THE MANUAL

5. We take pleasure in presenting to the denomination the Seventh Day Baptist Manual as a guide in the proper forms for the conduct of church business.

THE BOYS AND GIRLS

6. We commend the Young People's Board for their diligence and success in promoting religious training among Seventh Day Baptist boys and girls. No more vital work exists among us, for our children are the fountain-head of the denomination.

7. We recommend a careful provision in all our communities for the social, recreational, and vocational needs of the boys and girls and a liberal use of love and reason in their Christian nurture.

8. We look forward with anticipation to the possibility of securing the services in religious education among boys and girls of Miss Ruth Phillips, who next June completes a two-year course in the School of Religion at Boston University.

THE MINISTRY

9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of "talking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist Memorial Fund
President—Edl. F. Randolph, Great Falls, Mont. Idaho.
First Vice President—Benjamin F. Johnson, Battle Creek, Mich.
Vice-President—William C. Hubbard, Plainfield, N. J.
Recording Secretary—James R. Jeffrey, Nortonville, Kan.
Treasurer—Frank F. Johnson, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Masson, Plainfield, N. J.
Vice-President—William E. Johnson, Plainfield, N. J.
Recording Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank F. Johnson, Battle Creek, Mich.
Gifts or bequests for any denominational purpose are invited, and will be held and cared for in the best interests of the beneficiaries in accordance with the will of the testator.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be served.

THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(incorporated, 1916)
President—Charles F. Randolph, Newark, N. J.
Recording Secretary—Frank F. Johnson, Battle Creek, Mich.
Treasurer and Corresponding Secretary—Mrs. C. Hubbard, Plainfield, N. J.
Secretary—Asa L. Coolidge, Hillsdale, N. Y.

SABBATH SCHOOL BOARD
President—Prof. Alfred E. Whitford, Milford, Wis.
Recording Secretary—Dr. A. Lovelace Burdick, Janesville, Wis.
Treasurer—L. A. Babcock, Milford, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD
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Recording Secretary—Miss Marjorie Willies, Battle Creek, Mich.
Treasurer—Mrs. Frances F. Babcock, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby A. Babcock, Battle Creek, Mich.

Secretary—E. M. Holton, Milford, Iowa.
Field Secretary—E. M. Holton, Milford, Iowa.
Interstate Committee—E. L. Handy, Battle Creek, Mich.
Vice-President—Benjamin F. Johnson, Battle Creek, Mich.
Editor of Young People's Department of Sabbath Board—Mrs. Ruby A. Babcock, Battle Creek, Mich.
Senior Superintendent—Miss Elizabeth Kenyon, Abilene, Kans.
Intermediate Superintendent—Miss Mary Lou Ogden, Salem, Wis.

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Eastern—Marjorie Burdick, Davenport, Iowa.
Central—Mary Lou Ogden, Salem, Wis.
Western—Vida Randolph, Milford, Iowa.
Southern—Mildred Lincoln, Milford, Iowa.
Southeastern—Alberta Davis, Salem, W. Va.
Southwestern—Margaret Howard, La.
Pacific Coast—Ruby A. Babcock, Battle Creek, Mich.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS
General Field Secretary—G. M. Cothrel, Tredona, Kan.
Assistant Field Secretary—Angeline Allen, 1402 Main St., Austin, Tex.

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.
For the joint benefit of Paine College and Milford College and Alfred University.

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

The Sabbat Record
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.
VOL. 94, NO. 5
PLAINFIELD, N. J., JANUARY 29, 1923
WHOLE NO. 4,065

From Regions of the World

January 18, three o'clock p.m., finds the editor with pen in hand in Brother and Sister G. A. Champlin's sunny chamber, looking out upon a beautiful avenue with green lawns on either side; with golden sunbeams bathing graceful palmetto trees and moss-veiled oaks, whose shadows, lengthening in the lowering sun, stretch away toward the banks of the beautiful Halifax River.

An hour and a half ago a large company of tourists poured out of the Palm Beach Limited which had brought them, wrapped in furs, from various parts of the Northland seeking recreation and comfort in Daytona, this paradise among East Florida resorts.

An engine off the track at Florence, S. C., had held up the Havana Special nearly five hours which made it so late in Jacksonville that we decided to stop there and wait for a morning train to Daytona. This accounts for the delay with that company landing from the Palm Beach Special.

Soon after finding this pleasant home in Brother Champlin's house the beautiful summer scene described above deserved a double exposure, so something about it. But we fear that our efforts will fall short, when we recall the very different conditions under which many of our readers live in the lands of snow and ice with little mercury below zero much of the time.

As we look back ten days and recall the snow-clad fields of Minnesota with the thermometer marking from eleven to twenty-two degrees below zero; and as we recall the fifteen hundred miles of snow-drifted fields through which the trains had to plow their way before we could reach a land even suggestive of a realm of summer, we are impressed with the fact that there must be an equal or greater imagination in our readers if our open pen is to convey an adequate idea of the change we have experienced.

Just think of it! Day before yesterday we were in the frozen North, and today—just a little while ago—our host excused himself to go into his garden and plant potatoes! Indeed, it seems like another world into which the Palm Beach Limited has brought us.

Jacksonville the Gateway. After a good night's rest in Jacksonville we awoke to find what seemed like a sunny April morning in our homeland. There was a low smoky haze slightly veiling the earth, through which the morning sun was shining with a mellow light. Heavy dew was glistening on the shining leaves of the southern flora, and the brilliant glow of foliage was softened by hanging festoons of gray Spanish moss, which in some cases seemed to be smothering the very life out of certain large trees. The conditions were most favorable to reveal the peculiarly sunny shine of the various kinds of leaves, even the long-needed pines glistening with silver in a most charming way. Even the cows along the way grazing in green fields in January, made a perfect picture of contentment.

We do not wonder that the trains are loaded to the limit with tourists seeking a refuge in this summer land of beauty. We do not wonder at the enthusiasm with which the various groups talk of the places of their choice to which they hasten. Some are bound for St. Augustine; some for Ormond, Rockefeller's winter home; some for Daytona with its far-famed beach; some for Palm Beach, and some for Miami. Each group became enthusiastic over the merits of its own chosen place in which they hoped to find rest and comfort and peace.

As we heard so many speaking with enthusiasm about the bourn to which they were going and the things they expected to enjoy at their journey's end, we could but wonder what were the prospects and hopes that each of our readers at home shared as he opened his pen picture to convey an adequate idea of the change we have experienced.

It is not strange that men who seem wise in earthly matters take so little interest in the place of rest and peace prepared for the children of God in the coming summer land beyond this vale of tears?
A title clear to that home in the better land, if possessed now, would add immensely to all the joys of earth, and fill the soul with a hope like an anchor binding us to the land which eye hath not seen, and to "the house not made with hands eternal in the heavens".

**Change in Our Address** We were sorry to find Brother George A. Main quite ill on reaching Daytona, so it was not convenient for us to make a home there. Our new address is in care of Mr. G. A. Champlain, Box 793, Daytona, Fla.

Witnissings the Inauguration From twelve Of a Governor by Radio to one o'clock noon, Tuesday, January 16, a group of friends gathered by invitation at a home in Plainfield, and heard the entire inaugural program by which the new governor of New Jersey was inducted into office. The "wireless" seemed to be working perfectly, and every word was heard distinctly, from the first announcement of the chairman to the final benediction by the Roman Catholic priest. The oath of office could be easily followed as the words were pronounced by the administering judge and repeated by the governor. Of course the chief interest of the group centered in the inaugural address of the new governor, George S. Silzer. Mr. Silzer made what seemed to us some very sane and wise recommendations, especially in the reform of tax reform, and of working women and children. His speech was punctuated by applause in three or four places, applause in which we would have been glad to join. However, since the speech was being made at Trenton and was carried to Newark by wire and thence to Plainfield by wireless, and since we were picking it up in a private parlor in the latter place, any applause which we might have added could hardly have been heard by the speaker.

"Silzer's First Message Urges Beer and Wine" Evidently it was with a full knowledge of the character and needs of his audience, his Trenton audience, that the governor left "prohibition" to be discussed last. He certainly went the limit in recommending anti-prohibition legislation. In fact he went so far that even the New York Times the next day declared that the governor overreached himself. He wanted the Volstead Act revised so as to conform to our constitutional rights under the Eighteenth Amendment, and then asked the New Jersey legislature to begin the movement for the repeal of the Volstead Act. He, a judge, denounced as un-American the law by which a man who violates the Volstead Act may be punished both by the state and by the federal government. And this in the face of a recent decision of the Supreme Court of the United States, handed down by Chief Justice Taft, to the effect that a liquor violation is a violation against both the state and the federal laws and is therefore punishable by both governments.

"There is no doubt," said the governor, "that the electorate spoke, and spoke decisively, at the last election on the subject of prohibition. We must, therefore, respect the verdict of the people. Our people believe that true temperance can be brought about by discouraging the use of hard liquors instead of thereof the use of beer and light wine. Present conditions are immoral and intolerable. If the Volstead Act had given an honest definition of intoxicating liquor we might still go on the way to real temperance, through the use of light beverages, instead of breeding, as we are doing now, a nation of whiskey drinkers. "If the Volstead Act is capable of enforcement it should be possible to enforce it at the national capital, where the national government has absolute control, with all its resources behind it. "If Washington can not be made dry, what can be expected from any enforcement in the rest of the country, but even there it has been a failure. Why continue this national hypocrisy when we should have the courage to face a situation and deal with it honestly and fairly? "With this in mind, I would recommend that a joint resolution be passed expressing on the part of the people of New Jersey a desire to have the Volstead Act amended so that it may truly reflect the intent and meaning of the Eighteenth Amendment, and not violate our constitutional privileges. "Our State should also take the necessary steps to call a constitutional convention, as provided for in the federal constitution, in order that the Eighteenth Amendment may be so altered as to clearly provide for the lawful use of beer and light wines and so work for real temperance." A. J. C. B.

"Pinchot Plans War on Saloon" Fortunately, for every poison there is an antidote. The same paper that carried the headline Tuesday, January 16, "Silzer's First Message Urges Beer and Wine", displayed the following in a parallel column, "Pinchot Plans War on Saloon". Gifford Pinchot, who was inaugurated governor of Pennsylvania on the same day, declared in his inaugural address that the "policy of the commonwealth and the chart of the new order upon which the government of this State is about to enter", is as follows:


"I regard the present flagrant failure to enforce the Volstead law as a blot on the good name of Pennsylvania and the United States," said the governor. "If allowed to continue, it will amount to a serious charge against the fitness of our people for genuine self-government. I share in the belief that so deterred, continued effort to enforce the law has yet been made, and I propose, not only to press with all my power for the abolition of the saloon, but also to make sure that the government of this State takes it full and effective part in such an effort. "Pennsylvania must either control the criminals who are openly breaking the law, or be controlled by them. With all good citizens I believe that this commonwealth is greater and more powerful than any band of lawbreakers whatsoever, and I intend to act on that belief. . . . I shall expect and demand from every public servant appointed by me, or subject to removal by me, that highest to the lowest, sincere and ungrudging obedience to the Eighteenth Amendment, and the Volstead law. They are part of the law of the land." After declaring that he was a follower of Thoreau, that Thoreau while he was living and no less so today, "as his great soul still leads this people on the road to better things," Governor Pinchot said:

"The movement which resulted in my election is the direct descendant of the Roosevelt progressive movement of 1912. The point of view was the same, the specific platform planks were largely identical, and the popular support came mainly from similar sources. Both were based squarely on the assertion that the public good comes first. This administration has taken that proposition as its foundation stone, and upon it hopes and intends to erect a structure of honest and effective service to all the people, without distinction of race, creed, sex, or political complexion. "The breakdown of law enforcement is proof enough, if other proof were lacking, that Pennsylvania needs a new birth of political righteousness." A. J. C. B.

**A LETTER FROM CHINA**

**DEAR DR. GARDNER AND RECORDER**

This afternoon the girls appointed by the school to do so, are writing thank you letters to the Milton Sabbath School for the blotters and tiny boxes of talcum powder which were their Christmas gifts. This seems an appropriate time for me to write a letter to you.

First let me remind you all that our address is no more U. S. P. O. Box 714 and also that it will cost 5 cents now to send letters to China. It will cost us much more so we are getting off as many letters as we can on December 31, when the U. S. P. O. closes here.

As has been the custom for the last few years, the older boys and girls from our schools sang in the big Community Christmas Concert. This meant much hard practice for them of course, here at school as well as trips to the Y. M. C. A where the whole chorus met from time to time under the direction of Prof. Elom Anderson of the Shanghai Baptist College. Some eight or ten schools were represented in the three hundred and more who sang. Those who heard the chorus for the first time marveled at the sweetness of the voices and the clear enunciation. The municipal orchestra accompanied the chorus. Truly it is wonderful to hear these Chinese boys and girls singing the Christmas songs. I am sure I never heard them sung better by Ameri-
cans who have always sung in public and sung in English.

There were two concerts this year, one

Wednesday afternoon and the other Thursday night before Christmas. Then

Friday afternoon as many of the chorus as could, met at the Old McEyre School

grounds and went over to the Race

Course where the foreigners held their

Community Christmas tree. The chorus helped in the singing of the Christmas songs.

At this tree were gathered French, Americans, English, Russians and others. Gifts of clothing, toys, food and materials for clothes to be given to the unfortunate, were piled high on the ground around the tree. Many of the packages were designated for a particular group of people—as The Slave Refuge, Door of Hope, Russian Refugees, Ricksha Mission, Blind School, Orphanage, etc.

The program consisted of tableaux given on the roof and lower balcony of the Cricket Club building. This was given just after the sun set so the lights were thrown on each group at the proper time. After the singing of "Hark, the Herald Angels Sing," we had a group of angels on the roof of this building and heard the air again as played by a cornetist. After another carol the lights were thrown on Joseph accompanying Mary seated on a donkey, slowly crossing the stage. Then were later sent to the door and came into the hall while we were eating. He took Mrs. Alfred Davis' squirrel fur coat and Mr. Crofoot's hat. He must have been frightened away for he went in haste. We heard him for the time I got out there no one was about, only a group of people down by the road. It was an hour later that we missed the coat and hat. Although they went to the police, nothing has been heard from the things as yet.

School closed for three days. When it opened we found six girls were ill. Two are better. One was taken home but two are still in bed. Our cook and one or two other servants on the compound are sick. It seems to be a time of colds and grippe. Anna Crofoot and her father had their turns, but are about now.

We are enjoying Elgie and Anna Crofoot here in our schools. Anna is helping with club work for the younger girls. As I write they are having their weekly meeting. Dr. Sinclair's daughter gave a piano solo. Miss Maybelle Danser of the Y. W. C. A. organized the club and it runs now under the direction of Anna Crofoot and Miriam Woone of our Chinese teachers. Best wishes for a Happy New Year to you all.

Sincerely,
MABEL L. WEST
St. Catherine's Bridge, Shanghai, China. December 29, 1922.
THE FELLOWSHIP OF PRAYER

The daily devotional program which begins in this issue of the Sabbath Recorder will be continued in six successive issues. Each subsequent issue will carry a full week's program.

The Fellowship of Prayer booklet from which this material is taken has been approved by the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America, representing thirty-one evangelical denominations, of which the Seventh Day Baptist Denomination is one.

The Commission of the Council recommends the booklet "to all churches for such use as each congregation may think wise."

"It is understood," the statement continues, "that any program presented is not to interfere with the regular program of the denomination, but is only offered as a suggestion in case such an idea is desired."

By way of further introduction to this program, which begins in the next column, the following sentences are quoted here from the first pages of the booklet:

"Christians of whatever name, and wherever they may be located, are cordially invited to join in spiritual fellowship with hundreds of thousands who will study day by day The Ministry of Christ according to Mark's Gospel, and to unite their prayers for the great interests of his kingdom among them."

"The Gospel of Mark was evidently written by one who knew what he was writing about and who had a distinct purpose in mind. Mark was a companion of Peter and Paul on some of his journeys, and while there was a break at one time in their relationship, at the end of Paul's life he and Mark were close and sympathetic companions. For a number of years Mark was associated also with Peter in his ministry.

"Jesus came into the world not to be ministered unto, but to minister. This was the dominating passion of his life. All that he said and all that he did were in harmony with his purpose. When his life in the flesh was drawing to a close, he urged his friends to follow him in like ministry to others, and promised that after his departure his Spirit would abide with them, and would interpret to them the ways of God and help them in administering to the needs of men."

THE MINISTRY OF CHRIST
(All readings from Mark's Gospel)

Feb. 14-17. The Beginning of His Ministry

PRAYER FOR THE WEEK

Almighty God, we thank thee for the life of Jesus Christ; that he lived his divine life among men, ministering to their needs and showing them the way of life. Open our eyes that we may see him; enlighten our hearts so that we may know him, and strengthen our wills that we may follow him. Unite thy Holy Spirit; through Jesus Christ, our Lord. Amen.

WEDNESDAY, Jesus Ordained to His Ministry.

Read Mark 1: 1-13; Text 1: 10. He saw the Spirit as a dove descending upon him.

The Gospels picture the baptism of Jesus as the crowning event in his life. It was a great day in his life. All that he had done up to that time was the background of the great event which was to be the foundation for all that was to follow. The next verse makes it clear that Jesus was not satisfied with the position he had secured, but he went on to greater things. He became the central figure in the world.

Hymn No. 36—Immortal Love.

Prayer—For fellowship in prayer. (1 and 54).

THURSDAY. Jesus a Preacher.


"Christian faith is belief in Jesus Christ."

Meditation. Jesus meant more than intellectual assent when he preached that men should believe. He said, "That ye may believe."

"Does my faith in him mean any less than complete spiritual recreation?"

Hymn No. 24—Lord speak to me, that I may speak.

Prayer—For true repentance. (7 and 8).

FRIDAY, Jesus a Healer.

Read 1: 29-45. Text: 1: 34. And he healed many that were sick.

"We worship God by loving men."

Meditation. The world is full of wrecked bodies, troubled minds and tormented spirits waiting for the skill, understanding and sympathy to heal them.

Hymn No. 14—Christian, rise and act thy creed.

Prayer—For doctors, nurses and the sick. (24 and 25).

SABBATH DAY. The Forgiveness of Sin.

Read 2: 1-12. Text: 2: 5. Seven things are forgiven.

But to the mind of Jesus no loss which may come to the body compares with the loss which comes to the soul by breaking the law of God.

Meditation. Jesus never speculated about the philosophy of sin. He regarded it as the most terrible thing in the world, for sin separates a soul from God.

Hymn No. 45—Jesus, Lover of my soul.

Prayer—For the forgiveness of our sins. (2 and 3).

THE SABBATH RECORDER

THE FELLOWSHIP OF PRAYER is a little booklet of twenty pages containing a program of worship in the home for every day, beginning the middle of February and ending the first day of April. This daily program consists of a few sentences taken from the book of Mark, a meditation, a hymn and prayer.

We begin this week the publication of these daily programs in the Sabbath Recorder. The booklet is not necessary, therefore, except for convenience, as our readers will find the very same material in the Recorder.

"DEVOTIONAL HYMNS" is a pamphlet of forty-eight hymns selected especially for family use from the "Pilgrim Hymnal."

All the hymns in this series of daily programs, covering six weeks, will be found in this collection and the number designated in each daily program is the number of the hymn in this booklet. The title of the hymn is given also, so that any hymn book containing these standard hymns of the church may be used. Or in certain cases other hymns may be substituted.

"A Book of PRAYERS" is a booklet of thirty-two pages containing seventy-eight prayers. These also are referred to by number in the daily program.

A word "to those who make use of this book" appears at the bottom of the last page, as follows:

"Here you will find sweet enchaired words which once were prayers. They want to become your prayers. Set them free, and they will be as wings to your best desires. It may be wrong to call them prayers as they stand here on the printed page. But there will be prayer when you put your heart if you give them a fair chance with you. You will know where to use them and what use to make of them when they become your own."

"THE GOSPEL OF MARK" is simply a pocket edition of Mark's gospel.

"SEVENTH DAY BAPTIST HYMNS" contains a dozen hymns and songs by Seventh Day Baptists. These do not have a place in the program as it will be published in the Recorder, but some of these hymns might well be introduced into a program of worship for a Seventh Day Baptist family.

It will be seen that the program can be carried out from day to day by the use of the Sabbath Recorder, the Bible (all the daily Scripture readings will be from Mark's Gospel), a hymn book and a subject for prayer may be found suggestive and helpful but the use of the printed prayers is not necessary.

Orders for any of the above literature can be had at the special prices quoted by addressing the American Sabbath Temple Society, Plainfield, N. J.

THE BURDICK CABINET COMPANY,
MILTON, WISCONSIN

A. M. MILLS, MILTON, WIS.

To the peaceminded inclined to believe that eminence in the business and industrial world is well-nigh impossible of attainment by a Sabbath-keeping individual or corporation, probably no better example to refute such a fallacy can be pointed out than the Burdick Cabinet Company of Milton, Wis. This industry, founded and controlled by advocates of the Bible Sabbath, has experienced a steady, healthy growth during the ten years of its existence, and now is acknowledged to be a leader in the production of physio-therapy equipment for physicians and hospitals.

From sundown Friday evening until sundown Sabbath evening not a hammer, lathe, or typewriter sits in the Burdick plant. This has been the rule in all departments since the company's establishment. Skeptics who witnessed the humble beginning of the concern, when its president, F. F. Burdick, and two assistants out of a shed, prophesied that such a company would, "go to the dogs" after a few fruitless years. Yet today, while the business world in general is experiencing a depression, the Sabbath-keeping factory in Milton is unable to keep step with
the ever-growing demand for its light baths, mercury vapor lamps, and other medical appliances.

By 1922 the company's business had grown to such proportions that the original plant was found greatly inadequate. Work is now being rushed on a large brick addition that will increase the factory's total floor space to 50,000 square feet, making it possible to manufacture more than $200,000 worth of products per month, and to employ between 200 and 250 men and women in all departments. The new addition, which is to be ready for occupancy in a few weeks, will contain well-equipped research laboratories, both physical and clinical, and modern machine shops, enameling, plating, and polishing departments. At least fifty new dwellings are to be built in the spring to house employees and their families attracted to Milton by the business boom.

The Burdick Cabinet Company's remarkable success in a brief existence of ten years should stand as a worthy example to those young men and women of our denomination who, guided by the conditions of their religion, are on the verge of leaving the Sabbath of their fathers to embark on careers in the outside business world.

HABIT AND THE MAN

A man has no choice as to whether or not he will form habits. They are necessities, not luxuries, the very warp and woof of life itself. "All our life, as far as it has definite form, is but a mass of habits." But whether or not a young man's habits are going to wreck him by means of eliminating a-sa they are leaving this world, and every one of them died as he had lived?"

If, however, a man's habits are the fruits of moral and spiritual victories of high ideals wrought into the very fiber of his being by ceaseless conflict with self, of right thinking and noble living persisted in through years of struggle, blessed be he above all the children of men. The time is bound to come when those habits will be like seasoned troops—with machine-like precision and cumulative force they will obey the orders of their commander, repelling every attack of the enemy and winning increasingly overwhelming victories. Whatever one's idea about the possibility or impossibility of attaining spiritual perfection in this life, one will at least grant that there is something superb in the spectacle of a saint like John in whom, through life-long self-conquest, saintliness has become so firmly established that he dare say, "Whosoever is born of God doth not commit sin. . . . He can not sin because he is born of God." In such a man godliness, by the grace of God, has become a habit, or, rather, the sum total of all his habits of life, until weakness, insincerity, duplicity, wrongdoing of any kind have become almost unthinkable. And that fact does not conflict in the least with the equally important fact that the life eternal, of which these habits are the expression, is the gift of God. The fact that I give my body to an enemy has no sign that I have not to form the habits of thorough study and wise discrimination in order to make the gift really his.

The heart is, in a very real sense, the fruit of character. The sum total of one's habits, it is eminently worthy while for every serious-minded man, every man who calls himself a Christian, to indulge in self-examination and find out how his habits are being formed.

—Andrew J. Gillies, D. D., in Christian Advocate.
METHODS MANY

The methods that may be used in carrying out this undertaking are many; every one can use some one or more of them.

The call of the Commission speaks of "deepening the devotional life of our people", of fostering "family religion" and of encouraging "pastoral evangelism". Pastoral evangelism does not mean evangelism in which no one has part except the pastor. It means an evangelistic effort in which the pastor leads, as he should in all such efforts. This "evangelism" strikes very close to the heart of the whole problem. More is depending on the home life than on anything else human. The home may be a tower of strength for religion, or it may drive its inmates away from all that is good.

A godly home is the best institution this side of heaven and a bad home is the worst place this side of hell. God places our children in our homes and says, "I give them to you, innocent and with limitless possibilities. Make noble men and women of them". But how often we give them back to him maimed and distorted by influence. When the call of the Commission speaks of the "devotional life", it has reached the heart of all, of the family, the church and the kingdom of God.

The call of the Commission is a request that every Seventh Day Baptist make an effort to get nearer to God and lead others to him. It is a request that efforts be made during the next ten weeks to make the family life more religious in every way. It is a request that our Bible schools and Christian Endeavor societies during the time named be made especially evangelistic. It is a request that all the regular services of the church be directed particularly to evangelistic endeavors during these weeks. It is a request that pastor and people; either with or without outside help, hold special meetings. It is a request that in all our contact with men we try as individual Christians to lead them to the Savior of the world and the riches of his grace.

Details in every case must be worked out by the church and pastor, but the Forward Movement director and secretaries of Tract and Missionary societies stand ready to help in every way possible.

Great work can be accomplished by a hearty and united response to this call of the Commission. The amount accomplished will depend on what we put into it, and our dependence for guidance and help on the Holy Spirit of God.

SELF EDUCATION

A Rabbi is reported to have said recently that Jewish young people are ignorant of the history and religion of their people; he emphasizes the importance of giving them instruction in these things. It has long been my conviction that no phase of Sabbath Reform is needed more than the education of ourselves with reference to our history and to our faith and order. Of course, there are several good ways of seeking to bring this about. It is coming to be well known that Sunday and Sabbath schools are looked upon as among the very best agencies for promoting religious education; and I am writing to suggest that, in my judgment, two or three months of every year could most profitably be devoted to the study of our history and of our faith and practice, in our Sabbath school classes.

We have the same Bible that our fathers had but we are approaching its interpretation along lines unknown to the noble men and women of other years. I am far removed from pessimism, but unless our children and young people understand why we are Sabbath-keepers and appreciate the vital connection between Christian Sabbath-keeping and true religion and individual and group morals, our future as a denomination will suffer great loss.

A. E. MAIN

Alfred, N. Y.

Christ the light of two worlds. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Light of this world. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Revelation 22:5). Light of the other world.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). 'Fellowship of both worlds.'

EDUCATION SOCIETY'S PAGE

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

"Extinguish the colleges and you put out the eyes both of the church and state."—Tyler.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING


The Treasurer's quarterly report was read and adopted, an abstract of which follows:

I. REVENUE

Dr.

Balance October 1, 1922 $89 39
Interest 1,753 50
Forward Movement Funds 1,504 31
Sundry items 38 39
$3,575 79

Dr.

Cr.

Forward Movement Funds to:
Alfred University $509 83
Theological Seminary 157 32
Michigan College 512 33
Salem College 514 83
$1,694 31

Alfred University $783 67
Theological Seminary 896 97
Salem College 6 37
$1,687 01

Interest accrued on bonds bought 36 91
Treasurer's salary 35 00
Real estate expense 47 00
Printing 2 45
Balance December 31, 1922 99 11
$3,575 79

II. PRINCIPAL

Dr.

Balance October 1, 1922 $76 17
Advance receipt 136 21
Bonds repaid 3,970 00

THE SABBATH RECORDER

Bond and Mortgage repaid 1,000 00
Notes repaid 4,900 00
$10,082 38

Cr.

Balance December 31, 1922 1,019 88
$10,082 38

Present endowment $52,916 41

It was voted to contribute $100.00 to the work of the Council of Church Boards of Education.

It was ordered that this Society's part of Conference and association collections and all undesignated contributions be credited to General Fund.

The Corresponding Secretary was authorized to buy for distribution at his discretion, six copies of the book, "Business or College: Which?"

The question of charging off certain Theological Endowment notes was discussed, but action was deferred until further effort to collect shall have been made by the Treasurer.

The Treasurer was instructed to make a further effort to collect mortgage interest due before taking legal steps in that direction.

E. P. SAUNDERS, Recording Secretary.

SELF EXPRESSION IN RELIGION THROUGH MUSIC, PAGEANTRY, VISUALIZATION

H. AUGUSTINE SMITH

The holy church throughout all the world acknowledges Thee the Father of an infinite number of churches throughout all the world and through all ages has sung her doctrine, chanted victories, marched to the music of trumpeters and master players, lifted her banners amid the ecstasies of song.

In the temple service of David and Solomon 3,000 years ago, bands of singers were as one voice and one instrument under the leadership of Asaph, Heman and Jeduthun, men of the clashing cymbals, not the slender baton. Four thousand players there were, under the leadership of Asaph, Heman and Jeduthun, men of the clashing cymbals, not the slender baton. Four thousand players there were, and they shall reign for ever and ever.

The Corresponding Secretary was authorized to buy for distribution at his discretion, six copies of the book, "Business or College: Which?"

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E. P. SAUNDERS, Recording Secretary.
The church has fought her battles through song. Hymns have more often been the two-edged swords in church controversy than the lance of a solitary hand. Outdoor community singing in Edessa, Mesopotamia, 1,600 years ago, saved the day for Christianity by fortifying the Syrian boys and girls against Agnostic teachings couched in song. Professionals through the streets of Constantinople during the fourth century again won the battle for the orthodox faith as against Aryan aggression and cunning.

Bellevueder in his cathedral, his faithful followers picnicking doors and windows, Ambrose, bishop of Milan, withstood Aryan soldiery through singing. He wrote hymns and music and trained his faithful watchers to sing at morning, moon and night, mid-night, at death silence before dawn, singing unto watchfulness and action if need be to save the church from evil hands.

Hymns from the battlefield, from the marts of trade, from the tang of the open sea, from the streets of civic and industrial life there have always been, but the church has chosen to sing her mystical raptures, her meditations on the future life rather than the New Jerusalem here and now. For this is much of the Gospel hymnody; it is either a stock taking of sins or it whisks one away to glory-land vivace.

There is no middle ground of growth in Christian character, the rubrics of daily living. For on a Sunday morning the Boston Sunday school sing their heads off about going to Beulah Land and being angels I doubt their Christian honesty. They are little better than a bloodless, unsexed, spineless person, a man or a woman in a sanitary suit or on a life-saving hike. I challenge them to sing what they supposedly live:

I would be true, for there are those who trust me;
I would be pure, for there are those who care,
I would be strong, for there is much to suffer,
I would be brave, for there is much to dare.

(or)

Daily our lives would show
Weakness made strong,
Toilsome and gloomy ways
Brightened with song;
Some deeds of kindness done,
Some souls by patience won,
Dear Lord to Thee. (or)

These things shall be, a lovelier race,
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.

The next generation of voters, of statesmen, of churchmen, the boys and girls of today, must be nurtured on the service hymnody of our day and the immortal hymns and tunes of all ages. It is necessary to add that the music supervisor of the future should be wise in this field also. He is undoubtedly familiar with the church as the savior of art, of drama, of music through the dark ages, through endless wars, through the migration of races. Luminous the names of Hucbald of Flanders, inventor of harmony, and Guido of Arezzo, father of notation through his strange hymn to John the Baptist, also Franco of Cologne, discoverer and master of different rhythms.

But what about the hymn book? It is a closed book, a dry, uninterseting volume, broken backed, out at the knees, dishelved, the prop for broken windows, the brick-bat for boyish distemper.

Pray read the hymn book as an anthology of English literature, a history of the Christian Church and great world movements, an autobiography of men and women from every walk of life, of famous statesmen, scientists, historians, poets, musicians, a running description of God's out-of-doors, a book of golden deeds for boys and girls, a classic in comparative religions for the academic mind.

The community sing will never be a success religiously until we come to understand how dogma is burned away in the hymnic refining pot. All denominations and all faiths have been meeting in the hymnal for hundreds of years, worshiping as one family of God, singing one song without denominational tags. To prove the case let me cite ten hymns of ten different denominations and faiths: "Aide Me With, Fast Falls the Eventide", "Love Divine, All Love Excelling", "A Mighty Fortress Is Our God", "There's a Wideness in God's Mercy", "O Master, Let Me Walk With Thee", "Dear Lord of Man", "Nearer My God to Thee", "O the Clanging Bells of Time", "There Were Ninety and Nine" and "Blest Be the Tie that Binds".

Hymns are universal, dogmas fall away, the teaching function is minimized, the emotional and devotional appeals raised to nth power. Your Protestant singing society works on the Roman Catholic Mass or the Stabat Mater of Bach, Rossini, Verdi or Dvorak, without a thought of theology. Church art approximates the shimmering mother at the cross as the crucifix for mural decoration or stained glass window without theological tremors. The Jew accepts certain Christian hymns and considerable Christian art. The Scotch Presbyterian sings the Roman Catholic hymn, "Faith of Our Fathers", without asking any questions, while the Roman Catholic takes over from the Methodist song book Wesley's "Jesus, Lover of My Soul". No. 208 in the Christian Science Hymnal is "He leadeth Me, O Blessed Thought". Though taken from the Baptist without the change of a single syllable, while the Quaker accepts at equal value Friend Whittier's "Immortal Love Forever Full" and the Anglican high church processionals, "Onward Christian Soldiers, With the Cross (crucifix) of Jesus Going on Before".

Unitarians sing Trinitarian hymns with reservations, while two Unitarian hymns, "In the City of Christ I Glory" and "Nearer My God to Thee", are universally loved and used by Trinitarians.

Not only is the hymn book an accurate and vivid history of the Christian church, it is also a record of world movements, of industrial betterment, of better housing conditions of children and the building of the city beautiful.

Ebenazer Elliot was fighting democracy's battle back in 1846 when he wrote against the corn laws of England this hymn:

When wilt Thou save the people?
O God of mercy, when?
Not kings and lords, but nations,
Not thrones and crowns, but men.
Fountains of Thy grace, O God, are they,
Let them not pass, like weeds, away,
Their heritage a sunless day,
God save the people.

When Secretary of State John Hay penned the following lines he, too, was fighting for justice and human rights, in far off China, in the land of the free:

Not in dumb resignation
We lift our hands on high;
When our feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel;
In Thy name we assert our right
By sword, tongue, or pen.
And e'en the headman's ax may flash
Thy message unto men.

"America the Beautiful" is a prophetic vision of what America is to be, pray God, a soul confirmed in self-control, liberty within in the law, good crowned with brotherhood from sea to shining sea. The fourth stanza, growing out of the World's Fair, Chicago, 1893, with its ablaze buildings, its jeweled domes, its shimmering waters, depicts the City Beautiful. St. Joseph, Chicago, New York, Boston, clean, wholesome, beautiful for boys and girls to play therein, safe for girls and young women because chivalric virtues grip men and boys, swept clean of girls and women who walk the streets without reserve and without modesty.

O beautiful for patriot dream
That sees the bay beyond the years,
Gentle, in tune and color in the hymns of the last century.

I love Thy rocks and rills,
Thy woods and templed hills.
Purple mountain majesties
Above the fruited plain.
Wait and worship while the night
Sees her turn alabaster gleam
Through all the sky.
O'er earth's green fields
And ocean's wave-beat shore.

The SabbaTH Recorder
The Sabbath Recorder

The power of music to tell its own story. The longest hymn (2,998 lines), the shortest (81 words).

How to listen to music.

But the church, ere she launches her week-day program of religious instruction, would do well to strengthen her Sunday program. She must repent of her sins and start anew. For instance, she must stop going into the open market and buying a soloist or a quartet at so much per year, calling this her music program. One thousand five hundred dollars a year for a solo quartet and not a dollar for a tuned-up piano and a pianist who can play in sharp keys. Not a dollar for inadequate hymnals, for choir music and vestments, for leadership at once masterly and sympathetic. The average church music committee functions but one hour a year, viz., when it engages or re-engages a quartet. At other times the committee, together with the congregation, complacently sit back in their cushioned pews to see how the hirelings work. The maudlin note is supreme, so also the shrill note of the soprano, the seraphic vibrato of the tenore tremulo, the alto's Easter bonnet, and the elephantine carenza fatal of the basso profondo—a goddess quarter singing heathenish music in an unknown tongue. The congregation meanwhile loses all power of self-expression. It is lifeless, atrophied, palsied. Its children are in the streets or at home, going to sea as she church music is concerned.—The Century Church Bulletin.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath School of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 14, 1923, to order business. Twenty minutes before two o'clock p.m., Vice President William C. Hubbard in the chair.


Visitors: Mrs. Willard D. Burdick, Vice President Hubbard for the Board expressed our gratitude and great joy in having Editor Gardiner present with us after his serious illness.


Minutes of last meeting were read. The Board of Trustees approved and adopted as follows:

1. We recommend the publication of the sermon by Rev. George E. Fifield—"The Forward Look"—published in the Sabbath Recorder of January 17, 1923, in bolder format for the imprint of American Sabbath School Tracts only as published.

2. We recommend the publication of the article, "What of the Future?" by Dr. George W. Newton, as appears in Sabbath Recorder of December 18, 1922.

There was a net gain of nine subscribers to the Sabbath Recorder during the month, and 1,000 tracts sent out.

The Committee on Distribution of Literature reported that they were putting forth special efforts to secure renewals of all subscriptions to the Sabbath Recorder that have expired by limitation or otherwise.

The Treasurer presented his report for the second quarter, duly audited, which was adopted.

Secretary Burdick reported that 2,000 calendars for 1923 were printed, about one half of which have been sold and distributed.

The following communication was referred to the Committee on Sabbath School Publications:

To the Board of Trustees of the American Sabbath School Society,

At a meeting of the Commission of the Seventh Day Baptist General Conference held at Pittsburg, December 27 and 28, 1922, the following action was taken:

"On motion the report of the committee was adopted as follows:

"Whereas, The Commission of the General Conference at its session held at Westminster, R. I., in August, 1922, declared the discontinuance of the Sabbath Visor, and that the matter of providing a substitute periodical be left with the Sabbath School Board of Young People's Division and the Sabbath School Society, and"

"Vereazas, It is known that the Sabbath School..."
Board has announced the discontinuance of the Sabbath Visitor and has not, so far as the Commission is informed, authorized a substitute, there for.

We recommend that the attention of the Board, above named be directed to the further completion of the plans as previously outlined by the Commission, and that the Secretary be so instructed to inform the Board.

"EDGAR P. MAXSON, "HENRY RING, "Committee."

On behalf of the Commission, EDWIN SHAW, Secretary of the Commission.

Milton, Wis., December 27, 1922.

The following communications were approved by the Board:

To the Board of Trustees of the American Sabbath Tract Society.

The Commission of the Seventh Day Baptist General Conference, at a meeting held at Pittsburgh, Pa., December 27 and 28, 1922, took action by adopting the report of a committee, which was as follows:

WHEREAS, The General Conference has approved the action of the Commission in releasing, at the request of the American Sabbath Tract Society, the Director of the New Forward Movement, upon his Bond for half time to engage in the work of Sabbath Tract Society; and

WHEREAS, The Director, Rev. Alva J. C. Bond, is ready to take charge of a special season for effort among the churches, and that the Corresponding Secretaries of the Missionary and Tract Societies be invited and requested to co-operate with the Director in this work.

P. S. The Committee recommends that the Secretary Burdick be appointed a committee to confer with the Missionary Board and the Missionary Board be requested to appoint committees to confer with the chairmen of the Scholarships and Fellowships Committee, Mr. Titsworth, in reference to the distribution of financial help to those preparing for the gospel ministry among Seventh Day Baptists.

Minister C. E. Holston was appointed from the Board to confer with Secretary Burdick as to the best arrangement and has already taken up the work under this joint relationship, therefore.

Resolved, That we give the matter our full and final approval; and we herewith record that it is our understanding of the plan that one half of the Director's time is under the full direction of the American Sabbath Tract Society, and that Mr. Bond in keeping his expense account shall charge such items to the different agencies under which he works as in his judgment belong to each, and that be be paid accordingly.

However, we recommend, that a committee be appointed by the Commission to hold itself in readiness to confer with a like committee from the Tract Society to work the matter of expenses, if in any case the foregoing suggestions are not satisfactory.

"M. WARNOSE DAVIS, "HENRY RING, "Committee."

On behalf of the Commission, EDWIN SHAW, Secretary.

P. S. The Committee that was appointed by the Commission to confer on this matter is as follows: Exe de S. Randolph and Edgar P. Maxson.

Milton, Wis., December 31, 1922.


The Sabbath Recorder is the only direct means of communication with our people. Any raise in its subscription price will lessen its circulation to some extent, especially among the classes of people who particularly need it. Hence it is our opinion that even in the face of contemplated improvements, and the increase in production cost, such should not be used for meeting this expense than an increase in the subscription price.

"In harmony with a recommendation made by the Director of the Forward Movement, we approve the plan of a special season, possibly during February and March, for the deepening of the devotional life of our people, especially by an effort to foster family region, and to encourage pastoral evangelism."

"On motion it was voted that the Director be asked to take charge of a special season for efforts among the churches, and that the Corresponding Secretaries of the Missionary and Tract Societies be invited and requested to co-operate with the Director in this work.""

At the suggestion of a special season for effort among the churches, and that the Corresponding Secretaries of the Missionary and Tract Societies be invited and requested to co-operate with the Director in this work.

The Secretary Burdick was appointed a committee from this Board to confer with Secretary Holston of the Young People's Board relating to Vacation Religious Day Schools during the coming summer and report to the Board.

Director Bond presented some plans in outline for his work in the near future, which will be considered by the Advisory Committee.

The matter of publishing an edition of 2,000 copies in tract form of the address of Alva J. C. Bond on: "The Sabbath and the Abiding House" was referred to the Committee on Distribution of Literature with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Recording Secretary.

The clergyman of a poor parish was showing a rich lady around, hoping to touch her heart and so receive a big check for his people.

"We are not passing through the poorest slums," he said, as the car turned into a side street. "These people have little to brighten their lives." "I must do something for them," sighed the lady, adding to the chauffeur: "James, drive the car slowly and turn on the big lamps."

A HIVE OF INDUSTRY

During the holiday season many friends received letters or cards of greeting from our missionaries in China. I should like to quote from two of these personal letters from Dr. Palmberg.

"Both were well. An attempt was made to write before Christmas, but we gave the matter our full attention, and we had to go back to it. A. A. received letters or cards of greeting from many friends since I arrived, but I couldn't sleep, so I thought I'd better get busy, as I see no time ahead for writing except the present, or times like it. I have a letter ready to send in time so you would get it at Christmas, but couldn't make it. Several of my Christmas letters will not reach my friends until the middle of January, if they do then, depends on how many sleepless hours I have this week.

"I have been exceedingly busy with many things, and have had a serious cold and have not been able to write except for the present, or times like it. I have a letter ready to send in time so you would get it at Christmas, but couldn't make it. Several of my Christmas letters will not reach my friends until the middle of January, if they do then, depends on how many sleepless hours I have this week.

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"We have a fair chance to have a hiving season for our hives. We have a fair chance to have a hiving season for our hives. We have a fair chance to have a hiving season for our hives. It's no' in books, it's our enemies that will try to h hive us."

A woman, adding to the chauffeur: "James, drive the car slowly and turn on the big lamps."

WOMAN'S WORK

Mrs. George E. Croasley, Milton, W1A, Contributing Editor

If solid happiness we prize, Within our breast this jewel lies, And they are fools that roam, This world has nothing to bestow.—From our own selves our joy must flow, And home is where our hearts do beat. It's no' in books, it's no' in tear, To make us truly blest; If happiness has not been a cheat, And center in the breast, We may be wise, or rich or great, But never can be blest.—Robert Burns.

Putting in pipes for running water, one faucet on each floor in new hospital building, one for men's ward, one upstairs, and one below in this building, and one in hospital kitchen which is a separate little building. Masons are repairing roofs and plaster (we use tile, no shingles in this climate), putting in septic tank and new outside drains, and day laborers are digging ditches and trenching. Their work is mainly a great 'hive of industry' at present and everything is torn up and in seeming chaos.

Mr. Davis is out here directing, he can stay only the week, but we hope most of the important jobs will be finished by the time we get all done and all cleaned up. We will look better and be in better shape for good work and good sanitation than we have ever been before. It's costing heaps of money, comparatively speaking, (just a little bit for a Rockefeller) but we have it, thanks be!

I forgot to say when telling about the workmen that they all sleep here except the day laborers, and all these and the well men here.

"After January 1 we lose our U. S. post office. We have an agreement made at the Washington Conference to the effect that the price from America will be five cents instead of two. At this end we will have to use Chinese stamps and pay from seven to ten cents U. S. money, according to rate of exchange (15 cents Chinese money). Our address out here will now be Liu-ho, Ku, China, instead of the same as the mission in Shanghāi. They have, perhaps advised you as to their. Perhaps you will kindly notice on the Woman's page in the Recorder our change of address.

"A golden light is shining through the eastern clouds and another day is begun.

MINUTES OF WOMAN'S BOARD MEETING

The first meeting of the new year was held with Mrs. W. C. Daland, January 8, 1923. Nine members were present: Mrs. A. B. West, Mrs. W. C. Daland, Mrs. J. H. Davis, Mrs. E. P. Maxson, Mrs. R. A. Crandall, Mrs. A. E. Whitford, Mrs. G. E. Croasley, Mrs. E. M. Holston, Mrs. Edwin Shaw, Mrs. Edgar Van Horn. One visitor: Mrs. F. O. Burks from Boulder, Colo. Mrs. West read John 17: 1-11, and offered prayer. Minutes of the last meeting were read.
The report for quarter ending December showed total receipts of $211.41; disbursements $511.80. The report for quarter ending December 31 was given. During the three months $683.54 were received, and $579.10 paid out. These reports were adopted.

Mrs. Whitford read a letter from Miss Fucia Fitz Randolph, of Fouke, Ark., telling letters from the Miss Marie Jansz, in Java.

The report for Mrs. Whitford read a letter from Miss Marie Jansz, in Java.
**THE SABBATH RECORDER**

**THE SABBATH RECORDER**

**YOUNG PEOPLE'S WORK**

**MRS. RUBY COON BABCOCK**


**Contributing Editor**

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**THE TESTIMONY PSALM**

Christian Endeavor Topic for Sabbath Day, February 10, 1923

**DAILY READINGS**

Sunday—Testimony in praise (Ps. 147:1-7) Murder and the family (Ps: 101:1-5)

Monday—In example (1. Thess. 1:5-10) Wednesday—In witnessing (Eph. 6:16-20)

Tuesday—In conversation (Acts 26:16-23) Thursday—In worship (Is. 6:1-8)

Friday—In daily life (1 Tim. 6:1-6)

Sabbath Day—Topic, Lessons from the Psalms. 2. The Testimony Psalm (Ps. 145:1-21) (Consecration meeting)

A testimony is “a declaration to prove some fact.” It will be worth our while to read this Psalm (145) over again and to think how many things the writer had to tell about God. He calls attention to his greatness, his beauty, his great goodness, his graciousness, his compassion, his patience, his mercy, his power to uphold, his power to satisfy, his nearness, his power to save. A witness tells “what he knows.” How many of the attributes of God do we know so well that we are glad to tell about them? Then, knowing them, how shall we testify of them? We can do it by speaking of them in meetings and in private conversations. An old song runs thus:

“Speak a little word for Jesus
Any time and any where;
To the way-worn and the sad,
That can make them strong and glad;
Surely his life and love will cease.
Surely his love will cease.
Was there "somebody you?"

**A CHANGE**

Beginning this week, we plan to publish the comments and helps for the Christian Endeavor topic one week earlier than has been our custom. The comments and helps for the previous week and month will be published in the current issue. We hope this will be of practical use to a leader the comments and plans must reach him at least ten days before the date of the meeting he is to lead. They have not been doing, so we are making this change which we hope will be helpful.

R. C. B.

**IMPROVING OUR COMMUNITY**

J. Nelson Norwood, Alred, N. Y.

Christian Endeavor Topic for Sabbath Day, February 17, 1923

**DAILY READINGS**

Sunday—Improving our morals (Isa. 1:10-20) Monday—Help the poor (Deut. 24:17-22)

Tuesday—Help the church (Rom. 15:26-31) Wednesday—A city beautiful (Ps. 48:11-14)

Thursday—Good roads (Isa. 35:1-8) Sabbath Day—Topic, $50,000 for improving our community: How should we spend it? (Gen. 4:9)

As young people, perhaps our influence on community affairs is not what it will be. We must not allow that fact to discourage us. We can exert influence even now, if we go about the job in the right way, and bend our efforts ourselves in the direction of more definite community responsibilities and wider influence of our maturing years.

Of course no two communities are alike. The same program of improvement could hardly be applied, say, to Battle Creek, Mich., and Niles, N. Y. We must modify and expand and prude these comments, this suggestion accordingly.

Let it be finally asserted that moral and spiritual considerations are supreme. We must allow no compromise on that proposition. Yet it is wonderful, (is it not?) how hopelessly material and spiritual elements are intertwined! This second proposition is as undesirable as the first. Spiritual manifestations (in this world, most of us agree) are intrinsically connected with the material in some pretty direct way. What is more spiritual than the smile of love? Yet any smile, even the sweetest, is always a particular use, or expression, or arrangement of the physical features of the smile. Some one bobs up to remind me that nature smiles, especially in the springtime. True, but you could never see nature smile if there were no landscape. We never see a smile floating loose in mid-air.

Most of us Seventh Day Baptists live in rural communities; but whether we call our community rural, urban, or suburban, wouldn’t a new coat of paint on our houses and garage and barn improve the “smile” of the landscape in our vicinity? Wouldn’t a few shrubs judiciously distributed about a well graded and trimly kept lawn in front of our house help nature to smile and give the passer-by a fleeting thrill of pleasure? Are there shut-ins in your community who would enjoy a little home singing by that male, female or mixed quartet in your society?

Are there people in our community who would be glad to read second hand some of the high class periodicals we get? Is our influence, individually and as a society, such that we exert a definite upward pull on the average moral tone of the community?

The church is the central spiritual dynamo of the community. Let that weaken and the moral lights will grow dim. Are we supporting it energetically with our money and our presence?

Is our church ministering efficiently to the poor or unfortunate of the community? Has our society ever suggested to the proper authorities (trustees or committees) any needy case that has come to our attention and which is beyond our help as a society?

Does our community observe an annual, spring-time clean-up day? Why not suggest it to the church trustees, or to the proper political authority? Let a day be selected and duly advertised on which teams will be provided to pick up and cast away the old tin cans and other combustible rubbish. Could our society have a “bee” and tidy up the church premises?

How would we spend that $50,000? Build and equip a public library? Build a community playground and gymnasium? Build a community (or parish) house in connection with the church? Perhaps we would build a new church building, modestly equipped. Would we create an endowment fund to aid promising graduates of the local public school to a higher education? Possibly we would rather help to develop agriculture, or improve the methods of agriculture.

There is an endless variety of ways of improving our community, is there not? These are but a few stray suggestions. Think of some that especially fit your community.

**OUTLINE PROGRAM FOR CHRISTIAN ENDEAVOR WEEK**

**Monday, January 27—Denominational meeting. Topic, “What are the rightful claims and duties of our church upon us?” Suggestion: A map talk, locating points of interest.**

**Tuesday, January 28—Sabbath School, Young People’s Board, Religious Education School, Young People’s Board, Local Church, Sabbath School, Young People’s Board, Neighborhood, Religion, Neighborhood, Religion, Neighborhood, Religion, Neighborhood, Religion.**

**Wednesday, January 29—Radio social. Talk on “Things needing the cooperation of the Young People”: Christ, Denomination, Local Church, Sabbath School, Young People’s Board, Other Boards, Religious Education School, Denomination, Local Church, Sabbath School, Young People’s Board.**

**Thursday, January 30—Children. Talks on “The Sabbath.”**

**Friday, January 31—Schools, Talks on “The Sabbath.”**

**Saturday, February 1—College, Talks on “The Sabbath.”**

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Radio social has been prepared by Mrs. Sanford and sent to the societies for use at this time.

**MID-WEEK PRAYER MEETING. (In charge of the young people).—**The topic for the meeting is "Religion in the Home". The young people are urged to consider their responsibility in the matter. More complete suggestions have been sent to the societies.

**SABBATH, FEBRUARY 3.—**Christian Endeavor Day—Decision Day. Pastors are urged to foster the spirit of the day in their sermons. Topic for Christian Endeavor Meeting: "What is the Chief Value of a C. E. Society?" A pageant showing something of the spirit of Christian Endeavor has been sent out for use in this meeting. Following this the Life Work Recruit Movement and Quiet Hour and Tent Legion pledges should be presented and an appeal made for recruits.

**ALLON VAN NOTY, IVAN TAPPAN, ADEN CLARKE, Committee.**

**C. E. NEWS NOTES**

**Pawcatuck Society Enjoy a Sleigh Ride**

**Dear Endeavorers:**

A few days ago the sun crept up over the eastern hill, revealing our little city mantled in a thick carpet of well packed snow. It was not long before young minds, having admired the beauty of Nature's transformation, became active with plans for a merry sleigh ride. You know that while we have many little blizzards in Rhode Island, the snow is seldom deep and does not often last more than a day or two. The opportunity was not to be lost, and our Christian Endeavorers made ready for a jolly outing.

It was the first sleigh ride several of our members had enjoyed. The sleigh was filled with straw and drawn by two sturdy horses. The time is broken. Many of us recall the times that while the Babcock home was a regular attendant of our church, and there will be many, and the funeral services were held December 20, at which time the pastor of the New York church and a goodly number of Seventh Day Baptist friends were present.

Her pastor during the course of his remarks said that it would be only a step for her to enter heaven for she lived so close to the better world in this life.

It may not be amiss at this time to mention that with the passing of Miss Van Patten, the Babcock home is broken. Many of us recall the times that the Babcock home was thrown open in hospitable welcome to the strangers coming to the New York church, and there will be many, and the funeral services were held December 20, at which time the pastor of the New York church and a goodly number of Seventh Day Baptist friends were present.

Her pastor during the course of his remarks said that it would be only a step for her to enter heaven for she lived so close to the better world in this life.
THE SABBATH RECORDER

OUR WEEKLY SERMON

THE KING'S BUSINESS

REV. T. J. VAN HORN

(Conference Sermon before the Missionary Society, Chicago, Ill., August 1872)

Text:—As thou hast sent me into the world, even so have I also sent them into the world.—John 17:18.

What is the King's business? Obviously it is to promote his kingdom. His kingdom is unique in many particulars, but it is distinctive in this:—It is a social order where righteousness rules, and where joy and peace prevail. The establishment and promotion of that social order is a miracle since it is to be built out of the wreck of a ruined humanity. Just as the creation of the material world was a stupendous miracle, so is this, bringing order and light and harmony out of moral confusion and darkness and chaos.

To compass that result is beyond the sphere of human ingenuity. Wealth, culture, education, art, have done their utmost, and have only demonstrated their utter inability to compass that end. Only Jesus, who came to "see and to save that which was lost." can perform that mighty act of God's grace. It is a work of infinite interest to us that lost men are translated from this kingdom of darkness into a community where they are to have a share in the greatness of the King. That enterprise, let us repeat, until it shall be indelibly impressed, is to save lost souls. As citizens of that kingdom the King's business is our business. With reverence we may help its lay to heart that, according to his plan, we are to have a part in this stupendous task of the reconstruction of a ruined world. How may weView more and co-operate with this in that work of redeeming grace? "In loyal obedience to all his instructions", is the answer which comes spontaneously from Seventh Day Baptists at such a time as this. And we would like to bring out in greater emphasis his great command,—"Go ye into all the world." But it is quite as important, that we give earnest and essential priority in our performance of the part of the King's business. We read with thrilling pulses the conquests of the apostles of the early church, as they went in obedience to Jesus' command, "Go." But are we not apt to forget that long period of training through which they passed after they had accepted his invitation, "Come?" "Come, and ye shall see." "Come, learn of me." "Come after me, and I will make you fishers of men," are in danger of becoming commonplace phrases of our religion. For my part in this service today, I would like to rescue them from the commonplace and make them glow in the light of their real importance.

THE FEARFUL TRAGEDIES OF HUMAN LIFE mark the trail where there have been deviations from the details of his instructions. Three weeks ago there was an awful tragedy on the Iron Mountain Railroad. An engineer missed or disregarded the block signal, and his train at great speed crashed into another on a siding at Sulphur Springs, Mo. Sixty lives were lost including his own, and as many more were injured. In the interests of safety, instruction and encouragement, I shall ask you to stop, look, and listen, and heeding gladly His invitation, "Come," will illustrate the implications of his tender "follow me.

There are two mighty forces at work, they tell us, in our universe. There is the centrifugal force by which all bodies are drawn to a common center in this vast universe, the centrifugal by which bodies are driven to the circumference. There must be the drawing to the center, before there can be anything else. The centrifugal is the law of life in the spiritual universe. Jesus is the center, and he said, "If I be lifted up from the earth will draw all men unto me" We must first feel the drawing power of the crucified Christ in order to be driven out by the impulses of his mighty love. It is of infinite importance that we "go", but it is useless unless we go in the potential energy that intimated contact with the Saviour's love. And yet we assertion "come" precedes the command "go.

DISCIPLESHIP FIRST, THEN APOLSTHSHIP is the divine order. Once more then, as humble disciples let us come to him and hear him say, "Follow me." Hearty response to the call of the Saviour's love for our soul and you declare the offer; then John D. Rockefeller adds his uncounted millions in addition, and you say "no." Then the Socialist of the World War was that, alongside of the heroic willingness on the part of thousands to sacrifice their own lives for the priceless ideals of fellowship and liberty, there was the satanic indifference to human life for the gratification of ambition and lust. The awful toll of human life and character indicated in the criminal record of our own community for the past four years, is but the aftermath of the reckless carnage of the previous four years of the awful tragedy "over there.

We were tragically deficient in our estimate of human values before that, and yet in this experience, the value of life has further depreciated in our minds.

Some of us can remember how the Christian world was moved when Stanley on his search for Livingston, sent back from the interior the pathetic words of that African chieftain, "Why did you not come sooner with the story of Jesus, coming to save lost men?"

Are we forgetting, after a few weeks, the sacrifice of life in southern Illinois, in the unreasonable struggle between the coal operators and the miners? How our philanthropies are becoming cheapened! We need to have our indignation aroused, that, in this land of ours, commercial enterprises are built upon the bones and groans of men and children.

Recently, in my own section, the whole community was stirred over the laceration by dogs of a few children. The whole neighborhood was stirred over the result. This question of Jesus, when small estimate of values. Suppose your employer asks again, "What shall it profit a man if he shall gain the whole world and lose his own soul", you answer,—"There are no dividends in that proposition. It is a word that expresses the abasement of human values on the part of our country during the past four years, is but the aftermath of the reckless carnage of the previous four years of the awful tragedy "over there.

But are we not apt to forget what Jesus said? 

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Our work for the salvation of men. We may have a passion to win souls that we may do it, as the result of our final reward. We want to win others in order to secure the promise, "They that turn many to righteousness shall shine as the stars forever and ever." Passion implies suffering. We may be in agony, even to the very salvation of a soul, but we have not yet gotten as near as we ought to the heart of the Christ. What made the work of Jesus powerful was his compassion. That he is not only suffer ed for men but he suffered tenth men. "And when he saw him he had compassion on him." When Jesus saw the multitudes he had compassion upon them. And that compassion led him to saving contact. He saw the poor leper reeking with loathsome corruption and pleading, "Lord if thou wilt thou canst make me clean." And Jesus reaching forth his hand touched him and said "I will, be thou clean." His ministrations were made powerful because he came close in compassionate contact with sorrow so that he wept with the broken hearted Mary and Martha at Bethany. He broke down a flood of tears as he saw Jerusalem in its material splendor and its moral degradation lying in panorama before him. No prophecy of Scripture more literally fulfilled than that which says, "Surely he hath borne our griefs and carried our sorrows".

Now as we think of this mighty burden of sorrow that rested upon the life of our Master should we rest content with the easy-going religion of these days that takes so lightly the woes of the suffering souls outside of our fortunate circle? Can we be satisfied to allow up the hill of Calvary? With a little more care, our friends, let us hear his pleading, "If any man will come after me, let him deny himself, and take up his cross and follow me." Have we not carried with a joy we can not speak of the cross in our progress? Or do we not find that our religion has been wrought for us through his suffering on the cross? Shall we not therefore willingly suffer with him? And all the more since we know that every pain we bear for those along life's weary mile brings us closer to him and to the source of mighty power in the service we long to give. Shall we not rise like a fountain, "Rise like a fountain for me night and day." The viewpoint of privilege rather than duty was where that man Paul stood who stood nearest to his Master when it came to heavy cross-bearing. Next to him stood Peter who said "Forasmuch, then, as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind!" For even thereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow in his steps.

Jesus said, "Lo, I am with you alway." But we can not expect him to be with us, if we do not follow after him. Every difficult duty done, every act of sacrifice for others, brings us in closer fellowship with him. That money contributed through self-denying toil, that work in preparation for the General Conference which brought on a headache, that sleepless night in trying to find a solution of the problems which so vitally effects the life of our denomination, that ten cents put into one of the many branches of our missionary or Sabbath reform work instead of buying ice cream or a movie ticket makes us a little more vitally related to Jesus. I know how insistently the question presses for an answer: "How can we render more effective service in the salvation of men?" The answer is closer fellowship with him in suffering. "Without me ye can do nothing." And humanly, that is exactly right. What was the secret of his power with God? Here it is. "I am crucified with Christ." Jesus was with them in the fiery furnace, who braved its terrors for his sake. And he will make us powerful for him in just that degree that we identify ourselves with him and with the sufferings of the poor men for whom he was crucified.

We will follow him also in the means he employed in his work of saving men. One means was his use of the Scriptures. It was very evident he knew and had faith in its power. He did not depend upon that for his victory in his contest with Satan. It is written", "It is written", "It is written" were three powerful strokes of that mighty word which drove the devil in humiliating defeat from the field. Thus was shown his force in the hour of temptation. But he regarded his own words as equally powerful for nourishment and growth. "Man shall not live by bread alone." The words that I speak unto you, they are spirit and they are life." And he imparted this same fact to the three years of his disciples by the same rule of his fathers, he was pupils, and to that apostle whom he touched so marvelously, that Paul wrote to Timothy—"All Scripture is profitable for doctrine, for reproof, for correction, and for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto every good work." He seems grateful that from a babe he had known the holy scriptures "which are able to make wise unto salvation." James thought of the Word as an instrument through which men were brought into right relations with God. "Of his own self we beheld him and we have heard from him." The apostle teaches to the Hebrews regarded it as a mighty force to convict men of sin. "For the Word of God is quick and powerful and sharper than any twoedged sword, and is a revealer of the thoughts and intents of the heart." And again Paul, "Take the sword of the Spirit which is the Word of God." His important exhortation to Timothy was "Do not let them mock you." We can not therefore, if we would be effective in our work, detract from, or minimize, this God-ordained agency.

And finally we must follow Jesus in his prayer life.

No duty, in the teaching of our Master, is more clearly enjoined than that of prayer. His example is clear. He often went away in lonely places to pray. On one occasion at least, he spent all night in prayer. It was an intuition of his nature, and in him was that true to his human type. So with us, to pray is an act in harmony with the very law of our existence. Jesus enjoined it as a duty. "Men ought always to pray and not to faint." But real efficiency in prayer will never be realized until it passes from the realm of duty into the wide spaces of privilege. The disciples saw Jesus praying and were impressed with its joy and simplicity, and asked to be taught to pray. And from the Master they learned the joy and the power of that privilege. They learned from him the form, and the place where prayer would be most effective. "When thou prayest enter into thy closet, and when thou hast closed thy door, pray to thy Father in secret, and thy Father which seeth in secret, shall reward thee openly." Here is the place of power. We hear much about open doors for us everywhere. But let us not neglect the opportunity of the three years of the cross, and the three years of the field to get contact here with the spiritual dynamo of the universe. Are we in despair in contemplation of the stupendous task before us? Seventh Day Baptists? How in the refining lard, and heat of that presence, our eyes are opened and we see as he sees. There results the fusion of our life with his life, the passionate longing of the Christ for the salvation of men and the reign of righteousness in the world becomes our dominant desire, and we pray "Thy kingdom come; thy will be done". Our sense of helplessness is gone in our oneness with him. We are able to say "All things are possible to him who believeth." Then we long to do our part in the seemingly impossible tasks, and we cry with Isaiah and Paul, "Here am I, Lord, send me!" Lord, what wilt thou have me to do? His life is in us, and in Paul he felt, "I can do all things through Christ". And if there is truth in Dr. Fosdick's assertion,—"It is not a theory but a fact empirically demonstrable, that if in any community a large number of earnest Christians unite in unselfish praying for a revival of religious interest that revival is sure to come!"—if that is the truth, then adequate we are in number and resources. Our task is, humanly, impossible. But we have cited four points of contact with him to whom nothing is impossible. It is for us to be in league with him. Thencontumently we may hurl ourselves against the
DEATHS

BURDICK.—Dr. Jesse R. Burdick was born in Sharon, Wis., April 26, 1876, and died in Mount Vernon, Iowa, August 12, 1922.

He was the son of Dr. F. O. and Emma Cran dall Burdick. He lived the most part of his boyhood and early adult life in Denver, Colo., but after six years in Scott, N. Y. His parents came to Mil ton, Wis., in 1880, and here he was born. The family soon afterward removed to Nortonville, Wis., where he was baptized and joined the Seventh Day Baptist church.having decided on a medical profession, he entered Hahemann Medical College, Chicago, from which he graduated with honors. He practiced medicine in Omaha, Neb., then returned for post-graduate work, specializing in children's diseases. Since then he has had an extensive practice in Tulsa, Okla., where he will be greatly missed. In Oct. 1902, he was married to Myrtle A. Cole, of Missouri, Iowa. He leaves besides his wife, his mother and a brother Linn Burdick, Boulder, Colo., and a sister Mrs. Manford Porter, Middle Park, Colo., his father having preceded him seven months before. His remains were taken to Boulder for funeral services and burial.

BARCOCK.—Sarah Estella Reynolds, daughter of Foster and Fanny Potter Reynolds, was born in伊朗, Pa., December 16, 1837, and died at her home in Nortonville, Kan., on her birthday, December 16, 1922.

Sarah was the last of a family of seven children; three brothers, S. P. Reynolds, W. C. Reynolds, T. Reynolds, and one sister, Mrs. Celestia Reynolds Culver.

She resided at Hebron until her marriage, with the exception of two years, 1855 and 1857, spent as a student at Albion Academy, Albion, Wis., also a few years in attending Connersport, Pa. academy, then about eleven years of age she was baptized by Dr. H. P. Burdick and united with the church, where she retained her membership till her marriage to Delos Babcock, of Albion, Wis., February 22, 1860. They located in West Hallock, III., where they united with that church.

To them was born one daughter, Verena Babcock, who was united with the church, where she remained a loyal member until her death. Their residence was in Nortonville, Kan., and they transferred their membership to the Nortonville Seventh Day Baptist Church where she remained a loyal member until her death. Twenty years of her life were spent in teaching in the public schools of Wisconsin, Pennsylvania, and Kansas. For many years she was a teacher in the Sabbath school until failing health compelled her to give it up.

She was always deeply interested in our mission to China. In the year 1898, on the request of the Woman's Missionary Board she opened a correspondence with our missionaries in Shanghai, which continued for more than a quarter of a century. She was a constituent member of the Missionary Society, Visi­

or, and Benevolent Society, being its first secretary and holding that position for sev­er­al years. She was for many years a frequent contributor to the SABBATH RECORDER. She has said, "Death will bring me a joyous transition from my pleasant home here and my kind friends and neighbors, to the glorious home of the saved in ceaseless praise to the sacred, world without end. The prospect is not saddened only by the reflection that every waking moment of my life has not been fully con­

secrated to the Master's loving service."

In the funeral service, the speaker, Rev. H. L. Collett, said, "I know that my Redeemer liveth" (Job 19: 25), and here, I live on, or shall live also" (John 14: 19). Burial was in the Nortonville Ceme­tery.

SABBATH HISTORY I.

BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHWA JOHN CLARENCE BOND

CHAPTER ONE

A Growing Exponent of the Bible Authority

CHAPTER TWO

The Sabbath in the Old Testament

CHAPTER THREE

The Sabbath in the Early Church

CHAPTER FOUR

The Sabbath in the Reformation

CHAPTER FIVE

The Sabbath in the Churches of England

CHAPTER SIX

The Sabbath in the churches of the Reformation

CHAPTER SEVEN

The Sabbath in the Churches of the Reformation

CHAPTER EIGHT

Theophilus Brame, an Able Exponent of Sabbath Truth

CHAPTER NINE

A Sabbath Creed of the Seventeenth Century

Sabbath History I is a neat volume, 5x7½ inches in size, containing 64 pages printed in clear type, and with an attractive green cover. Price per volume, 50 cents.

This work is recommended by the Young People's Board for use in this year's study classes. Five copies will be sent post paid to the address of 200. Send for five copies, and you get one copy free. Address: The American Sabbath Tract Society, Plainfield, N. J.
FISHER—Susan Harris Fisher was born near Shiloh, Vt., March 6, 1857, and died at the home of her husband, near Shiloh, Dec. 8, 1922, aged 65 years, 7 months, and 4 days.

She was the third child of a family of seven, the children of Rudolph T., and Margaret Ayars Harris. Of the immediate family three have passed beyond within eight months, the father and a brother. There is left two brothers, Warren and Frank, and two sisters, Mrs. Louisa Allen and Mrs. Mabel Davis, all of whom live in the community.

Her education was obtained in the public schools of the community and at Alfred University. For twenty-two years she was a teacher in the public schools of her home county. In this work she was unusually successful and was considered among the best of teachers by school authorities. She gave up the work largely on account of her health, and the health of her father. Her influence for good in the schoolroom can hardly be estimated, not only along educational lines, but along moral and religious lines also. Her ideals were of the highest order and her life, by example, was a mighty force for true manhood and womanhood among her pupils.

In her church and religious life she was unting. Uniting with the Shiloh Seventh Day Baptist Church on February 7, 1888, she entered actively into work in it and its affiliated organizations. From girlhood days she was a teacher in the Bible school, teaching largely classes of young people. For several years she was superintendent of the Junior Christian Endeavor work of the community. For thirteen years she was assistant treasurer of the church, having charge of the individual accounts for all lines of local and denominational work. She was one of the group of young people who were active in organizing a course of concerts and entertainments for the Christian Endeavor society which later developed into the Shiloh Lyceum Association, which is today, a marked feature in this and surrounding communities. In the work of the association she was one of the leaders, serving on the executive committee, until by failing health she was compelled to give up the work.

She was united in marriage with George W. Fisher, of Shiloh, March 7, 1922, who had these few happy months spent together is left, broken-hearted, to cherish the memory of a devoted wife and Christian companion. In their last morning worship together, before her final illness, she read for the Scripture lesson Matthew 8:1-8.

Owing to the nature of the disease with which she was afflicted, her friends knew that she might be called at any time, yet owing to the fact that she seemed quite well they had hoped that she might be spared for yet years of love and Christian service, but God willed otherwise. It is not without hope that her husband, brothers, sisters and friends give her up, for our loss is her gain.

Funeral services were conducted in the church Sunday afternoon, December 10, 1922, by her pastor, Erlo E. Sutton, assisted by Rev. James H. Hurley, of the Marlboro Seventh Day Baptist Church. Scriptures were read from Matthew 8:1-8 and John 14. The text was the lesson from Mark 14:8, "She hath done what she could." The body was laid to rest in the Shiloh Cemetery where it was covered with a blanket of pure white snow, a fitting emblem of the purity of her life so well spent.

F. E. S.

POTTER—George Freemont Potter, the subject of this sketch was born in Alfred, N. Y., April 29, 1856, and died January 8, 1922.

When nine years of age George came with his parents to South Hampton, Ill. Later the father bought forty acres of land at West Hallock, a mile south of the present Potter homestead. On December 18, 1881, he was united in marriage to Miss Mary Butts, and in 1889 they moved to the present farm where they have since resided until the time of his death.

Mr. Potter was a faithful member and supporter of the Seventh Day Baptist Church at West Hallock and was one of the last surviving members of this splendid group of Christians who at one time had an organization of wonderful strength which spread its influence over the community for great good. The West Hallock Church was a rightful community center and George Potter was active in its affairs. He was a leader of the West Hallock band and orchestra and a member of the male quartet.

He is survived in his family circle by his wife, and two sons, Roy D., of Essex, Ontario, Canada, and Bert G., of Edelstein, also six grandchildren and a brother, D. E. Potter, of St. Petersburg, Fla., and a sister, Mrs. Moses Crossley, of Albion, Wis. Three brothers, Dell, Benjamin and Riley, preceded him in death.

His last illness was of short duration; one week before his call he was in his usual health and working about the home as was his custom. When taken ill, that dread disease, pneumonia, soon developed and his strength was not equal for the struggle and on Monday evening, January 8, at seven o'clock his life went out and the West Hallock community lost a noted planman.
ARCHITECTS, ENGINEERS, & SURVEYORS

Exemplifying the principles of the Christian faith and works.

SABBATH RECORDER WANT ADVERTISEMENTS
For Sale, Help Wanted and advertisements of a like nature will be inserted at 15 cents per word for first insertion and one-half cent per word for insertion.

SABBATH SCHOOL LESSON VI—February 19, 1923

THE SPIRIT OF PRAYER. LUKE, 18

Golden Text—"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Psalm 51: 17.

February 7—King Solomon's Prayer.

(For Lesson Notes, see Helping Hand)

They must upward still and onward
Who keep afraid of truth.

SABBATH SCHOOL LESSON VII—February 26, 1923

THE SPIRIT OF MEND. Psl. 100: 2

Golden Text—"He was made a sin for us, to bear the sins of many." Isaiah 53: 11.

February 16—Romans 10: 8-10. Unfeigned Faith.

(For Lesson Notes, see Helping Hand)
THE MANUAL

5. We take pleasure in presenting to the denomination the Seventh Day Baptist Manual as a guide in the proper forms for the conduct of church business.

THE BOYS AND GIRLS

6. We commend the Young People's Board for their diligence and success in promoting religious training among Seventh Day Baptist boys and girls. No more vital work exists among us, for our children are the fountain-head of the denomination.

7. We recommend a careful provision in all our communities for the social, recreational, and vocational needs of the boys and girls and a liberal use of love and reason in their Christian nurture.

8. We look forward with anticipation to the possibility of securing the services in religious education among boys and girls of Miss Ruth Phillips, who next June completes a two-year course in the School of Religion at Boston University.

THE MINISTRY

9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of "talking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

FINANCES

1. We commend to all our denominational agencies such methods as will promote alike efficiency and economy.

2. We urge upon our people, with the now returning prosperity of the country, a greater devotion to the ideals of stewardship and the desirability of facing courageously the Kingdom-tasks confronting us.

3. We point out to Seventh Day Baptists that the raising of even 75 per cent of the budget for this year will make a large beginning on the debts now hanging over the boards and the Conference, and we earnestly commend this method of liquidating denominational indebtedness.

4. Since we are now within eighteen months of the termination of the Forward Movement, we urge upon our churches and upon the individual members thereof the necessity of bringing this, our supreme denominational effort, to an abundantly successful issue.

(Continued on Fourth Page of Cover)