Have You Realized

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

ANNUALLY

FOR LIFE

A Larger Income

than you could safely secure from ordinary investments

For particulars, write

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

M. WARDNER DAVIS,
President of the General Conference for 1922
SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Hopkinton Baptist Church at Askaway, D. C., Aug. 25-27, 1921.

President—M. W. Davis, Salem, W. Va.

First Vice-President—William J. F. Johanson, Battle Creek, Mich.


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

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts for Conference:—Mr. W. D. Burdick, Chairman.

Prompt payment of all obligations required.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.

Vice-President—William M. Stillman, Plainfield, N. J.

Secretary—C. Hubbard, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts for Memorial:—Mr. W. D. Burdick, Chairman.

Prompt payment of all obligations required.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Carroll F. Randolph, Newark, N. J.

Recording Secretary—Asa F. Randolph, Newark, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Committees:—


The Thirty-first Annual Meeting of the Seventh Day Baptist Historical Society, held the third Wednesday in January, February, and March, respectively, of each year, was held in Plainfield, N. J., on March 25, 1921.

The regular meetings of the Society are held on the third Wednesday in January, February, and March, and on the first Thursday of every month.

The Society is organized for the purpose of preserving the records and literature of the Seventh Day Baptist Church and of the various denominational, educational, and charitable institutions connected with it.

The Society has a permanent office in the Seventh Day Baptist Historical Society Building, 701 Market Street, Philadelphia, Pa.

The Secretary of the Society is G. A. Jacobson, 701 Market Street, Philadelphia, Pa.

SEVENTH DAY BAPTIST MEMORIAL FUND

The purpose of the Memorial Fund is to support the work of the Historical Society in preserving and publishing the records and literature of the Seventh Day Baptist Church and of the various denominational, educational, and charitable institutions connected with it.

The Fund is administered by a committee consisting of the President, Vice-President, Secretary, and Treasurer of the Historical Society.

The Fund is invested in the stocks and bonds of the United States Government, and the income is used for the purpose of publishing the records and literature of the Seventh Day Baptist Church and of the various denominational, educational, and charitable institutions connected with it.

The Fund is open to all Seventh Day Baptists who wish to contribute to its support.

The contributions are tax-deductible for federal income tax purposes.

The Secretary of the Fund is G. A. Jacobson, 701 Market Street, Philadelphia, Pa.
Lone Sabbath Keepers

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

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

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

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

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

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

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

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

Meanwhile, prayer is dominant desire. A man becomes as the dominant desire of his heart. Dominant desire truly expressed is the only prayer that is answered. There is nothing formal about such prayer; but it is the most tender in the heart of man. Prayer is not merely an occasional approach to God, but it is a constant relationship. So we pray without ceasing. It is hungering and thirsting after righteousness. By it all gifts are won and character is built.

Tenney says:

More things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me night and day. For what are men better than sheep or goats That nourish a blind life within the brain, If, knowing God, they lift not hands in prayer Both for themselves and those who call them friend?

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

Young People

Brought Good Cheer

One encouraging feature of the conference was the splendid program of the young people. At four o'clock Sabbath afternoon a large young people's choir led by Pastor J. E. Hirtle sang some stirring songs.

"Join the Reaper's Band" was followed by the Shiloh boys' chorus in "Let Every Heart Ring True".

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

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

More than an hour

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

Brother J ohnson proposed a plan to keep account of the young people who become enthusiastic in these meetings and if possible to utilize them in some line of Christian service. The following cards were distributed among the large company of young people present, explanations were made; and when the cards were collected quite a number bore the names of young men and women who were ready to make the pledges.

SEVENTH DAY BAPTIST

Christian Endeavor Life Work Recruits Covenant for Full Time Service

Class A

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

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

The Ministry Evangelistic Singer Teacher in one of our Schools

Special Mission Field: Home Foreign

Date Address

SEVENTH DAY BAPTIST

Christian Endeavor Life Work Recruits Covenant for Special Service

Class B

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

A list of suggested activities follows:

1. Workers in Junior or Intermediate C. E. societies and Sabbath School; for example, consistent service along the following lines: choir, distribution of Sabbath Recorder, Sabbath literature and other religious literature, aid encouraging of others in reading Christian literature; (3) readiness to assist Church or Denominational leaders along such lines as the Junior Class, Mission, and other religious study courses, and Vacation Religious Day School.

Date Address

Class C

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

Date Address

More About Those

The cards published C. E. Life Work Cards above are well worth careful study by all young people to whom this Recorder goes. We are sorry that our space does not permit the enthusiasm, and show the personality of each speaker upon the young people's program.

Courtland V. Davis thought this a "forward movement toward you" and pled for
pledges worth one hundred per cent by every one.

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

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

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

"God has a plan for each one," said Loyal Hurley. "We are to help one another. God not only calls us, but he calls men to help us. God called me to the ministry; but he did more than that, he called two good ministers to help me. I needed that help. "If some sign these cards and we help them, the help we thus give may be our salvation as a people."

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

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

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

L. S. K. Conference Papers

OUR DUTIES AND RELATIONSHIPS UNDER THE NEW FORWARD MOVEMENT

G. M. Cotrell

(L. S. K. Conference Paper)

"L. S. K."

"L. S. K." are the initials letters of, and the more common title for "Lone Sabbath Keepers". The first member of our clan was Adam, then Eve, the first woman. The next prominent family, historically, was Noah and his wife and children. Wherever there have been Sabbath-keepers there has been a source and a chance for some to scatter, and become L. S. K.'s.

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

This effort was approved by the General Conference at Westerly, R. I., in 1911, and the corresponding secretary of the Conference, Rev. T. J. Van Horn, was encouraged to push the work to completion. By the aid of many others, in securing necessary data, he published the first L. S. K. Directory in 1912—a very creditable little booklet, containing the names and addresses of over 750 L. S. K.'s, with a map showing the locations of our churches and missions, and the minister of L. S. K.'s in each State.

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

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

During most of these five years Mrs. Angelina Abbey was the devoted assistant secretary in work, and later had full charge of the same. Only when absent from Conference, and unable to defend myself, do I find myself, as now, with the official honors again forced upon me. Two years ago the new Forward Movement was inaugurated, and in order to raise the funds assessed against them, the churches found it essential to canvass their own non-resident or L. S. K. members. This brought the church and its absent members in closer touch, and practically placed in raising a half million of money for the great Forward Movement.

A part of this work that is expected of us is financialady.

In raising a half million of money for our schools and missions in five years, the churches are taxed to capacity, and besides caring for the home work must raise at least ten dollars per member for the wider field. If we fail to do our part here, we become actual burrs and luggages for the home church to carry. Ten dollars represents our minimum duty.

We might even urge, our larger privilege and opportunity in giving. As a matter of fact, we have some worthy examples of liberality. In one year over $12,000 was given or secured through L. S. K. efforts. In one
The Sabbath Recorder

church the absent; members have contributed five-sixths of the church's tax—to the denomination. In one of our churches last year nearly $1,000 was contributed by its L. S. K's. As the Lord has prospered us, and according to your faith and love, let your gifts be generous. Second, we owe a duty to ourselves in the way of self-development. Our very isolation tends to weaken our sense of responsibility, and in the removal of the social, moral and religious restraints we are left to drift. This should not be so, but rather should we face the situation for even a broader and richer development.

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

The one is: Keep squarely and firmly on Neighbors, schoolmates; and by the difficulties that have arisen here. Neighbors, schoolmates, associates, lovers, all from one foundation, the Word of God. The other: Develop all the beauty and grace of the Christian faith. The former of these will be natural to you if you are good L. S. K's. For in this have you been taught. Seventh Day Baptists have always emphasized obedience to the law and the Word of God. These are our foundation stones. On these it is safe to build. So long as you remain true to this basic principle, you can not willfully go astray. "How firm a foundation, ye saints of the Lord, is laid for your faith, in his excellent word." This is true and yet this is not all of our religion. I have seen foundations built for new homes, and left for years without the superstructure. In the very idea of fixedness or permanence of truth lurks the danger of formalism. We take the truth, or the doctrine, and—then feel that we have it and can sit down to enjoy it. All of these, said the young man to the Master, have I kept from my youth up, what more do I lack? And these were God's commandments that he had been keeping. As he was leaving, the young churchman may sit back in his pew in the punctilious performance of the forms and ceremonies of his formal worship, with a good degree of satisfaction, and yet be a long way from what his Lord would have him. We may even have and hold to God's truth and law, and find our justification in those very corruptions, and still come short. The law is a schoolmaster to bring us to Christ. If it has not done this work for us, its work is not complete. If we have found him, we have found life, a life that we are to magnify and glory, and which in turn will glorify us. Let there be no re-pressing that he has a spiritual birth into the kingdom; let there be a constant and continuous spiritual life and growth, with all the graces and fruits of the spirit, the warmth and fervor of the new-born child of God. And I would not limit this thought for L. S. K's alone, but would have it for all the churches as well.

Third, is our duty to our families and children. One of our greatest problems is rearing children outside the bounds of our own church and faith. Many a mother has had her heart torn by the difficulties that have arisen here. Neighbors, schoolmates, associates, lovers, all from one foundation, the Word of God. The other: Develop all the beauty and grace of the Christian faith. The former of these will be natural to you if you are good L. S. K's. For in this have you been taught. Seventh Day Baptists have always emphasized obedience to the law and the Word of God. These are our foundation stones. On these it is safe to build. So long as you remain true to this basic principle, you can not willfully go astray. "How firm a foundation, ye saints of the Lord, is laid for your faith, in his excellent word." This is true and yet this is not all of our religion. I have seen foundations built for new homes, and left for years without the superstructure. In the very idea of fixedness or permanence of truth lurks the danger of formalism. We take the truth, or the doctrine, and—then feel that we have it and can sit down to enjoy it. All of these, said the young man to the Master, have I kept from my youth up, what more do I lack? And these were God's commandments that he had been keeping. As he was leaving, the young churchman may sit back in his pew in the punctilious performance of the forms and ceremonies of his formal worship, with a good degree of satisfaction, and yet be a long way from what his Lord would have him. We may even have and hold to God's truth and law, and find our justification in those very corruptions, and still come short. The law is a schoolmaster to bring us to Christ. If it has not done this work for us, its work is not complete. If we have found him, we have found life, a life that we are to magnify and glory, and which in turn will glorify us. Let there be no re-pressing that he has a spiritual birth into the kingdom; let there be a constant and continuous spiritual life and growth, with all the graces and fruits of the spirit, the warmth and fervor of the new-born child of God. And I would not limit this thought for L. S. K's alone, but would have it for all the churches as well.

Fourth; there are duties that the church also owes its L. S. K's. The obligations are not all on one side. The church will almost have to write its absent members at least once a year to collect its dues and pledges. Let it be oftener and let more than one write it. Let it be a group, budget, or family letter. These might be made home-like and the pastor or missionary should make the L. S. K. field mission ground, and Sally forth now and then through the year to carry the Word to the scattered flock, and so fulfill the command: "Feed my lambs." After all has been done by ourselves and by the church for us, if we find we are drifting, and our children are unable to stem the currents that bear them away, we will need to right about face and pull for the shore. If we can not do business in the cities of the plains and stand, then we will have to flee from Sodom, back to our mountain stronghold; forsake the land of strangers and return to the land of our own church and people, and the protecting faith of our fathers. For, "What will it profit a man to gain the world and lose his own soul?"

Dare to be a Daniel

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

Belshazzar the king made a great feast to the thousands of his lords, and they drank much wine from the vessels that were taken out of the temple. They drank wine and praised false gods, and amidst these hilarious times a writing appeared on the wall, which caused the king much trouble. He cried for some of the wise men to be brought to read and tell him the interpretation. This command was obeyed, yet none could read nor tell the interpretation thereof.
Then the king was told of Daniel, who was a man of God, as giving interpretation to dreams. This pleased the king; so he sent for Daniel and offered him to be the third ruler in his kingdom if he could make this writing known to him. In accordance with the interpretation, the king was slain that very night.

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

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

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

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

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

The comparison between this wonderful experience of Daniel and that of the lone Sabbath-keeper is quite significant. We lone Sabbath-keepers who are apart from enjoying our denominational privileges know what it means to stand out before the world and proclaim God's Sabbath truth. At present, we are the only Seventh Day Baptist family in our city. We have always gone and worked with First Day Baptist churches, trying to feel as Daniel did—that the windows of our rooms are open—that people may hear of this Sabbath truth.

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

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

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

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

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

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

TITHING

MRS. ELMER KEMP

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

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

What kingdom or government exists today, or ever has existed for that matter, that does not exact its financial support in some systematic manner from its subjects? As, for instance, our own democracy with its system of pro rata taxation? It is one of the first principles of its existence and its citizens are required to respect and conform to that principle. God is a king above all kings, the church is his kingdom, and that he is a God of law and order is demonstrated in every phase of his handiwork and taught in his word. Is it reasonable then to suppose that he would leave the support of his kingdom to such promiscuous giving as has characterized the church of today, including our own denomination? How long, think you, could any government continue to exist under such a haphazard, uncertain financial system? As citizens of his kingdom we should endeavor to ascertain whether God has made methodical provision for its maintenance and what is required of us. With that in view let us take up briefly, as we must, a few Scriptures bearing on this subject.

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

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

... And concerning the title of the heir, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. And in Numbers 18: 20-24 we learn for what purpose the tithe was to be used, namely, "And, behold, I
have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation," and in verse 26 we find that they in turn were to give "even a tenth part of the tithes" received by them as their inheritance. Now the children of Levi were chosen of God for the priesthood, to minister in the sanctuary, hence, this provision for their support. Could anything be clearer than this instruction concerning the tithes and its disposition? Is the support of God's ministers and their work of any less importance today than it was then?

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

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

But it is in Malachi 3: 8 and 9 that we are presented with the most conclusive evidence as to the importance which God attaches to this principle, when he himself pronounces judgment upon those who have failed to meet its requirements: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." In striking contrast there follows that wonderful promise to the faithful, verses 10 and 11: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Could he offer a more abundant blessing than this? Is it not a promise worth proving? It was not as a means of blessing to the church only that God instituted this system, but to man, also, through obedience; and said, indeed, is the fact that man has again failed to meet the conditions, even as Adam failed; that he has allowed the greed and covetousness of the world to blind him to his obligations as a citizen of God's kingdom.

In Matthew 23: 23 we read that Christ endorsed this principle in his teachings when here on earth: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." It matters not that these references relate to another people in another age, for we know that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness", Second Timothy 3: 16; and "All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come", First Corinthians 10: 11. How then are we going to answer if we heed them not? Neither does it matter that we can not, perhaps, meet the obligation in quite the same manner; in our own hearts we know how we have been led to constitute a rightful tithe; but it does matter whether we are giving an honest account of our stewardship.

"Personal righteousness is the fundament

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

SHEPHERDING THE SCATTERED FLOCK

REV. GEORGE W. HILLS

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

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

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

Vast numbers of First Day people freely acknowledge their hunger for the real bread of life; for the real gospel of saving grace by way of the "new birth"; for the real assurance of the Word of truth and hope taught in the Book of God, which are not found in the destructive philosophies and other husks of men that many are attempting to pass upon them as substitutes. Our scattered ones are in the midst of such needs and dangers and discouragements and faith-destroying influences.

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

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

Rev. George W. Hills
their roving pastor. Can we—shall we—give heed to these Macedonian voices?

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

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

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

SCATTERATION

HOSEA W. ROOD

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

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

Ever since men began to multiply upon the face of the earth they have had from time to time to do as sheep do—swarm. They have had to have more room for growth, expansion. It has commonly been a matter of necessity, though not always. There have been various reasons for it.

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

1. Indifference. A person who is indifferent concerning a matter doesn't care much which way it goes. He who is by its expansion. It, as it is apt to be with his family.

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

2. Seeking Employment. A young man at a young woman of energy and ambition wants to earn a living. Boys in particular wish to do more than that. They desire to learn a trade or to fit themselves for some line of business, to teach or practice medicine. If not adapted by nature or choice for one of these honorable professions, there is a tendency toward scatteration. How is it with our college boys as you know them—have known from away back?

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

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

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

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

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

5. Wanderlust. We all know of certain Seventh Day Baptist families with a settled moving habit—who have not been content to remain anywhere very long. I am now thinking of one such that established three or four good homes in as many different places, yet the father was all the time ready to sell out and move again. The family spent no little time in covered wagons on the road. In the end the father died leaving little for the wife and children, who had never had a settled home for any length of time. Too many families have done the same thing—moved from Wisconsin to Minnesota, then down into Kansas and Nebraska, then somewhere further west. They not only had no permanent family home, but no settled church home. They have been new-comers wherever they have lived—not there long enough to have much influence in the community. It was this habit of some of our people that led our good brother memory, the Rev. O. U. Whitford, to originate the word "scattering". He had seen churches die because of this wanderlust, and he deeply mourned their loss.

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

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

WHAT OF IT?

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

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

WHAT CAN BE DONE ABOUT IT?

I suppose the most effective way to counteract the tendency toward scattering among our people both old and young is to deal, so far as practicable, with the fundamental cause—indifference. It becomes parents, preachers, teachers and other friends to lead our boys and girls into the conscientious conviction that there is a difference, a vital difference, between a strict adherence to principle, to duty, and indifference. To teach that the great and good things of this world have been conceived and accomplished by men and women devoted to principle—not by the indifferent. To be sure this is what we have been under-taking all along to teach; especially have our faithful and earnest pastors done so. Is it not possible, however, perhaps probable, that this fundamental cause of scattering has been and is being neglected in too many families? There are three kinds of girls in Seventh Day Baptist homes who never hear there the voice of prayer; some homes in which the Sabbath is not taken seriously? Are there not some parents who do not attend religious services regularly? who, perhaps, enjoy long automobile rides on the Sabbath? The best way to lead to indifference is to practice it. And so with conscientious conviction.

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

DR. JOHNSON AT DETROIT

ROBERT B. ST. CLAIR

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

A country woman visiting a distant market town sent some hens home to her father. A day or two later she received the following telegram: "Don't send any more hens. Those you sent escaped and, although I scoured the neighborhood, I only found eleven." In reply her daughter wired: "Only sent six!"—Silent Partner.
### GENERAL CONFERENCE—TREASURER’S REPORT

#### Receipts for August, 1921

<table>
<thead>
<tr>
<th>Forward Movement:</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Alfred</td>
<td>$287.11</td>
</tr>
<tr>
<td>Second Alfred</td>
<td>10.00</td>
</tr>
<tr>
<td>Beaverton</td>
<td>15.00</td>
</tr>
<tr>
<td>First Brookfield</td>
<td>25.00</td>
</tr>
<tr>
<td>Cartwright</td>
<td>5.50</td>
</tr>
<tr>
<td>Chicago</td>
<td>136.00</td>
</tr>
<tr>
<td>Cosmos</td>
<td>40.00</td>
</tr>
<tr>
<td>DeRuyter</td>
<td>193.00</td>
</tr>
<tr>
<td>Farina</td>
<td>28.15</td>
</tr>
<tr>
<td>Hammond</td>
<td>230.00</td>
</tr>
<tr>
<td>Second Hopkintons</td>
<td>35.0</td>
</tr>
<tr>
<td>Milton</td>
<td>245.3</td>
</tr>
<tr>
<td>Richfield</td>
<td>54.6</td>
</tr>
<tr>
<td>Roanoke</td>
<td>25.3</td>
</tr>
<tr>
<td>First Verona</td>
<td>30.00</td>
</tr>
<tr>
<td>Waterford</td>
<td>45.17</td>
</tr>
</tbody>
</table>

**Total:** $1,515.08

**Conference expenses:**
- **Syracuse:** $10.47

**Other expenses:**
- Woman’s Board: $20.00
- First Brookfield: $10.00
- Traction Society: $5.00
- Denominational Building: $50.00
- Missionary Society: $20.00
- Collections at Conference: $300.00
- Sabbath Day: $120.00
- Sunday: $34.00

**Total:** $1,515.08

---

### 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.

---

### TO THE POINT

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

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

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

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

I myself have been saving, so now I have $50.00 to add to your $50.00 and I've written asking the B. C., C. E., if they would help. I feel so confident we'll get it. I've written to the Miracle Arms Company and asked them for a reduction, and plaster of paris and many more.

Hubbard just to send it on raised by the hospital.

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

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

The city day school had fifty-two pupils enrolled in the fall, and sixty this semester.

Miss Burdick supervised this until she left and since then I have been going in once a week, and on Sabbath morning for their Sabbath school.

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

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

LIEU-OO MEDICAL MISSION, 1920-1921
Grace I. Crandall
Bessie Belle Sinclair

The past year has been about the same as usual. The medical work is steadily increasing.

There have been two of our former nurses in school in Shanghai, not hospital work. One has been married and one is teaching in Hankow. We now have three new nurses and shall soon have a fourth. Three of these are native to this part of the country and have never studied in Shanghai, in fact have had but little education.

Two of them have recently written their names as wishing to become Christians and one of these seems very much in earnest. She is a young girl and bright and as she seems bright and eager, we wish her to have more education. She will probably enter our Girls' School in Shanghai in the fall.

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

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

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

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

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

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

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

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

This road will also be continued to the west passing through two important cities which are now connected directly with railways, on to Wusib on the Shanghai-Nanking Railway, a city which stands with Nantungchow as a model industrial city in China. These things all mean that Lien-oo is going to become a very much more important place in the near future. And with the growth in a material way will come growth of opportunity for us. This will become a manufacturing center of no small consequence during the next few years.

We pray that we as missionaries and as a people will be able to grasp the opportunities as they come and do God's work in his way.

REPORT OF MISSION TREASURER

JAY W. CROFOOT

As mission treasurer, the chief item that I have to report is the purchase of about one-quarter acre of land between the Girls' and Boys' schools. The cost about $3,100, or a little over $1,900 in U. S. currency. Though we have been anxious for a long time to get this land we are thankful that the opportunity to purchase it did not come a year or two earlier. In order to get the amount of money needed to draw the whole $3,000, U. S. money, which was authorized by the Board in July, 1920. On vote of the mission here I have recently drawn $600, for the completion of the Consular deed of this and the part of the Boys' School lot bought in 1913. Of the balance of $1,831.82 necessary in the "Evangelistic and Incidental Account" more than $1,000 will be needed for this purpose.

The ratio of value between the Mexican dollar, which we use here, and the value of the U. S. money seems now to have come back to a normal condition. One U. S. dollar now buys more than two Mexican dollars. It was only during the later years of the Great War that there was a very wide change from that rate. Our financial reports and the estimates of the value of our lands and buildings are in Mexican dollars. To get the value in U. S. money divide by two.

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

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

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

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

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

The average attendance at the Sabbath school here has been: Officers and teachers, 52; pupils, 80; total, 82.

Membership In various outside committees has taken up some of my time and attention. Attendance at the meeting of the Advisory Council of the China Christian Educational Association took two days in May; acting as secretary of the East China Association took two days in February; a little time has been given to meetings of the executive committee of the Shanghai branch of the Inter-
national Anti-Opium Association; I gave one lecture before the young missionaries studying Chinese at the Language School at Soochow; and one before the Shanghai W. C. T. U.; but the executive committee of the Shanghai Moral Welfare Committee has had more of my attention than these other outside activities. It has had regular monthly meetings and some others. On one Sunday I spoke of its work to the "Community Church" (Americans), perhaps 400 people in the two congregations (morning and afternoon). On another Sunday I spoke of it to the students of Shanghai Baptist College, about 400 young men.

5. GENERAL MISSIONARIES AND EVANGELISTS
	Rev. D. Burdett Coon, 14 Ann Avenue, Battle Creek, Mich.
	Rev. Rolla J. Severance, Fortville, N. Y.
	Rev. William L. Burdick, Portville, N. Y.

Columbus C. Van Horn, Tichnor, Ark.

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

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

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

It was also in September that Rev. William L. Burdick began his work for the Missionary Society as general missionary for the Western Association. He made his headquarters for the fall and winter at Coudercours, Pa., but has now moved, and his home is at Portville, N. Y. He is provided this way to be more readily by the board for his work. He counsels and plans with the Missionary Committee of the associations, and with the pastors of the churches. He was sent by the board on a special trip to Stone Fort, Farina and Chicago, Ill., Anderson, Ind., and Detroit, Mich., during February and March. Here too the results of the work of the year are most encouraging.

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

(To be continued)

HALF INDIAN

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

-George Clarke Peck.

WOMAN'S WORK

Mrs. George E. Cropley, Milton, Wis.
Contributing Editor

THE FLAG GOES BY

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

Hats off!
The flag is passing by!
Blue and crimson and white, it shines
Over the steel-tipped, ordered lines.
Hats off!
The colors before us fly.
But more than the flag is passing by;
Sea fights and land fights, grim and great,
Fought to make and to save the State;
Wearv marches and sinking ships;
Cheers of victory on dying lips.

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

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

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

Hats off!
The flag is passing by!

-By Henry Holcomb Bennett.

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

esting to walk up Market Street and look into its shops, many of them so different from those of the cities that are familiar to us. We were so interested in looking about us that we missed seeing the tablet placed in the sidewalk to mark the place of an old Seventh Day Baptist building that rested upon massive supports in the hall below the belfry. We were surprised and pleased that visitors were allowed to go up to the bell and examine it as much as they pleased. Our recollections of its appearance at the Columbian Exposition were that visitors were not allowed to touch it. Many children were among the visitors to the building. One little fellow in Boy Scout uniform proudly stood by the bell while his father, who was evidently not more than one generation removed from the old country, snapped his picture going down the street and putting that picture to all his friends, and probably his mother will put a frame on it and hang it in his room—she might do much worse in her selection of pictures. Another little lad got a bit of attention because he took off his hat then evidently thought because the guide had his on he must put it back. This gave the guide a chance to commend him for his first action and to give a little talk on reverence for these mementoes of the beginnings of our country.

We tried to imagine the meetings of the Continental Congress in that building and those meetings of that Congress with the present session of Congress. We tried to imagine those meetings with George Washington sitting in his chair by the president's desk, and Benjamin Franklin sitting over there in that old chair behind the secre-
tary. That we did not write the Declaration of Independence and the other men crowded around to sign their names to that famous document. Little did they guess how famous it would become. I like to think that those few men felt that they were but doing their duty and did not feel themselves the heroes we know them to have been. I suppose doing one's duty
may often become heroic, it is certain that
dodging duty does not lead to the heroic.

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

Getting back to the SABBATH RECORDER
we took time between trains to visit the
Betsy Ross house. We could not have
done it had we been alone, but the master
and mistress of the manse at Dunellen were
with us and they knew the shortest way
to go and the fastest way to walk and so we
were able to spend a few minutes in that
little house, going into the little room
where Betsy Ross made the flag in
secret and there showed it to the men who
came secretly to look at it, and decided that
we should want to take a look at its
home. Then we took the ferry. Being
middle-western I never seem to get used
to the ferries of the East, and I suppose I
get as many thrills out of a little ferry
cruise as many people find on an ocean trip.

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

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

When asked to deliver a message to the
home church, he reverently opened the Book
and read from it. He did not make trial of the Lord
thy God, "Thou shalt not make trial of the Lord
thy God," "Thou shalt worship the Lord thy God
and him only shalt thou serve." Surely
these teachings were close to his heart and
on them he relied with the security of abso-
lute trust.

Yet Jesus did not accept these things
without first weighing them in the light of
his experience and reason. He had his
families among the prophets and other
writers. Isaiah, man of vision and faith,
inspired him with the idea of self-sacrificing
service. Many years before the Lord Trinity
put the book in his hands, it was waiting
for his recognition. It was waiting for him
and his heart and mind to be entirely
baptized by its truths.

The Old Testament tithe system gave
way to the idea that all must be dedicated
to God. He commended, not the self-satis-
'fying Pharisees who had counted the pennies
and scrupulously gave their tenth, but the
poor widow who out of her heart of
gratitude gave all she had.

The Old Testament sacrificial system
gives place to Romans 12:1, "I beseech you
that ye present your bodies a living sacrifice."

The Sabbath was unduly burdened with circumstances
which were abolished, but its purpose was
restated. It was raised from the plane
of individual salvation through works to that
of salvation of the race through religious
social service.

In view of this example of our Master
in his treatment of the Bible,—his close
study of it, his reverence for it, and his
worship of it,—we see how all the
people of the world as well as the
nations" are heeded and followed.

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

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

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

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

When asked to deliver a message to the
home church, he reverently opened the Book
and read from it. He did not make trial of the Lord
thy God, "Thou shalt not make trial of the Lord
thy God," "Thou shalt worship the Lord thy God
and him only shalt thou serve." Surely
these teachings were close to his heart and
on them he relied with the security of abso-
lute trust.

Yet Jesus did not accept these things
without first weighing them in the light of
his experience and reason. He had his
families among the prophets and other
writers. Isaiah, man of vision and faith,
inspired him with the idea of self-sacrificing
service. Many years before the Lord Trinity
put the book in his hands, it was waiting
for his recognition. It was waiting for him
and his heart and mind to be entirely
baptized by its truths.

The Old Testament tithe system gave
way to the idea that all must be dedicated
to God. He commended, not the self-satis-
'fying Pharisees who had counted the pennies
and scrupulously gave their tenth, but the
poor widow who out of her heart of
gratitude gave all she had.

The Old Testament sacrificial system
gives place to Romans 12:1, "I beseech you
that ye present your bodies a living sacrifice."

The Sabbath was unduly burdened with circumstances
which were abolished, but its purpose was
restated. It was raised from the plane
of individual salvation through works to that
of salvation of the race through religious
social service.

In view of this example of our Master
in his treatment of the Bible,—his close
study of it, his reverence for it, and his
worship of it,—we see how all the
people of the world as well as the
nations" are heeded and followed.

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

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

The fundamental statement of our creed lies behind these things. It is simpler to state and easier to win converts to. It is that we are determined to follow the Bible, as interpreted to us in the light of life and teachings of our Lord. Because we have taken this stand, and because the Bible clearly points that way, then we have accepted the Sabbath. But let's be sure that in our conversation as well as in our literature, we put the Bible first, and then pass on to the acceptance of whatever doctrines it clearly teaches. If we take this stand however, it may lead us farther than we have anticipated. Perhaps we have been content to rest upon the labors of our spiritual forebears. They have given us the two doctrines from which we take our name, supporting them by Biblical and historical research, and backing their belief by faithfulness even unto death. We have entered into their labors. Perhaps even now we are thinking that no further advance in the creed of other churches is more or less static, often resting, and growing as

In other words, while the creed of other churches is more or less static, often resting, and growing as

regarding war and peace; regarding industrial and social justice.

In other words, while the creed of other churches is more or less static, often resting, and growing as

regarding war and peace; regarding industrial and social justice.

In other words, while the creed of other churches is more or less static, often resting, and growing as

regarding war and peace; regarding industrial and social justice.

In other words, while the creed of other churches is more or less static, often resting, and growing as

regarding war and peace; regarding industrial and social justice.

In other words, while the creed of other churches is more or less static, often resting, and growing as

regarding war and peace; regarding industrial and social justice.

In other words, while the creed of other churches is more or less static, often resting, and growing as

regarding war and peace; regarding industrial and social justice.

In other words, while the creed of other churches is more or less static, often resting, and growing as

regarding war and peace; regarding industrial and social justice.

In other words, while the creed of other churches is more or less static, often resting, and growing as

regarding war and peace; regarding industrial and social justice.

In other words, while the creed of other churches is more or less static, often resting, and growing as

regarding war and peace; regarding industrial and social justice.

In other words, while the creed of other churches is more or less static, often resting, and growing as

regarding war and peace; regarding industrial and social justice.

In other words, while the creed of other churches is more or less static, often resting, and growing as

regarding war and peace; regarding industrial and social justice.
THE SABBATH RECORDER

THE SABBATH RECORDER

an admirable address by Miss Marjorie Burdick, of Dunellen, N. J. After the splendid address the president, Dr. Benjamin F. Johnson, of Battle Creek, Mich., gave the message of the board to Conference. This has appeared in a previous Recorder.

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

On Endeavor
On Endeavor! On Endeavor!
Our grand C. E. Fight, ye glorious, valiant army,
On to victory.

On Endeavor! On Endeavor! On the King's Highway
Conquering and still to conquer,
Serving Christ always.

On Endeavor! On Endeavor!
Mighty, true and grand.
Seventh Day Baptist Christian heroes
Firm we stand.

On Endeavor! On Endeavor!
Glady now we sing
To the Master's loving service
Others we will bring.

On Endeavor! On Endeavor!
Who will lead today?
Seventh Day Baptist bigger, better,
All the way.

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

North Loop won a close second place for this banner.

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

Goal—Adams Center, N. Y. Battle Creek won second place.
Intermediate—Sutton, Wis.
Junior—Battle Creek, Mich.

The interesting and helpful program of the evening was closed by a pantomime representation of Pilgrim's Progress, in which many young people of different societies took part. These scenes and selections were splendidly arranged by Edmond R. Babcock, Battle Creek, Mich.

The cast of characters was:

Christian—Elmer Huntington, Plainfield, N. J.
Young Edward—Gladdy Hulett, Little Genesee, N. Y.
Faithful—Rev. Maxson, Alfred, N. Y.
Worldly Wiseman—Rev. G. D. Hargis, Walworth, Wis.
Porter—Rev. Maxson, Alfred, N. Y.
Sleepers—Clifford Beebe, Hebron, Pa.; Mr. Woodmansee, Rockville, R. I.
Neighbors—Mrs. Palmer, Rockville, R. I.; Clara Lewis, Alfred, N. Y.
Shining One—Gladdy Hulett, Little Genesee, N. Y.; Doris Holston, Milton Junction, Wis.
Reader—Rev. Harold Crandall, DeRuyter, N. Y.
Soloist—Florence Bowden, Shiloh, N. J.

The meeting was closed by all repeating the Mizpah benediction.

FELLOWSHIP BREAKFAST

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

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

YOUNG PEOPLE'S MEETING

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

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

MIRIAM WEST'S WORK

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

DEAR SIR:

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

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

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

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

When it is realized that in one week in June, the Leipzig district provided meals for 122,459 children and their mothers, the difficulty of the task can be more readily appreciated. In one kitchen, food for 35,000 was cooked and distributed in tureen kettles to feeding centers in various parts of the city.

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

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

Very truly,

WILLIAM K. THOMAS,
Executive Secretary.

Sabbath School. Lesson I—October 1, 1921

P A U L I N C O R N I T H

Acts 18: 1-23

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

DAILY READINGS
Sept. 26—Acts 18: 12-17. Paul accused
Sept. 28—Col. 11: 1-9. Paul supporting himself
Sept. 29—1 Cor. 2: 1-10. Paul's determination

(For Lesson Notes, see Helping Hand)

JUST ENOUGH

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

"Yassuh. Dey was a mon'oust' lot o' folks."

"And was the crowd tumultuous or quiet?"

"Well, suh," replied Moses doubtfully, "dey wasn't zackly too tumultus, I shouldn't say. Nossuh, dey was just about tumultus enough fo' de occasion."—American Legion.
HOME NEWS

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

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

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

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

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

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

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

Mr. and Mrs. W. E. Sutton and son Cecil, Mr. and Mrs. S. B. Sutton, Harley Sutton, Lucy Sutton, Mildred Sutton, Brada Sutton, Jr., Walter Glenn Sutton, James L. Sutton and son Everett, Mrs. Tacy Sutton, Mr. and Mrs. A. W. Willis, Roy Willis and Ruth Willis, Mr. and Mrs. A. C. Bland, Jewel Bland, Walter Bland, George Bland, Frankie Bland, William Bland, Junior Bland and Gale Bland, Mr. and Mrs. Robert Travis, Mr. and Mrs. Sherman Hess, Mr. Weldon Davis and son Kenneth, of Blandville; W. D. Sutton and daughter Edna, of Long Run; Mr. and Mrs. Charles Lewis, Lucille Lewis, Byrl Lewis, of Harrisville; Mr. and Mrs. Lawrence Truax, Junior Travis, and Charles Travis, Mr. and Mrs. Archie Cottrill, Blaith Cottrill, Paul Cottrill, and Nadine Cottrill, Miss Josie Sutton, of Smithsburg; Mr. and Mrs. Harry Willis, of Sugar Camp; Mr. and Mrs. Icie Randolph, of New Milton; Mr. and Mrs. E. R. Sutton and son Clayton Eugene, of Salem; Mrs. E. W. Malone of Clarksburg, and Mr. and Mrs. Sutton and son, Marian, of Wardenville, W. Va.; Mr. and Mrs. C. W. Sutton, Charles Sutton, and Georgia Sutton, of Battle Creek, Mich.

E. B. S.

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

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

When the school got under way it was found that instead of the thirty pupils for whom provision had been made the enrollment totaled fifty. This necessitated a division of the first class, and Miss Ruth Kelly was persuaded to take charge of the "Willow Workers" while Mrs. Masson taught the "Sunbeams". The committee and the other teachers greatly appreciated Miss Kelly's willingness to answer this eleventh hour call, even though it meant giving up her own plans.

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

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

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

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

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

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

Croquet and baseball were the chief forms of amusement. A few found their way to the woods, but the weather was not favorable to swimming. The committee had arranged for races and other stunts, but the crowd was so enthusiastically engaged in witnessing a hotly contested ball game between the two girls' teams that these were omitted from the program. There were, as usual, many star plays made and more than the usual number of errors. The older folks put up a hard fight against the single fellows in a short, snappy game, which suddenly came to an end on account of the rain.

There were too many leaguers for the married men to win, but the old-timers shewed that they had not forgotten the game.

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

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

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

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

The Sabbath school enjoyed a picnic with the schools of Milton Junction and Albion at Charley Bluff at Lake Koshkonong. These events might well be called church picnics, for the whole society seems to enjoy them and attend them. It was well
attended even though it did rain the night before and during the day of the picnic. Our society has lost a valuable and esteemed member in the death of N. P. Nelson. Mr. Nelson has been in failing health for some time but his decline was rapid in the last three weeks. He was one of the constituent members of the Dell Rapids Seventh Day Baptist Church, situated in South Dakota. He was always at his post in the prayer meeting or wherever he deemed it his duty to be and we shall miss him indeed.

CORRESPONDENT

DEATHS

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

Kenyon.—In Alfred, N. Y., August 6, 1921, Mrs. Lydia Sweet Kenyon, aged 86 years, 4 months and 8 days. Mrs. Lydia Sweet Kenyon was the daughter of Elder Spencer and Susan Maxson Sweet and was born in the town of Alfred, N. Y., where the most of her life was spent. In 1856 she was married to John S. Kenyon, a half-brother to President I. William Kenyon. This union was broken by Mr. Kenyon’s death, in 1904. To them was born one child, Mrs. Minnie K. Morehouse, who as her mother’s companion through all these years and her stay in declining health.

In early life she was baptized by Elder N. V. Hull and joined the First Seventh Day Baptist Church of Alfred, and of this church she remained a faithful member. She was vivacious and cheerful, a true friend and kind neighbor; she was a good Christian and brother to those near and dear to her.

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

THE SABBATH RECORDER

THEODORE L. GARDNER, D. D., EDITOR

Entered as second-class matter atPlainfield, N. J., under the Act of March 3, 1879. Devoted to religious and educational interests.

Terms of Subscription:

Per Year—$1.50

Per Copy—5 cents

Papers to foreign countries, including Canada, will be charged 80 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Advertise your interests. Rates furnished on request.

vived by three sisters and very many more distant relatives.

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

SINGULARS TO NUMERALS

First Series—Issued quarterly, 150. per copy.

Intermediate Series—Issued quarterly, 150. per copy.

Back numbers to American Sabbath School Tract Society, Plainfield, N. J.
Have You Realized

that the Tract Society will

safeguard such money as you

wish to give, and pay you

ANNUALLY

FOR LIFE

A Larger Income

than you could safely secure

from ordinary investments

For particulars, write

F. J. Hubbard, Treas.

Plainfield, N. J.