program we are undertaking there, and we feel that a valuable point of contact has been made with the better educated class of people, who, we believe, may in time be influenced to accept Christ when they have come to know and understand him.

There is very great need on my part for language study. I am thankful for the hours which are provided now, and hope sometime for a few months' study without interruption by the study of a language school. During the past few weeks the plans for a daily vacation Bible school, and for the Forward Movement building fund campaign, have occupied much time and thought. This, however, will be better reported next year, for it is merely in the planning now, and we hope to have a real report of progress to present later.

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

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

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

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

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

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

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

Seven boys have signed their names as probationers this year.

(To be continued)

REPORT OF THE COMMITTEE ON REFERENCE AND COUNSEL

To the Seventh Day Baptist General Conference:

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

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

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

3. In reference to the correspondence with members of the Cumberland Seventh Day Baptist Church in North Carolina, that the money received for their church property be turned over to the Missionary Society, with the hope that it may be used in missionary work on that field, your committee recommends that we approve the plan of the church. We would encourage the church to keep up such services as they can, and we hope that when practicable the Missionary Society will give missionary aid on that field. Your committee feels that as a general policy we should spend the proceeds from the sale of church property for current expenses, but that such money should be invested in other church properties or placed in permanent funds.
4. We recommend that the request of John Monohan, Kandol, South India, for financial help for carrying on Christian work there, be referred to the Missionary Society to investigate, and aid as best they can.

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

6. Concerning the communications from the Near East Relief organizations referred to our committee we would recommend, that boards, churches, and the General Conference heartily endorse the Christian and humanitarian work being done by the Near East Relief, the United States Food Administration, the Red Cross, and all properly established relief agencies, and, recognizing the spiritual value that the Seventh Day Baptist congregations can render, urge all the churches to kindly consider the appeals for material and financial assistance.

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

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

And we hereby promise our moral and financial support. The preparation and circulation of catechisms, tracts, textbooks, charts, etc.; the publication of papers; the giving of sermons and addresses; and keeping in closest possible touch with the leading Sabbath denominations, are among the ways and means that we have in mind. We also recommend that all available talent and enthusiasm be utilized at once in carrying out the purpose of this resolution. And we urge upon our Commission, and the General Conference, to give legislative measures and individual members the privilege and duty of supporting the Tract Society cordially and liberally in this forward step.

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

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

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

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

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

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Commission on Industry and Social Service

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

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

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

2. That the Conference Nominating Committee be instructed to nominate such individual members and individual denominations in other than printed form to be incorporated in the Year Book, would submit them in typewritten form, doubled spaced, with wide margins on both sides, as well as at the top and bottom of the sheets, and present three copies of each report or other document, it would greatly facilitate the work of preparation for the printer.

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

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

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

Respectfully submitted,

WILLARD D. BURDICK,
Chairman Committee.

REPORT OF COMMITTEE ON ENGROSSING MINUTES OF GENERAL CONFERENCE

To the Seventh Day Baptist General Conference:

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

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

In this connection, it may not be out of place to say that if all committees and individual members would spend a little more time and money in other than printed form to be incorporated in the Year Book, would submit them in typewritten form, doubled spaced, with wide margins on both sides, as well as at the top and bottom of the sheets, and present three copies of each report or other document, it would greatly facilitate the work of preparation for the printer.

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

Respectfully submitted,

C. A. RANDOLPH,
WILLIAM L. BURDICK,
WALTON H. INGHAM,
Chairman Committee.

ANNUAL MEETING

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

C. A. RANDOLPH,
President.

A. L. TITTSWORTH,
Recording Secretary.

Next board meeting, September 18, 1921.
his connection with the institution to go into other fields of labor. Until within a few days of the writing of this report, the trustees had expected Dr. Charles B. Clark to take up his work next September as professor of philosophy and history. The work of the year has been characterized by a fairly satisfactory degree of scholarship, by steadiness of purpose on the part of the students and by great loyalty of the students to the ideals and purposes of the college.

STUDENT ACTIVITIES

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

FINANCES

The treasurer’s report shows that the financial condition of Milton College is very encouraging. The endowment fund has been increased by something over $4,300.00 and about $5,800.00 has been received during the year from the Wisconsin Colleges Association. The condition of the income and expense account is very gratifying, for the income has exceeded the expense and the treasurer has reduced the indebtedness by about $3,000.00. This pleasing result has been made possible by two new sources of income. One is the “Gives Off” fund, urged by Mr. W. H. Ingham, by which trustees and others are urged to give or get at least $100.00 a year for five years to meet the current expenses. The plan is to raise $4,000.00 a year this way. From this fund $1,000.00 has been received during the past year. The other new source of income was the Thanksgiving free-will offering made by the churches of the Northwestern Association. This fund amounted to about $3,400.00. The trustees wish to express to these churches their deep appreciation of their offerings, the giving of which has made it possible to close the year without a deficit. The amount received from the Forward Movement fund was $3,350.00.

STABILITY IN THE MIDST OF DANGER

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

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

There are vast changes in the intellectual experience of men. There is not only growth in the mind of the child as the child develops into manhood, but there is growth also in the mental attainment of the race. A question which naturally presents itself to us is whether there is any change in right and wrong.

If the patriarchs of the Old Testament could be brought into our present day life we would hesitate a little about receiving them as friends and associates and models for our children. Their polygamy and selfish deceitfulness are below the standards that we set for ourselves, and yet Abraham and David are held up as examples for us. Today we are more and more convinced of the wrong that a man does to himself and society by the use of alcoholic liquors as a beverage; and yet there are a number of references to the use of wine in the Old Testament and in the New Testament that cannot be construed as condemnation. One in all of centuries ago did not frown upon the use of whiskey. The story goes that all the ministers of our denomination were once gathered in one room at a Conference in Rhode Island, and that they were all treated to New England rum. Were these ancestors of ours worse morally than we? Or was it right and proper then to drink of the intoxicating cup?

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

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

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

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

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

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

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

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

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

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

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

I think also that we are no less zealous for the faith than our fathers who conscientiously excluded from the privileges of the communion all who did not belong to our church.

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

We believe that the doctrine of the universe we are very sure that there other propositions already found or yet to be found that do cover the field. We live under a reign of law.

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

With all this recognition of the place of change we need to make sure that we are not drifting with the current and being swept along in the path of least resistance, lightly accepting each change that is suggested. To this end we need an education with a broad foundation. Perhaps we can get this education from experience; but we do well to save our young people from the bitterness of some of our experience. When we endeavor to maintain Christian colleges for our young people we are not so much making provision for an equipment which shall give them a greater earning capacity, but is providing them opportunity to acquire a foundation of character that will enable them to resist change for the worse and to be consistent and firm in spite of the changes that may come, and to remain constant in allegiance to our Master in spite of all temptations.

THE YEAR BOOK FOR 1921

The recording secretary and the chairman of the Engrossing Committee of the General Conference are most happy to report that the material for the Year Book for 1921 in hand at the close of the recent session of the General Conference was the most complete of such material on similar occasions for many years. The recording secretary gave two days and the chairman of the Engrossing Committee gave four days to the arrangement of the minutes for the printer immediately following the session of the General Conference; and, at the date of this writing, all material necessary for the Year Book, so far as those two officers know, is in the hands of the printer except the following: The report of the local Committee on Arrangements for Shiloh, whose report is necessarily delayed and if not received in time for printing in this Year Book, can easily be included in the report of the Auditing Committee for next year; and the grandly important financialings not yet held; namely, those of the Tract, Missionary and Education societies, and that of the Sabbath School Board. As soon as these meetings are held, their proceedings should be forwarded to the chairman of the Engrossing Committee, Corliss F. Randolph, at No. 75 South Tenth Street, Newark, N. J.

NOTICE OF THE ANNUAL MEETING OF THE SABBATH SCHOOL BOARD

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

By order of the president.
A. L. BURDICK, Secretary.

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

THEME: COMRADESHIP IN SERVICE

Text: "For we are laborers together with God." 1 Cor. 3:9

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

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

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

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

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

There are then two fundamental elements that must always enter into comradeship in the service of which this text speaks. It is my desire to elucidate and illustrate each of these elements sufficiently to make them perfectly clear to your minds; and also to help you, if I can, to feel a holy discontent with any conception of laboring together with God which does not include them both. They are, first, the human comradeship, which Christians may have with each other, as they prosecute the work of the kingdom; and, second, the divine comradeship which God wills to have with men while, as God's husbandry, we plant and water that he may give the increase; or, while we, as lively stones in the building of God, each fill our place in the temple of his kingdom, that he is erecting, through the ages, out of his redeemed humanity.

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

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

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

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

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

Strangely enough, our Christianity has laid far too much emphasis on its personal
beliefs, and not enough on its social qualiti-
ty. The protest against the autocracy and
dominance of the church in the Middle Ages
gave the slant of individualism to the theol-
y of the Reformation. The democratic
spirit now intensified that same individualistic slant.

The multiplication of denominations and
crises and isms has followed. This is be-
cause men have emphasized division and
separation and difference, as of more impor-
tance than learning and unity and co-oper-
aton. The hardest thing for men to learn
is that the things in which we agree are more
important than the things about which we differ.

Happily the collapse of the old individual-
ism and party and in government is point-
ing out the weakness and error of individ-
ualism in religion and is driving us to a new
social interpretation of religion. Cuto-
throat competition has driven business to
consolidate.

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

Governments have been thousands of
years old and no political party can ignore
today, namely, that isolation in government
means emnity and strife and war. Under some
name, and in some form, whether as a
league of nations or as a society of nations,
government together. The time has come
for the limitation of armament and the
establishment of principles of universal
peace, or some misguided kaiser or jealous
nation will plunge the whole world, ever
and again, into the caldron of war.

Now in religion also the get-together,
moveinent is taking hold of the hearts of
many devout people. It is slower than in
business and in government, when it should
be the leader of them all. For the Christ
of our religion is the apostle of brother-
hood. The Faith and Order Movement, the
Federal Council of Churches of Christ in
America, and the World Christian Un-
terstanding and temporary movement, the Intercultural
World Movement, are all registering the
love notes of humanity, as men are strug-
gling toward a better understanding and
toward more cordial co-operation.

Men have not trusted war and armament who sub-
stitute personal ambition or prejudice, or
local or denominational zeal for the love
spirit of the kingdom. Such men are im-
patient of every thing that does not have
their individualistic slant.

"Saddling them and branding them a denomination", was the expression used by the public press in reference to the ambitious attempt of the "Fundamentalists" a few days ago at the Northern Baptist Convention at Des Moines. It was the attempt to force a particular statement of belief approved by the minor-
ity, upon the whole body. Similar at-
tempts have been made in the same deno-
mination, when large gifts for missions and
for education have been made with a con-
dition for forfeiting the gift in case the
recipient fails to subscribe to a creed
which the giver attaches.

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

of their protest against Sunday legislation.

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

To this my mind, is the greatest tragedy
of the generation in which we live. It is
not that nations have gone mad and
for themselves in the struggle to gain a mastery,
and to rule the world with the "mailed
fat" of a kaiser. It is not that thousands
are not enough in the returns of industry and are
ground down and submerged under the re-
leess machine of commercialism and hu-
man exploitation. Bad as these tragedies are,
time will ameliorate them, and the spirit
of enlightenment will correct and crush out
such abuses, if Christianity stands unitedly
together.

But for Christians to stop the fight against
such abuses, and spend their energies in
fighting each other—denominations pit-
ted against each other; liberal and conserva-
tive wings within denominations pitted against
each other; Christian brothers attacking
each other because of minor rights and wrongs
other each other—resolving and protesting, because they
happen to differ in respect to belief or
method or policy—while the great world is
crying out for united service, this is the
tragedy of tragedies in our modern Chris-
tianity.

It would be humorous were it not pathetic,
to witness such little tempests of criticism
for alleged disloyalty, surging within the
small atmosphere of a people's life; while
at the same time the great national public
press is saying, also in semi-criticism, of
the same institutions and the same people who
receive this censure of their brothers, "The
customs of the original settlers still dom-
inate the place." There is a "sugges-
tion of difference", due to religious observance,
and such like testimony to the religious and
denominational spirit of the colonists. But
otherwise this is not the tragedy. The tragedy is the
slow-down of the speed and the threaten-
ing stalling of the engine of denominational
machinery over individual differences, while
the dying world is crying to heaven for the
restoration of the teaching and preaching, for the light and leading,
for the comfort and shelter, which only a
united Christendom can give it.

The premiers of Great Britain and her
colonies have stated this truth for the world
in imperishable terms in a recent pronounce-
ment of their great conference in London,
when they said: "It has become clear today,
that to-day's world is passing through and
through the test of rebuilding a life of
peace, that neither education, science, diplo-
macy nor commercial prosperity, when
alied in material power as the ultimate force,
are real foundations for the ordered devel-
lopment of the world's life. These things
are in themselves simply the tools of the
spirit that handles them... . The spirit
of good will among men rests on spiritual
forces; the hope of a brotherhood of human-
ity reposes on the deeper spiritual fact of
Fatherhood of God. In the recognition of
the fact of that Fatherhood and of the
divine purpose for the world which are
central to the message of Christianity, we
shall discover the ultimate foundation for
the reconstruction of an ordered and har-
monious life for all men.

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

O my brethren, have you ever sensed the
profound significance of this wondrous truth
—that we can not be Christian until we can
be ourselves in service? Not for ourselves,
and our families only; not for our church
and our denomination only; not for America
only. Have we really known what it
means, that "we are laborers together" and
with God? William C. Daland has gone.
Did you know before he went that you and
he and I were laborers together? 'Lester
C. Randolph and E. B. Saunders and A. H.
Lewis all have gone. Did you and I know
what it was to labor together with these
men, and the others of blessed memory
whom we have loved and known and
loved and elsewhere—Oh, so many in these short
months? Gardiner and Main are past the
tree score years and ten. They and others
of us must soon go. Do we now? Will
the world know that we who are
laborers together, only care making it
evident while we live that we know it? The
waiting, sinning, suffering world demands it. Our beloved cause demands it. Our efficiency as a denomination demands it. The success of our Forward Movement and of every advanced step, demands it. Our strength as individuals and as institutions and churches and causes, shall all know that we are comrades in service, and that we shall make others know it.

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

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

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

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

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

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

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

In nature is the story book of the stars; and the poetry of the infant earth. Here human history begins, and its plot unfolds, until in the fullness of time the Christ comes. In the book of nature are the originals of all the authors, Science, and history, and poetry, and song, and story, and salvation are all here. They are all unfolded from God's book of nature as we work side by side with him and learn to know him and reverence him and love him. The sensitive spirit that can not see after God in the toil and noise of work and school, may find him in the fields and woods, or in the evening twilight, when the bird notes work side by side with him and learn to know him and reverence him and love him.

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

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

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

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

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

So often we look sadly upon the ceaseless flow of human life into and out of this world. We see the hopeless conditions into which little children are born; the degredation and crime to which they are exposed; the difficulty of winning them to any good. We see the godlessness and the frivolity of people whose means and station in life should prompt them to better things. We see also the imperfections of Christians themselves, and we say "What is the use? What can be made out of such material?"

And then we remember that God has chosen this material for the building stones of his temple. Out of this same material of frail humanity, he is making it. The artist can see in the eye the symmetry and beauty of the completed statue, and so God must see in these frail brothers of ours, material that is worthy of the labor of the greatest artist, and he goes to work and asks you and me to go to work with him. We must use such means as God gives us, to perfect the structure, to enlarge and beautify and enrich it. But we must never forget that "Paul may plant and Apollos may water, but it is God who gives the increase". So many men take themselves too seriously. They think God's work would have failed, but for them. They think the church is wrong if it is not run their way. No, bless your hearts, this is God's world and God's church, and the program is his, and it will ultimately succeed no matter what you and I do, or fail to do. There is only one thing that can fail and that is your co-operation and mine. We may refuse to work with God, and lose our individual chance of comradeship with him. Our generation may lose it, our century may lose it, our denomination may lose it, but with other comrades God will perfect the work with which he has honored us by offering us his comradeship in the performing of the work. So God knows how poor and imperfect it looks to him. Some men build upon the foundation of the church which God has laid; wood, hay, stubble, when they might have built into the structure, gold, silver and precious stones. But every man's work shall be manifest; for the day shall declare it. The fire shall try every man's work of what sort it is, and he shall receive a reward. If any man's work shall be burned, he shall suffer loss—(not the temple)—but he himself shall be saved; yet so as by fire.

Oh, I am glad that God lets any man work who honestly wants to work, and who tries to work. But we can not spoil the temple! What poor stuff you and I some times build into it! Hay and stubble and chaff. But God stands right along beside us. He knows how much we want to help and would like to do. And he must toss the torch to the stubble and the hay and the wood, and burn it all away, and lets only precious stones and the silver and the gold, if we have put in any, stay. I am so glad for the next word about the poor man whose work was all hay and stubble. Though it is all burned, yet he himself is saved, though as by fire. Saved because God saw he wanted to build and really tried, with his poor straw, to do something. But, Oh, the loss to him and the pity of it, and the poverty of it. If any man's work shall be burned, the work will go on and the beautiful structure will be complete and adequate and perfect in the end. It is God's work and it can not fail.

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

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

The church is originated and maintained not by men, but by God. It is to God we must look for the growth, for the increase, for the success. It is his work, and he is the one to do it as best we can. We must use such means as God gives us, to perfect the structure, to enlarge and beautify and enrich it. But we must never forget that "Paul may plant and Apollos may water, but it is God who gives the increase". So many men take themselves too seriously. They think God's work would have failed, but for them. They think the church is wrong if it is not run their way. No, bless your hearts, this is God's world and God's church, and the program is his, and it will ultimately succeed no matter what you and I do, or fail to do. There is only one thing that can fail and that is your co-operation and mine. We may refuse to work with God, and lose our individual chance of comradeship with him. Our generation may lose it, our century may lose it, our denomination may lose it, but with other comrades God will perfect the work with which he has honored us by offering us his comradeship in the performing of the work. So God knows how poor and imperfect it looks to him. Some men build upon the foundation of the church which God has laid; wood, hay, stubble, when they might have built into the structure, gold, silver and precious stones. But every man's work shall be manifest; for the day shall declare it. The fire shall try every man's work of what sort it is, and he shall receive a reward. If any man's work shall be burned, he shall suffer loss—(not the temple)—but he himself shall be saved; yet so as by fire. Oh, I am glad that God lets any man work who honestly wants to work, and who tries to work. But we can not spoil the temple! What poor stuff you and I some times build into it! Hay and stubble and chaff. But God stands right along beside us. He knows how much we want to help and would like to do. And he must toss the torch to the stubble and the hay and the wood, and burn it all away, and lets only precious stones and the silver and the gold, if we have put in any, stay. I am so glad for the next word about the poor man whose work was all hay and stubble. Though it is all burned, yet he himself is saved, though as by fire. Saved because God saw he wanted to build and really tried, with his poor straw, to do something. But, Oh, the loss to him and the pity of it, and the poverty of it. If any man's work shall be burned, the work will go on and the beautiful structure will be complete and adequate and perfect in the end. It is God's work and it can not fail.

4. Comradeship with God assures us of reward.

The poor empty-handed servant who has little faith and small skill, suffers the loss of his fruitless work, while he, himself, is saved, though as by fire. Useless and perishable labor has the reward of salvation, if it be done in faith, and the salvation is destitute of the reward of successful labor. How good God is to "accept the will for the deed", so far as salvation is concerned. Even that is a blessed reward. It should take the fear and the tragedy out of the timid and faltering life that has lived between hope and fear all its days. Hoping to be an accepted Christian, but fearing it was too weak and unworthy for God to reward with salvation. No! thank God, salvation isn't conditioned on great achievements, it is based on the faith, and the effort, no matter how weak and faulty that effort. The people who are denied salvation are the people who
have no will to serve who ignore and despise and reject God's love, and who never lift a hand to advance God's kingdom. My friend, if you are in that class, you are in the danger zone. God help you to see that danger and to flee from it.

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

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

WHAT THE FORWARD MOVEMENT MEANS TO ME

REV. WALTER L. GREENE

(Congress Paper, Tuesday Night)

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

The history of individual, social and religious progress is the history of recurring of forward movements. There are times when the individual awakens to his larger possibilities and says, "I ought to do more and better." Society has its periods of readjustment and realignment of social forces. Religion's interest in such a flow. We believe that our own Forward Movement is one of these waves indicating the incoming tide of religious progress; different it is true, from former periods of advance but none the less real. I am asked to be the attention in a few words, tonight, what the Forward Movement means to me. It has a very personal and heart to heart implication. I remember the feelings that came to us at the time of the Battle Creek Conference when it was determined to enter upon this larger program. There it was borne in upon us that these things ought to be done. It has long been a personal conviction and working principle that what ought to be, can be, and I believe a large number went home from that Conference with the conviction that the future of our people depended upon the reaction to this clarion call to larger life and service. The passing months and years have deepened this conviction that we still need to heed the command that came to the children of Israel so long ago, "Say unto the people that they go forward."

This Forward Movement has meant that our people are facing the future and not the past. Individuals may live in the past and hang back to the earlier days of the denominational for the type of religious life needed for today. Let us honor the sacrifices and devotion of our forefathers, but let us now manifest virtues adequate for the present needs and opportunities of the new day. "Say not that the former days are better than these—the best is yet to be." A small item came to my attention a few days since which has emphasized this thought. I glanced upon the report of the Missionary Society at the General Conference of 1867, in which the corresponding secretary in the report said, "the net result of the year to churches and people ought to raise for Seventh Day Baptist missions during the following year, $2,950," in 1910 our Commission said to us, "We ought to raise $34,650.00 a year for missions and $85,500.00 a year for denominational work outside our local churches". In 1867, it was said that two-thirds of our churches gave nothing for the work of the Missionary Society. In 1921 more than one half of our churches have pledged themselves for ten dollars or more per member for the missionary work in foreign fields. In the 60's and 70's the average income from the people for the Missionary Society was from one to two thousand dollars a year. This year the same society has received $19,345.25 by direct gifts from the people and thus in order to do better than they for we live in a progressive and dynamic world. Material changes come, individuals come and go, institutions rise and fall. Each morning we face a new day, full of new possibilities and calling for readjustment to the dynamic changing order. Let us rejoice in the new era and be glad that there are courageous spirits who face the new day desiring to grapple with the new problems and able to apply their strength at the most effective point of contact.

In the second place, the Forward Movement means to me that Seventh Day Baptists are thinking in world-terms—terms of the kingdom. The projected program has given us a far-looking as well as a forward-looking vision of our opportunities and responsibilities. This forward thinking vision it has brought before us the world's need of evangelization through preaching, education, healing, religious instruction and training, and by efficient organization and supervision of the forces at home and abroad—a program at once comprehensive and symmetrical—a program which suggests to a pastor his opportunity to educate his people in worldwide, kingdom interests and sympathies. A system of special appeals through special agents for particular interests tends to encourage a one-sided, limited interest in the Christian program. That there are people who believe only in home missions, or foreign missions, or education, or evangelism; narrowiy interpreted has been too often the result of a haphazard and unorganized program of religious education and effort. Many of the outstanding result of the Forward Movement will be to enlarge and unite the interests and sympathies of our people in all phases of religious effort.

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

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

NOTICE

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

GEORGE B. UTTER, Recording Secretary.

Westerly, R. I.,
August 24, 1921.
Mr. Ray W. Clarke, known to many former Milton students, who has a position with the Interstate College for the Deaf. Mr. Clarke drove us about the many beautiful city streets, pointing out to us many places of interest that we might otherwise have overlooked. We went for an early morning drive along the Potomac river, and the Chesapeake and Ohio canal—there our middle western eyes saw an unusual sight—several tens of cattle were up along the canal, with the men and children standing around waiting for breakfast. Once in a while there was one where breakfast was over and the women were sitting in their rocking chairs waiting for the mules to finish their breakfast so that the day's journey could begin. It seemed a very peaceful existence, but I fancy none of us who like to ride at least thirty miles an hour in an automobile would find it very thrilling.

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

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

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

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

WHAT DOES THE FORWARD MOVEMENT MEAN TO ME?

COURTLAND V. DAVIS

Conference Paper, Annual Meeting—Evening, Shiloh, N. J.

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

So tonight, though fully realizing what the Forward Movement means in the way of a denominational awakening, what it means in contributing its part toward the forward movement of the world to a true Christianity, let us turn aside for a moment to see what it means to each of us in our ordinary daily work or in the edge of affairs denominational, and particularly what it means to us in the fundamental reason for a forward movement distinct from, while yet a part of, the great forward movement of all Christian people—what it means to us as Baptist keepers of the Sabbath and the promulgation of the Sabbath truth.

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

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

You can imagine then the delight with which the work of the Lone Sabbath Keepers' Christian Endeavor organization was seized upon, the renewed interest in the Sabbath Recorder, and the pleasure derived from the mere or less intimate ac-
counts of the doings of the various denominational agencies contained in the issues of the Forward Movement Projector. The director general has fallen upon a plan that should be and has been productive of much good and should not be allowed to disappear from sight. On the contrary it seems to me that the idea might be expanded even further and perhaps modified in some fashion so that it might again go through the mill with the Recorder.

The director general has said that most of the information in the Projectors will be different for next year only in detail and hence it would not be necessary to issue them again next year. May I offer an objection? They will be different in detail and it is desirable that I look out on the edge of things want. Let us have it. You folks who are in the big churches and in close touch with denominational affairs and denominational leaders have no opportunity to know just how much we folks know the edge of things appreciate a bit of news from the center. We like to know that the Young People's Board is having hard sledding to make ends meet, if such be the case, and we like to know just what the ends are that they need to meet. It is the same with the canvass to offer a heart, and mind, I think, help to make the hard sledding easier. We would like to know just the difficulties that are besetting the Missionary Board and what they are discussing as a means of meeting those difficulties. We would like to know about the means that are rejected as well as those that are accepted. We can read between the lines of a prosaic report of a meeting of the Tract Board and know that a very exciting time was had by those present, and we ache for more than an inkling as to the cause of the excitement.

I would like just here to offer a suggestion about another matter that would help us to keep in sight of and interested in the denominational work and that is the Commission on Evangelism and Mission.

How many of you folks have tried to figure out of that Chinese puzzle with its x's and its one-halfs and its ones and its twos just what the various churches were doing in the financial part of the Forward Movement? It can be done by hunting up some back numbers of the Recorder and carrying the key, and by a considerable process of comparison and so on, but when all is finished you wonder if that church that is marked one-half on the second year hasn't paid anything beyond that second half, or if it is really only five dollars short of paying its apportionment paid in full. Or have you ever thought up the particular church in which you are interested? You can find it if you remember that the arrangement on that page is the order in which the churches pledge to the Forward Movement and if you happen to remember that your church was the seventeenth so to pledge itself. If you fail to remember these things it is up to you to hunt around through the list until you sight upon the name for which you are seeking. I wonder why we could not have a list such as the one that is listed on that page in alphabetical order so that you would not have to go through the whole bunch; and have after the name of each church the amount apportioned to it and the amount which it has paid toward the Forward Movement during each year. Then I have been wondering, too, if there might not be added to that financial statement a column giving the membership of each church and another giving the number of contributors to the Forward Movement. I have heard people in some church or another number of one of our churches was asked if his church had conducted an every-member canvass in connection with the Forward Movement, the reply was, "No, and what is more to the point, we have paid our apportionment in full." The good brother was wrong. It was not more to the point. While it was, indeed, very nice that the apportionment was paid in full the much more vitally important point was that every member of that church be offered the opportunity and be encouraged to do the very best that he could for the Forward Movement. The good brother was wrong, and this information of which I speak would aid in convincing him that he was wrong, just as on the other hand it would furnish ammunition against a person who is mentioned, rather well-to-do old deacon who insists that since he has paid his ten dollars for himself and the members of his household who are members of the church that he has done his full duty, and that if the denomination is not reaching the full, he has no matter with which he is not concerned. And certainly the burden would be in a consider-

able measure transferred to the shoulders of each, of us and not left to repose upon the heavily overburdened backs of the denominational leaders.

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

It has already become a platitude among us that the financial side of the Forward Movement is not the most important, that far more important is the spiritual revival, the strengthening of weak hearts and the conversion of others, the encouragement of the strong to even greater devotion and more magnificent service. We have read it in the Recorder, we have heard it from the pulpit, the messages of the director general have breathed that spirit and no doubt much has been accomplished. But how much? We can never know all. We can never know all of the giving of material things that has been inspired by the giving to the Forward Movement—but does that deter us from attempting to measure the gifts of the people to certain lines of activity? Would it not be possible to measure some of the spiritual advantages received through God's blessing on the Forward Movement? How many family altars are to be found in Salem, in Shiloh, in the Ritchie church, in Alfred, in Fonte? Wouldn't it do our very hearts, good to know that many Seventh Day Baptist families were kneeling with us about the family altar? Or wouldn't it arouse us to greater efforts were we to learn that they were very few? I like the director's symposium on tithing that he published for us last winter. I know how many of us, if you will indulge me, there are in the church of that pastor who said that he always tithed and kept account of every penny, and how many there are in the church of that other pastor who said that he never kept any account of his benevolence but that he was sure that it always exceeded a tenth. Wouldn't you?

I always have liked to think that when the Christ made that statement about being especially with his disciples when two or three of them had gathered together in his name he meant that we should get together through the written or printed word as well as those who gathered together in a physical way, that the medium of the printed page might lead, in some measure at least, to that especial blessing. One of the advantages that come to us through gathering together is the moral support of the example of others, and another is the strength that we get from a knowledge of the fact that the other knows what we are doing. Would not some scheme for apparatus of all of us be, like the rest of the us inspire us to renewed zeal, not only because the other fellow will know what we are doing, but also because we know what he is doing and in doing together we receive the especial promised blessing? I wonder how other folks keep Sabbath. You know or think you know, you folks in the middle of things, but we folks out on the edge of things do not know, and know we don't know, and I think I can say for the most of us that we would like to know. How far along the way we keep Sabbath with the way other folks keep it. Why not ask for volunteers to make a contribution of a schedule of their Sabbath days, the schedules to be sent to the director general for combination and publication, some of the best perhaps even to be published individually. Wouldn't it stimulate a greater interest in your Sabbath Bible reading to know that a thousand other Seventh Day Baptists read their Bibles for two hours a week, or almost, from the book Sabbath to Sinners? Wouldn't you enjoy your Sabbath-afternoon nap more fully if you knew that a thousand Seventh Day Baptists were napping at the same time? Seriously, you would like to know how your Sabbath-keeping measured up with that of
the denominational average, wouldn’t you? So would I. Let’s find out. And if in the finding we find that our pastors need to arouse us to a better Sabbath-keeping, well and good—we need that, too. In the meantime, we find that our Sabbath-keeping is up to the high standard set for us by the Christ what a magnificent statement we have to present to him who says, “I can’t keep the Sabbath as it ought to be kept; hence I shall not keep it at all.” Let’s find out about ourselves.

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

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

The Forward Movement means for me an opportunity to make myself and to feel myself an integral part of the denomination as a body of Christians gathered together for a single purpose, and for mutual felicity. If they have strayed away from the high standard set for us by the Christ, the opening of a means for getting together with kindred spirits in his name more fully and completely than ever before that the greater blessing may be ours.

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

Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.
CHILDREN'S PAGE

THERE IS SOMEONE AT YOUR SIDE YOU CAN NOT SEE

—Rev. W. M. SIMPSON
(A Sermon to the Boys and Girls at the General Conference)

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

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

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

Then he told the people of Bethel that, if they did not go to work, and be sober, and deal fairly, and care for the poor people, and worship Jehovah, then Jehovah would bring punishment upon them. That punishment, he said, would be so bad that whole families of ten should die; and when some uncle living at a distance should come to have the funeral, after the undertaker had carried out the ten and he turned to the uncle and said, "Is there yet anyone in the house?" the uncle would whisper, "Hush! for we may not mention the name of the Lord. He is here."

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

There is someone at your side you can not see.

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

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

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

Now, we will stop long enough for each one of you to turn to the right and left and count the people sitting at your side. ** The most of you saw six or seven. But there is Someone at your side you can not see. It is He that encourages us when we do right, and whispers, "Don't!" when we wish to do wrong, and watches over us through the night, and will guide us through the day, if we will let Him. He is Spirit, and is beside everyone, anywhere, any time. And we may speak to Him at any time we wish. Shall we speak to Him now? Let us say to Him, "Create in me a clean heart, 0 God; and renew a right spirit within me." **

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

"Roosevelt said: The church is easy to slam and hard to replace. Kick if you like, but you will be wiser and happier to look at it."
Burch—Clara L. Burch, daughter of Corydon B. and Adeline Clark Burdick, was born in
Lincoln, Chenango County, N. Y., January
25, 1842, and died September 2, 1921, at
Brooklyn, N. Y.
Mrs. Clara L. Burch died quite suddenly at her
home in this village on Friday afternoon, Septem­
ber 2, 1921, aged 79 years. Mrs. Burch had been
in failing health for more than a year, but at the
end her death was sudden. She had been sitting
up in a chair just a few minutes before her death.

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

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

In 1873 Mrs. Burch became a member of the
Second Seventh Day Baptist Church of Brook­
field, and during her entire life was active in
the work of the church in all its branches. She
was an every-day Christian, and her life was de­
voted to her family and friends. No sacrifice was
too great for her to make if thereby some rela­
tive or friend should be benefited.

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

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

Sabbath School. Lesson XIII—Sept. 24, 1921
THE TIME OF THE RESURRECTION; HAS IT ANY
BEARING UPON THE SABBATH?
(For Lesson Notes, see Helping Hand)
Have You Realized
that the Tract Society will safeguard such money as you wish to give, and pay you
ANNUALLY
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Plainfield, N. J.