THE SEVENTH DAY BAPTIST
GENERAL CONFERENCE
MEETS AT
NORTH LOUP, NEBRASKA
AUGUST 22-27, 1928

ESLE FITZ RANDOLPH
President of the General Conference
THE SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL MEMORIAL FUND CONFERENCE

President-Rev. H. M. Masson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—Rev. Frank E. Peterson, Leonardsville, N. Y.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts or bequests for the General Memorial purpose are invited, and will be gladly administered and safeguarded for the best interests of the Denomination in accordance with the wishes of the donors. 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.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—George C. Hubbard, Plainfield, N. J.
Cor. Secretary—Rev. Willard D. Burdick, Dunellen, N. J.
Treasurer—J. Hubbard, Plainfield, N. J.

Regular meetings are held on the first day of each month, at 2 p.m.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Masson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—Rev. Frank E. Peterson, Leonardsville, N. Y.
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President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—George H. Utter, Westerly, R. I.
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The regular meetings of the Board of Managers are held on the third Wednesday of January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
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THE TWENTIETH CENTURY ENDOWMENT FUND

President—Alfred, N. Y.

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

The Twentieth Century Endowment Fund.

Seventh Day Baptist Directory

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Vol. 95, No. 8

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Whole No. 4,094

Fiftieth Anniversary Address

Unveiling Memorial Window

This editorial was written for the fiftieth anniversary of the North Lap Church, and the settlement of the North Lap Tract. It was delivered at the unveiling of a memorial window in the church, on August 21, the day before the General Conference.

Friends and brothers of the North Lap Valley; Mothers and daughters of the pioneer settlers of this fair land; I congratulate you upon your loyalty to the memory of good men gone, as manifested by this gathering.

Here, beneath the dome of this August sky, under the shadow of this beautiful church; in this historic valley, where once the Pawnee and the Sioux roamed and raided; in a land now rich with growing harvests, we have come to dedicate this memorial window to the memory of those who toiled to make this land prosperous and secure. In this village, surrounded by fields and villages, who will be appointed to this day. There are those here whose heads are tinged with gray, who can not think of those days without heart and tear-dimmed eyes. And some of you can hardly sing that dear old song: "Shall we gather at the river," without longing for the friends of other days who have joined the gathering by the river of the water of life in the paradise of God.

Precious indeed is the memory of...
those who laid foundations here upon which we are trying to build. And what could be more fitting than for the children of this generation to gather here and dedicate this memorial to perpetuate their names. And what place could be more appropriate than this building erected by the first church organized in the North Loup Valley?

Memorials have always been popular. They have had much to do with the advancement of civilization as well as with the preservation of religion.

Anything designed to perpetuate the memory of a person or of an event may be called a memorial. It may be a block of granite or marble, a book, a building, an arch, or a window—anything that serves to keep alive in the hearts of men things in their history that have been worth while. The Bible is full of memorials. The term occurs no less than thirty-two times in the Holy Book. Even the rainbow in the sky was appropriated by Jehovah as a memorial to his people that he might have a better world in which to live, has little prospect of ever reaching higher ground.

Who can estimate the value to the Hebrew people of Jacob's memorial at Bethel; of the pile of stones speaking at Gilgal after they had crossed the Jordan; of Joshua's memorial stones at Shechem, and of Samuel's Ebenezer stone between Mizpeh and Shen? Those memorials all served to keep the tribes loyal and to remind them constantly of the conditions upon which their success must always depend. Whenever they forgot these memorials or failed to regard the lessons they taught, everything began to go wrong and they hastened to their doom.

Then there were memorial days, such as the Passover, and the feast of Tabernacles that seemed indispensable to the loyalty and unity of the tribes and families of Israel. While faithfully observed, these memorials not only bound them to their past history, but pointed forward to prosperous ways for their future. While faithfully cherished their memorials had much to do with making Israel a strong nation.

What would our own nation be today if we had cherished no memorials? Our Independence Day has for a century and a half promoted the spirit of true patriotism, and has done much to make this country great. For fifty years or more our Memorial Day has done more than any other one thing to re-unite the North and the South and make this nation one.

For one, I shall be sorry if the time ever comes when your own Old Settlers' Day is done away. It has been a great blessing to the people of this country, not merely by keeping fresh in memory the noble spirits who toiled and sacrificed here; but also in binding together the families and individuals of Valley and GREELEY counties in social bonds of friendship and common brotherhood such as will make any country a good place in which to live.

When you dedicate this memorial to the memory of your noble fathers you are doing a good thing for this land you love. Like Samuel's stone at Mizpeh it points both ways. As to the years gone by it says: "Hitherto hath Jehovah helped us." As to the years to come, it reminds you that what the Lord has done in the past that he will do in the future. To you it should be the help of God every time you look upon it.

Let us cherish the memory of the Babcocks, the Roods, the Thorn gates, the Sheldons, the Prentises, the Davises, Williamses, John sons, Furrows, Maxsons, Badgers, Larkins, Hills, Braces, Paynes, Easts, Watts, Clements, Greenes, Barkers, McLellans, Chases, Gowens, Hutchins, Whites, and many others who laid foundations here upon which you are trying to build. And let the forward look fill you with hope and courage because the families bearing these names today are not only clinging to the traditions of their fathers, but are taking higher ground as the years go by.

"The greatest tests of faithfulness are the small ones. As Bushnell points out in his sermon on "Our Duty to live to God on common occasions and in small things," it takes more piety to adorn a small occasion than a great one. The real test of a gentleman is not a performance before the court in behalf of the queen, but unselfish courtesy to an inferior in an unnoticed hour."
whole truth, and this can be done if we follow the Bible, guided by his Spirit.

IN GRIEF AND DISTRESS

When the disciples felt depressed at the thought of Jesus' going away, he distinctly said, "Let not your hearts be troubled. . . . If I go away, I will come again, and receive you unto myself; that where I am, ye may be also" (John 13:1-3). That was the sweetest word he could give them. Job in his sore affliction said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; if I go away, I will come again, and receive you unto myself; and where I am, ye shall be also" (Job 19:25-26). Job looked away through the gloom of the tomb to the bright morning of the resurrection, when all sorrows should pass, and for him it was indeed a "Blessed hope." Why should it not be more so to Christ's church of today, seeing we are so much nearer the great day of his coming?

IN THE EMBLEMS

Every time we break the bread of the Lord's supper, we are reminded of the coming of the Lord in his kingdom. In our past as often as we eat this bread and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). When we say the Lord's Prayer we pray, "Thy kingdom come." Indeed this glorious appearing of Christ is the great day of resurrections. The resurrection of our Lord vitally affects all those who have passed this way. No small wonder that Isaiah should break forth in his triumphant strains, "Lo, this is our God; we have waited for him, and he will save us" (Isa. 25:9).

Jesus never lost an opportunity to impress his listeners of the day when he should return to gather from the four winds of heaven, his faithful followers, and the writers of the first three gospels have each devoted a full chapter to the subject, as may be seen in the twenty-fourth of Matthew, the thirteenth of Mark, and the twenty-first of Luke, and while we do not know the time of his coming, yet we may know when it is near by the signs of the times.

It is particularly refreshing to see that there have been two interdenominational conferences held in the last few years to restate this Christian doctrine in modern belief. One was held in New York, and the other in Chicago. The leaders were from the leading sects in the land, and the trumpet was given no uncertain sound. To preach the second coming of Christ as it is taught in the Bible is to herald to the world the coming of its great king, as we see in Rev. 11:15, "And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." In thefinishing word of the Revelation John enthused with the entrancing theme, cries out, "Even so come Lord Jesus" (Rev. 22:20).

THE BIG OUT DOORS

I'm leaving the city of brick and steel, Where the restless millions flow; I am going to a land that's real, Away from the sham and show:

You can have the buildings that tower on high, Your traffic that hums and roars; It's me for the arch of the kindly sky—The life of the Big Outdoors.

I have served my time in the busy mart, A martyr to clock and bell; And I'm off again to old Nature's heart For rest and a breathing spell:

I'm hiking back the beaten paths, Where the wind blows clean and free: It's the silver nights and the golden days—The hills and the plains for me.

I have turned my back on the vast turmoil, Where the workers come and go: I have said good-by to a life of toil In the blinding furnace glow.

I have closed the book on a ten-hour creed, And shaken my dinner-jail, And I've got no wish to heed—And the Boss of the open trail.

You can live your life in the shops and mills, Where the sweating legions toil; Let me be Pard to land and hills, A son of the honest soil:

You can have the run of your crowded streets, Where the law of the market holds; It's me for the peace of the far retreats, And life in the Big Outdoors.

The laws of God are not limitations. They are not bonds; they are equipments. They are endowments. The Almighty puts at our disposal the spiritual forces, the moral forces, the physical forces, saying, "When you understand how to use them, you will be sons of God, you can control them as I control them, and rule by means of them as I do. This is what Christ means when he says, "I have come that they might have life, and that they might have it more abundantly."

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

ARVIA J. C. BOND, Director

THE BIG OUTDOORS

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It is always much pleasanter to comman­d than to chafe. In the home we have to call attention to failures sometimes in order that these failures may be overcome. Even so, it is well to look for the things which are to be commended and to speak words of appreciation for the encouragement of those with whom we associate and with whom we labor. The same is true of the church.

As a father, and as a pastor, I have made it a rule to speak commendatory words when the opportunity offers. I can not say that I have done as much of this sort of thing as I ought to have done. But it is a deep-seated conviction of mine that this habit of commending others is an important factor in the work of character building, and it has been equally im­portant place in building the church of God.

I was very sorry to have to say four weeks ago that the churches had not been true to our motto for the year, which was "Better." But I was obliged to say it, for such seemed to be the case according to the figures of the treasurer of the Forward Movement.

I have been able to say at this time that the churches have actually done better. It seems that some of the boards at least have received more money paid directly to them than they did last year. Thus, the figures in the totals received from the churches the apparent deficit when only the figures of the Forward Movement treasurer are taken into ac­count.

Then, again, I have learned that cer­tain considerable sums sent to the treas­urer to be counted on last year's quotas were not received until after the close of the year. On that account the amount received for July this year is two thou­sand dollars in excess of the amount re­ceived one year ago. So that for the last twelve months we have received more money through the treasurer of the New Forward Movements than was received during the previous twelve months. Ex­cept for the fact that this money did not and cannot be had, the treasurer before July the same could have been said of the twelve months comprehended in our conference year.

Therefore we are not straining a point, but stating the actual facts in the case when we say the churches have lived up to the motto for the year so far as the finances are concerned, and have done Better.

AN APPRECIATION OF SANITY

Seventh Day Baptists are considered, I believe, a conservative people. Being a people with a history, and with traditions which have accumulated through the centuries, it is but natural that the pull-back of these traditions should influence our thinking and modify our program of work. While we are to be hoped that increasingly we shall be a people of vision, also; with a desire to do and a willingness to dare for the sake of the Master. In his coming kingdom, we would not overlook the fact that there is a guiding as well as a conserving force in history, and that tradition may help to hold a denomination true to a steady and advancing course during a period of prevalent and unthinking fanaticism.

Two communications that have reached our desk lately bear testimony to the fact that there are those who appreciate the spirit and policy of Seventh Day Baptists, as over against those of less simple and more exacting creedal tests and administrative authority.

The first is from a man who has been a Sabbath keeper all his life, but who has only recently joined a Seventh Day Bap­tist church. This is his statement:

"I can quite see with you, that Seventh Day Baptists may be slow in some things, but after all it is far better that way in order that every one shall enjoy that most precious boon—religious freed­om."

The second quotation is from one who wrote concerning the Seventh Day Bap­tist Manual, recently published for the
Commission of the Conference by the American Sabbath Tract Society. It is as follows:

"The Church Manual (Seventh Day Baptist) received in fine condition.

This need long felt in regard to Seventh Day Baptist Church procedure, discipline, and creed. It is simple, broad, clear, true, and not a cranky thing about it, leaving room for a difference of opinions on things not essential, and pointing out the beginnings of a New Testament faith at least, most excellent; and showing the apostolic form of church government. Not ashamed to show and recommend it to others having a more elaborate composition and of different views, as the simplest and best thing."

HIS DAY

II

J. C. REICHERT

Jesus had been carefully trained in the Word. His mother—a poetess, had early taught him to say: "Abba, Father."

He was reserved for Israel to suffer for them. The priests honored it unwittingly when they taught the people on the Sabbath Day. Jesus found the Sabbath in the moral law. He was also the Lord of time; he knew the human spirit, was essentially of a finer make and nature than this thing we call "time" and which is so like eternity. He found both law and life in tune and in the word: "Let there be light." The human spirit was higher than the beast; it was his first love. Jesus put man first in his sacrifice.

What constituted authority to Jesus? In the wilderness temptation, Jesus appealed to Deuteronomy: "It is written."

Or did Jesus choose merely because it had been written? Merely on a say-so? Or did Jesus choose because he had learned to love and trust him whose love, power and glory the beautiful and fundamental elements of the law, was the means to an end, the impassioned desire to make the highest possible use of the law, was the means to an end, to intensify their God-consciousness, the vision of God; they insisted on and gloried in their covenant ideal of God, for their ideals God with a father's love. They waited patiently for the coming of God's Radiant One assured that he would incarnate the God of love whose principles lay enshrined in the holy law. And Jesus came saying he had come to fulfill. Abraham saw his day and was glad. The disciple whom Jesus loved said: "We beheld his glory." Speaking of God. Jesus said: "God is love," and "when you pray: One in these words Jesus, who never underestimated anything divine beautifully in the prophetic ideal, calls the highest, purest conception of God ever uttered and unreservedly makes it his own. He trusted himself whom he loved. In his covenant, temple, and Sabbath-life, he rose to the highest privilege and spiritual grandeur.

Kings, priests, merchants and peasants associated the sanctities of their possessions—law, diet, table, temple, ancient history, tradition and sometimes even with magic, but the prophets, in their grimmer spiritual experiences, found the sanctity of man, the means in their beauty, especially, in their power to evolute anything noblest, most beautiful, most spiritual. They were profoundly moved by the mighty, beautiful spirit who perpetually used these principles and symbols to intensify their God-consciousness. They perpetually used these principles and symbols to intensify their God-consciousness. They found strength for the enrichment which the Holy Spirit could bestow on them and the nations; they foretold the coming of the power and glory of the Spirit.

In the Beatitudes, Jesus names the choicest of his people. Did Jesus trust in the immortal ideals of his people? And what place did the Sabbath take in his thought and purpose? There were thrilling ideals. The holy men of Israel felt the day with nation, and his kingdom,—"the day of the blessed men," and the everlasting Sabbath. True, other nations spoke of these ideals, but it was reserved for Israel to suffer for them and to make manifest the noblest, truest, highest, most beautiful, most spiritual. Jesus trusted them as God knew. His vision was so broad. In this God-consciousness, his Father—his words that I speak, I speak not of myself; they are the Father's."

The Son of man is Lord of the Sabbath, grantor of the spirit of the Sabbath. In this God-consciousness, his Father.

Jesus did on the Sabbath what a perfect man with a sublime thought and purpose would do; he ate, walked, traveled, taught, healed, read and worshiped. He devoted the day wisely to man for whom it had been made; he filled it as only he could fill it with his achievements. Of course, it was the divinest in man that attracted him most. The ancient sanctity of the Sabbath lay in its principle of race-preservation and this principle Jesus reaffirmed and defended. It was no new principle. David had acted on it, and the priests honored it unwittingly when they taught the people on the Sabbath Day. Jesus found the Sabbath in the moral law. He was also the Lord of time; he knew the human spirit, was essentially of a finer make and nature than this thing we call "time" and which is so like eternity. He found both law and life in tune and in the word: "Let there be light." The human spirit was higher than the beast; it was his first love. Jesus put man first in his sacrifice.

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God ideal and the race ideal. And we believe Jesus to be the ideal God in the ideal man,—the end of the law.

Has the church played the zealous? Here is an ancient institution and here is a law recalling this institution, both designed to perpetuate the name of God and the perfect man. Do the churhsm look unthrilled upon the tablets in the shrine? Does the church speak of these ideals and cast law thrilled upon the tablets.

Aye, the Sabbath. But the Sabbath was not Hebrew in origin; nor even Semitic. The flood cosmic a ruin; he asked for justice. He himself foretold the utter ruin of the temple, or the ruins of the temple, or the temple's ruins. And the people cast off restraint and perish. Sunday is the recurring weekly memorial of the Lord's resurrection and to multitudes it is very precious; but the ancient Sabbath included this hope and faith. It is a pity that the names of these days have been shibboleths and causes of division within the church; their aims are too sacred for strife.

What is that legalistic about the Sabbath ideal? Does one feel that the fundamental laws of our land should be literally interpreted and enforced. That would imprison the soul of our people. There could be no vision, no ideal America. There could be no vision, no ideal America. So it is with the law which Moses phrased. It should be read in the light of the cross, glorified by the greatest power man possesses,—a principle of reduction and interpreted as seen by the choicest spiritual minds,—by the prophets and apostles; especially by Jesus in whom dwelled the radiant spirit of God perfectly. And the will to do it shows the soul's highest choice,—an act of faith.

This age desires to be free. It would, I think, look, if aided, to Jesus who said: "Ye shall know the truth, and the truth shall make you free." But the day of Latin Christianity is not yet gone down. Another must come. Men—east and west, reared in universal Christianity,—more learned in the arts and ideals of the race, will beautify and strengthen and social institutions by, removing all such as require majorities to sustain them. Not the will of man, but the Holy Spirit, will usher in knowledge, unanimity and peace. He shall reign whom we love and trust.

"How sweet is the grace of His sacred face and lovely beyond compare."

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**THE SABBATH RECORDER**

**ORDINATION AT SCIO, N. Y.**

Scio, New York, August 4, 1923, three o'clock p.m.

Ordination of Deaconesses Mrs. Elmer Roberts and Mrs. Elmer Hayes.

By request of the Scio Seventh Day Baptist Church.

Music, Doxology.

Rev. Walter L. Greene presiding and conducting exercises.

Election of Clerk of the Council—S. B. Tuttle, clerk.

Roll of Churches called.

Music—Solo by Mrs. Mark Sanford, Little Genesea.

Examination of Candidates:

What led you into the Christian life?

Why are you willing to serve as Deaconesses?

Are you in general and substantial accord with Seventh Day Baptist Faith and Practice?

Are there any hindrances to your working in harmony with this Church?

Vote of the Council.

Music—Second Alfred Male Quartet


Charge to Church—Dr. J. N. Norwood.

Consecrating prayer—Mrs. Elizabeth F. Randolph.

The Right Hand of Fellowship—By Congregation.

Clerk instructed to report the Council to the Scio Church and to the Seventh Day Baptist Church.

Prayer and Benediction—Rev. A. Clyde Ehret.

E. M. MALLARD, ELIZABETH F. RANDOLPH, Committee.

**THE PRESENT CRISIS**

[These lines written by James Russell Lowell in the days of the anti-slavery cause are full of inspiration for us today in this critical period of temperance reform.]

Once to every man and nation comes the moment to decide.

In the strife of Truth with Falsehood, for the good or evil side.

Some great cause, God's new Messiah offering each the bloom and bough.

Parts the goats upon the left hand, and the sheep upon the right.

And the Master in the Garden forever 'twixt that darkness and that light.

There to side with Truth is noble when we share her wretched crest.

Ere her cause bring fame and profit, and 'tis prosperous to be just.

Then it is the brave man chooses, while the coward turns.

Doubting in his abject spirit, till his Lord is crucified.

And the multitude make virtue of the faith they had denied.

There are many things that we may win by violence; others can only become ours by moderation and self-control.—Goethe.
WHAT THE NEW EMPHASIS ON EVANGELISM IS DOING

REV. CHARLES L. GODDELL

(Taken from the Federal Council Bulletin)

The remarkable figures concerning accessions to the church, membership, announced by the Federal Council earlier in the year, can now be supplemented by statements of more recent figures made at recent denominational assemblies, bringing their reports up to May 1st of this year.

The Presbyterian Church in the U. S. (South) reports that 23,595 members were added to their membership during the past year by profession of faith, the largest number ever received in any year except one. The net gain over deaths and removals for the year was 12,638. Dr. Homer McMillan, secretary of the Board of Home Missions, says this result is due to increased emphasis on evangelism on the part of ministers and church members.

The Presbyterian Church in the U. S. A., according to an official statement from the Stated Clerk, has had a net increase of 46,675 over 1922. The number added on confession of faith (106,587) has been exceeded only twice in the history of the Church.

Dr. H. F. Stilwell, reporting for the Department of Evangelism of the Northern Baptist Convention, says that while exact figures are difficult to obtain, as many of the churches have not yet responded to requests, it is safe to say that considerably more than 90,000 members have been received into their churches during the year. Dr. J. M. Bader, Superintendent of Evangelism for the Disciples of Christ, writes: "We set for ourselves a goal of 100,000 additions, and there is every indication that the same has been reached." Dr. George B. Dean declares, while it is too early to get definite reports from all the conferences of the Methodist Episcopal Church, "I am of the opinion we will have the greatest ingathering in our Church that we have had for many a year.

WHAT SOME CITIES HAVE DONE

Reports which come from the various cities where the local councils of churches have promoted simultaneous pre-Easter campaigns among the churches are worth special notice.

Dr. C. McCord Smith, Executive Secretary of the Board of Home Missions, reports the total accessions for the 50,000 Protestant communicants of Toledo for the Easter year were 5,160, of which 3,443 were received by confession. In Cincinnati 7,640 members were added to the churches included in the federation, a substantial increase over the figures for 1922.

The total additions for the Chicago area were 40,394; they had set for this year a goal of 40,000. Washington, D. C., states that 42 churches reported 48 accessions at Easter; the estimated total would be over 3,000. Atlanta, Ga., makes a partial report of 3,623, covering the Easter period.

Dr. Morton Pearson, Secretary of the Detroit Council of Churches, writes: "We are tremendously encouraged with the results which have come in. I do not think we ever had as great a pre-Easter campaign as we had in Detroit this year. You can state on my authority that the accessions to membership will certainly go beyond 25,000 when all the reports are in and that the average to date is 112 per church." Dr. Irving Babcock, Secretary of the Dayton Council of Churches, reports an average ingathering of 39 for each Church, which is a trifle more than last year.

These reports are typical of the reports which are coming from all over the country.

QUARTERLY REPORT

S. H. DAVIS

In account with

The Seventh Day Baptist Missionary Society

Cash Received

On hand April 1st, 1923 .... $528.61
For General Fund .... 5,586.81
For China Fund .... 1,517.93
For Boys' School, Shanghai .... 627.33
For China Bible School .... 1,433.86
For Georgetown Mission .... 568.49
For Specials .... 105.00
For Java Field .... 35.00

Total receipts including bal. brought forward $10,176.66

Disbursements

To Curr. Sec. & Gen. Missionaries $1,268.74
To Church & Parish Missions .... 404.99
To China Field .... 1,876.00
To American Field .... 767.79
To Specials .... 178.46
To Field Mission .... 171.50
To Treasurer's Expenses .... 105.00

Total disbursements .... $4,977.98
Balance in Bank, July 1st, 1923 .... 5,198.68

Total $10,176.66

SPECIAL FUNDS

1. Boys' School Fund

Amount on hand April 1st, 1923 .... $4,363.99
Received during quarter .... 627.53

Total $4,991.52

2. Girls' School Fund

Amount on hand April 1st, 1923 .... $4,968.35
Received during quarter .... 627.53

Total $5,605.88

3. Georgetown Fund

Amount on hand April 1st, 1923 .... $1,125.97
Received during quarter .... 106.49

Total $1,232.46

Paid for Georgetown Church .... 500.00
Balance on hand $1,204.46

4. Sabbath Day School Fund

Amount on hand April 1st, 1923 .... $634.17

Total $1,158.03
Balance in Bank July 1st, 1923 .... 1,158.03

Total $1,158.03

Net Indebtedness to Special Funds, July 1st, 1923 .... $6,127.24
Lease outstanding .... $1,500.00

Total Net Indebtedness, July 1st, 1923 .... $7,627.24

P. Through a misunderstanding a Salary Increase Fund was released out of the funds forwarded by the Treasurer of the Forward Movement from July 31, 1922, to July 1, 1923, on the same percentage basis as that of the previous year, the Treasurer of the Missionary Board not having knowledge of the fact that the Treasurer of the Forward Movement was reserving a similar fund.

Item No. 4 under Special Funds in this report represents only such funds as were reserved for this amount up to July 31, 1923. These funds credited to this account since the last mentioned date have now been added to General Funds.

S. H. DAVIS, Treasurer.

TREASURER'S EXPENSES

Mar. 22, Check hire .... $7.00
Mar. 29, Check hire .... 7.00
Apr. 5, Check hire .... 7.00
Apr. 16, Check hire .... 7.00
Apr. 23, Check hire .... 7.00
Apr. 30, Check hire .... 7.00
May 7, Check hire .... 7.00
May 14, Check hire .... 7.00
May 21, Check hire .... 7.00
May 28, Check hire .... 7.00
June 4, Check hire .... 7.00
June 11, Check hire .... 7.00
June 18, Check hire .... 7.00
June 22, Check hire .... 7.00
June 29, Check hire .... 7.00
July 6, Check hire .... 7.00
Total $91.00

If the past calls up no regrets, our lives will be happy in the present and our hopes bright in the future.—James Ellis.

QUARTERLY MEETING OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND, JULY 9, 1923

The regular quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held in the office of the SABBATH RECORDER, Sunday, July 9, 1923. Present: William M. Stillman, Frank J. Hubbard, Asa F. Randolph, Clarence W. Spicer and William C. Hubbard; Vice-President William M. Stillman in the chair. Minutes of the last meeting were read.

Communications were read from Rev. Ahva J. C. Bond and Prof. Paul E. Titsworth. At this point, Rev. A. J. C. Bond asked for the privilege of presenting a few matters. Thanking the Trustees for the money voted, he presented the names of six young men who are preparing for the Seventh Day Baptist ministry. These six young men are: S. Duane Ogden, Salem, W. Va.; Leif G. Osborne, Riverside, Cal.; Russell W. Burton, New Market, Va.; Harley Warren, Salem, W. Va.; Albert Babcock, North Loup, Neb.; and Carroll Hill, North Loup, Neb.

Rev. A. J. C. Bond read a communication from Salem College requesting that this Board consider the loan of $40,000 to Salem College, taking as security the college property, until such time as the Salem College Trustees can fund their debt in some way, and thus secure to the denomination for all time the permanence of Salem College.

It was explained to Brother Bond that this Board is guided in its financial transactions by the New Jersey laws governing trustees, and this procedure is not allowable.

The Treasurer read the Finance Committee's report covering changes in securities. The report was approved.

The Treasurer's quarterly report was read and referred to the Auditor.

Re part of the proceeds of the parsonage of the South Hampton (Ill.) Seventh Day Baptist Church, it was voted that the fund be known as the "South Hampton Seventh Day Baptist Church Fund" and the proceeds of the income be directed to the Board. Also that the Estate of Harriet Burdick, Lowville, N. Y., proceeds of which are $117.71, be known as the "Harriet Bur-
The income from the Discretionary Funds was discussed and divided as follows: Charles L. Burdick—$17.82, one half to the Seventh Day Baptist Missionary Society, and one half to the American Sabbath Tract Society. The Geo. H. Babcock Fund—$1,120.09 to Salem College, Salem, W. Va. The Henry W. Stillman Fund—$675.48 to Milton College, Milton, Wis. The Hornell Church Fund—$65.45, one half to the American Sabbath Tract Society and one half to the Seventh Day Baptist Missionary Society. The Penelope Harbert Fund—$55.86, one half to the American Sabbath Tract Society. The Henry W. Stillman Fund—$675.48 to Milton College, Milton, Wis. The Hornell Church Fund—$65.45, one half to the American Sabbath Tract Society and one half to the Seventh Day Baptist Missionary Society. The Secretary's annual report was read as follows, and approved:

Fifty-first Annual Report of the Trustees of the Seventh Day Baptist Memorial Fund

To the Seventh Day Baptist General Conference, assembled at North Loup, Neb.,

Greetings:

The trustees of the Seventh Day Baptist Memorial Fund would report the same careful supervision of all funds entrusted to their care. Siting the past year has been their wonted custom for more than a half century. The corpus of the Memorial Fund, as it is popularly known, has increased to $887,023, and the income from this amount makes possible various forms of denominational work which otherwise would fail.

Your trustees formulate their decisions and govern their actions in accordance with the Laws of the State concerning trust funds.

The income from the Memorial Fund has been as follows:

<table>
<thead>
<tr>
<th>Trustee</th>
<th>Income</th>
</tr>
</thead>
<tbody>
<tr>
<td>Celia Hiscox</td>
<td>$388 25</td>
</tr>
<tr>
<td>Henrietta V. P. Babcock</td>
<td>624 90</td>
</tr>
<tr>
<td>Julia A. Saunders</td>
<td>250 00</td>
</tr>
<tr>
<td>Eugene and Francuela Burdick</td>
<td>10,000</td>
</tr>
</tbody>
</table>

Contributions:

Ministerial Relief: 2,668 14
Twentieth Century Endowment: 10 00

No changes in the personnel of the Board have occurred during the year. The terms of William C. Hubbard, Clarence W. Spicer and Frank J. Hubbard expire this year. The other members of the Board are Henry M. Maxson, President; William M. Stillman, Vice President and Orra S. Rogers, Asa F. Randolph, Holly W. Maxson, and Edward E. Whitford.

The Act of Incorporation and By-Laws and a suggestion that follows the Treasurer's annual report. Respectfully submitted on behalf of the Board, and approved by them, this ninth day of July, 1923.

William C. Hubbard,
Secretary.

It was voted that 100 copies of the annual reports of the Secretary and Treasurer be printed and sent to the Seventh Day Baptist General Conference.

Clarence W. Spicer reported progress re the sale of the South Hampton (Ill.) Seventh Day Baptist Church.

The hour being late (after one p. m.) the Board adjourned.

William C. Hubbard,
Secretary.

SOME DAY WE ARE GOING TO WANDER

Some day we're going to wander—-you and I, Back, back to pleasant paths we used to know, And welcome once again with tear-dimmed eye, The old days of the happy Long Ago.

And oh, the joy with which the heart will glow, As we clasp hands with friends so long unseen, And meet again the ones we cherish so, Whose faces flash from Recollection's screen.

We'll see them smile, as in the old, old way, Some day, dear heart, some day.

Some day we're going back for one brief view, Where the old familiar homestead stands, And there the joys of youth we will renew, Caressed and loved again by gentle hands.

Yes, in those dear and never forgotten lands, We'll wander, with a glad and joyous heart, And bind anew the lost or broken strands Of Memory, which Time has torn apart. O'er blossomed fields of youth again we'll stray, Some day, dear heart, some day.

Some day we'll know the mother-love again Which we have missed, mayhap, for dreary years, We'll lay our head on mother's gentle breast, And bind anew the lost or broken strands Of Memory, which Time has torn apart. O'er blossomed fields of youth again we'll stray, Some day, dear heart, some day.

"Faithfulness is not intellectual faith alone. The man who is faithful is full of faith. It is not in his mind alone, but also in his will and in his heart. Faithfulness accordingly is a quality of character, of personality, and it ought to, as it will, penetrate the whole life. If it is found in small things that will be the sign that the whole person is full of it, just as living blood in one part of the body would testify to life in the whole of it."

SEVENTH DAY BAPTIST EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

July 8, 1923

Present:—Frank L. Greene, A. B. Kenyon, J. N. Norwood and E. P. Saunders. For want of a quorum adjournment was taken to the call of the Secretary.

According to adjournment, as above recorded, a meeting of the board was held on August 11th, with the following members present:—A. Clyde Ehret, Arthur E. Main, Paul E. Titsworth, J. Nelson Norwood, Curtis F. Randolph, Waldo A. Titsworth, Samuel B. Bond, Alpheus B. Kenyon and Earl P. Saunders.

First Vice President A. Clyde Ehret presided.

Prayer was offered by Dean A. E. Main.

The minutes of the April meeting were read for the information of the board.

The Corresponding Secretary gave a verbal account of the proceedings of the Conference on Correlation of Programs of Religious Education, held at Forest Hills, July 1, May 2, 3 and 4, which he attended as our representative.

The Treasurer presented his report for the fourth quarter of the Conference year, also his annual report. These reports were adopted.

Following is an abstract of the quarterly report:

<table>
<thead>
<tr>
<th>Revenues</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receipts</td>
<td>$106 45</td>
</tr>
<tr>
<td>Balance on hand Apr. 1, 1923</td>
<td>$106 45</td>
</tr>
<tr>
<td>Balance of rent, M. Burdick farm</td>
<td>$7 29</td>
</tr>
<tr>
<td>Interest</td>
<td>708 76</td>
</tr>
<tr>
<td>Forward Movement Funds</td>
<td>2,667 15</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$3,540 01</td>
</tr>
</tbody>
</table>

Disbursements:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subscriptions for &quot;Christian Education&quot;</td>
<td>$5 60</td>
</tr>
<tr>
<td>Traveling Expense of Cor. Sec.</td>
<td>$44 63</td>
</tr>
<tr>
<td>Expenses, Central Association</td>
<td>5 88</td>
</tr>
<tr>
<td>Conference Year Book</td>
<td>121 81</td>
</tr>
<tr>
<td>Treasurer's Salary</td>
<td>25 00</td>
</tr>
<tr>
<td>Transfer to Principal</td>
<td>11 00</td>
</tr>
<tr>
<td>Alfred University</td>
<td>982 93</td>
</tr>
</tbody>
</table>

No changes in the personnel of the Board have occurred during the year. The terms of William C. Hubbard, Clarence W. Spicer and Frank J. Hubbard expire this year. The other members of the Board are Henry M. Maxson, President; William M. Stillman, Vice President and Orra S. Rogers, Asa F. Randolph, Holly W. Maxson, and Edward E. Whitford.

The Act of Incorporation and By-Laws and a suggestion that follows the Treasurer's annual report. Respectfully submitted on behalf of the Board, and approved by them, this ninth day of July, 1923.

William C. Hubbard,
Secretary.
The Supervisory Committee would recommend the reconsideration of the motion relative to the disposition of the sinking fund, and action be taken authorizing the Treasurer to pay the interest on the Equipment Notes to April 1st 1923 out of the Sinking Fund now in his hands, and the balance in the sinking fund be returned to the publishing house account and the sinking fund be discontinued.

Recommendation adopted.

The Investment Committee reported having placed $8,000.00 of the permanent funds on Bonds and Mortgage on Plainfield property.

Action approved.

The Treasurer presented his report for the fourth quarter, duly audited, which was adopted. He also presented his report for the year, which was adopted after having been audited.

The Budget Committee presented the following report:

**Suggested Budget Year 1923-24**

**Expenses**

- Sabbath Reform Work $700.00
- Holland, "De Boodschapper," Rev. G. Velthuysen $600.00
- Mill Yard Church, England 100.00
- British Guardian, "Tribune" $400.00
- Rev. T. M. Smulders, "De Boodschapper," 100.00
- Pacific Coast Association, traveling expenses 50.00
- Committee of Arrangements, literature, books, supplies, etc. 200.00
- Vacation Religious Day Schools 800.00
- Special Sabbath Reform Work: Working salary $1,100.00 Expenses 300.00 1,400.00

**Appropriations for Publications (in excess of income)**

- Sabbath Recorder 7,000.00
- Magazine for Young People 275.00
- Helping Hand 575.00
- Junior Graded Literature, Intermediate, Graded, Lessons 450.00
- Tracts and General Printing 750.00

**Interest on Equipment Notes** 9,050.00

**Miscellaneous:**

- Payment on indebtedness 690.00
- Traveling expenses of representatives to Conference and Associations, and incidental expenses 400.00
- President's expenses 200.00
- Legal expenses, Treasurer's expenses 200.00
- Secretary-Salary and Expenses $375.00, salary $175

**Sources of Income**

- Income from Permanent Funds $1,700.00
- Income from Permanent Funds, Treasurer 3,400.00
- Collections—General Conference, Associations, etc. 150.00
- Woman's Executive Board 900.00
- Forward Movement ($9,200) 8,800.00
- Publishing House Earnings and payment of interest 1,300.00

**Total Income** $15,250.00

Report adopted.

Director Bond presented his report for the period since his appointment, which was adopted, and will be embodied in the annual statement to the General Conference.

Item IV of the report of the Advisory Committee at the June meeting laid over to this meeting, was taken from the table, and by vote the following was substituted therefor:

4. That the Commission consider the expediency of making plans to raise the balance of the entire quota of $25,000 for the denominational building of $12,000 for the boys' school in China, of $12,000 for the girls' school in China, and of $2,000 for the Georgetown Chapel.

Voted that the expenses of Pres. Randolph and Editor Gardiner, and one-half the expenses of Secretary Burdick be borne by the Board.

Voted that President Randolph be authorized to attend the coming convention of the Church of God to be held at Stanbury, Mo., at the expense of the Board.

Voted that the salary of Evalois St. John as assistant to Editor Gardiner be made sixty cents per hour, and that she be granted two weeks' vacation with pay.

Voted that the expenses of Editor Gardiner to Shiloh, N. J., last week, where he went in the interests of the Society, be paid by the Board.

Board adjourned.

Arthur L. Titcomb, Recording Secretary.

**Effects of Negro Migration on the South**

That Negro migration is affecting community life both North and South is evident from the attention now being given it in both sections. The most outstanding events of the past month occurred in Mississippi, where white planters and leaders at Jackson, the capital, called into conference a group of Negro representatives and inquired of them why Negroes were leaving the State in large numbers. These colored citizens drew up, signed and presented probably the most outspoken public statement from an organized group of Negroes in the South that has been made in recent years. They cited a number of grievances, among them the following:

"That the Negro feels that his life is not safe in Mississippi, and that it may be taken with impunity at any time upon the slightest pretext or provocation by a white man. . . . For every child in the South of Mississippi there are about $20 spent for the education of the white child, . . . . That there are more than one thousand high schools in the State for whites, while there is but one such public school in the State maintained for Negroes. . . . That though there are about eight hundred consolidated rural schools in the State for whites, there is not one for Negroes. . . . That though the State has established a reformatory for the delinquent white youth, at a cost of more than $1,000,000 and spends $30 per month per capita upon each white delinquent youth, to bring it back to good citizenship, not one dollar is spent for the reformation of the Negro delinquent, but he is thrown into prison among the whites."

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, August 12, 1923, at 2 o'clock p.m., Vice President Clarence W. Spicer in the chair.


Prayer was offered by Rev. Ahva J. C. Bond, D. D.

Minutes of last meeting were read.

There being no quorum present, such matters as were presented needing attention before Conference were considered and acted upon, with the thought that such action be approved by the Board at its next meeting.

Business Manager Lucas P. Burch presented his report of the Publishing House for the year, which was adopted and will be embodied in the annual statement to the General Conference.

Director Ahva J. C. Bond gave an interesting account of his recent visit to Bethel, Conn., where there is being established a camp ground for Sabbath keepers, under the management of Victor Nelson, an independent Sabbath keeper.

Minutes read and approved.

Arthur L. Titcomb, Recording Secretary.

**Tract Society—Meeting of Board of Trustees**

It is easy enough to be pleasant when life flows like a song; but the man worth while is the man who will When everything goes wrong, for the test of the heart is trouble, and it always comes at last. And the smile that is worth the praises of earth is the smile that shines through tears. —Ella Wheeler Wilcox.
A wood that is dim with a violet haze,
That is sweet from the summer rain;
The picture will linger through dreary days
Of sorrow and fear and pain.

A stretch of sea and a single bird,
And a cloud tossed bit of sky—
Their memory will come like a friendly word.
When seen above and set.

A white farmhouse and a garden place,
And fields that stretch green and wide:
They will smile at us, like a friendly face—
When the dreams of our youma have died!

A sandy beach, and a cedar tree
In outline against the moon—
Only a thought, to come glad and free.
On the last, late afternoon.

A dear one’s eyes and a dear one’s arm,
And a dear one’s loving lips.
This is the vision that calls, that charms,
As the joy of living.

—Margaret E. Sanger

**WOMAN’S WORK**

**MRS. GEORGE E. CROSLEY, MILTON, WIS., Contributing Editor**

**COLLEGE NOTES FROM INDIA**

Tree Day, Daisy Chain, Ivy Planting, Step Exercises, Last Will and Testament—all these are rites and ceremonies peculiar to the American college girl. Their first recorded introduction into the college life of South India took place in March last year when the Vellore Medical College sent out its first class of students to take their places in the world of professional women.

It was Dr. Ida Seudder’s idea that these fourteen girls should know something of the fun and frolic, the heritage of tradition, the links of dear association that characterize commencement week. In this case, however, the tradition must needs be newly made, the associations freshly formed. It makes one wonder whose brain first devised the Tree Planting, the Daisy Chain, the Senior Steps of Vassar, the first passing over of the America and India taken by one wonder.

The gradnig class at Vellore Medical School. The following are extracts:

“Darkness was falling, nature was retiring to rest, and I lay on my couch thinking of the past and the present, the future. A sadness crept over my soul as I reflected that my college days were no more, and it was to cheer my drooping spirits that I turned my gaze into the future with a vision clear what it held for me and my companions, for, had I not been the seer of the class since its beginning four long, long years ago?”

“A whistle sounded across the valley, and I turned to the approaching in the distance a khaki clad group, but I knew the familiar figure. The leader whose face literally shone, as she led her class. Girl Guides on their evening march, was discoursing in dulcet tones. To my delight I recognized dear old Ebenezer on an excursion with her hygiene class. I was led to pity them as I heard her announce in her usual enthusiastic way, ‘We can visit the slaughter house first, then the filter beds and sewage farm, and we will aim also at the reservoir, and then end with the municipal office, where I want to examine the last consignment of rat traps and flea catchers, for, girls, believe me, my latest inventions in this line are going to banish the rat, the flea, and the plague from our life forever. I shall urge this way to get a gold bar to my Kaiser-Hind medal. Come along. Yes, it was the same old Ebbe Greendey, but her influence was as large as a public benefactor in the annals of the District Sanitary and Medical Office, for she had invented a trap that had been most successful in the fight on rats, mice, fleas, bugs, acarus, scabies, or a common cold.

‘Up the steps of the surgical department I wandered and was told that Dr. Devavaram would see me when she had finished operating on a freshman into whose brain she had been grafting a memory for anatomical terms. In a few minutes out she hopped, for the dress she wore in the interests of science forbade any attempt at walking. The latest thing in fashion, evidently, was a green bar for, and for oneself, the privilege of being a visitor at the fiftieth. Who can prophesy what our institution will have grown? Who can picture the lives of these first fourteen, the network of their healing contacts with Indian women, the possibilities of their Christ-like ministry, alike to tortured bodies and to sick hearts? He who plants a mango tree leaves a gift to his children and grandchildren. What shall be the harvest of the Christian women of America and India who have planted this Tree of Healing?"

**A SENIOR CLASS PROPHESY**

That the Indian college girl is witty as well as wise seen by this class prophecy, written by Elizabeth Julian, one of the graduating class at Vellore Medical School.
what he knew about God? He taught things about God which the world never knew before, and which the world had not been able to discover for itself. Today, as a matter of fact, almost the whole content of our knowledge of God is due to the teaching, the life, and the example of Jesus Christ. There is something to be learned about God from the heavens and the world round about us. But in the case of people who deny the divinity of Christ and who say that they believe in God, that God in whom they would know little or nothing if Jesus Christ had not come and revealed him. You can not reveal God by words; you can not bring to men an idea entirely outside their experience simply by talking to them in words; you have got to show it to them in life. Christ could never have revealed God by a mere doctrine. He could not by any possibility have broken open the shell of man's limited notions of God and expanded these notions to the great realities to which Christ did expand them. He could not by merely proclaiming intellectual opinions concerning God. You can only give men a new idea of God by showing it to them in life. This is the way you do it today. There is no other way. It is not because Christ did nineteen hundred years ago—not by talking about this ideal, but by himself being this God in front of their eyes.

And here we come upon what it seems to me is the saddest irony of all human history: that Christ himself has created the difficulty in the way of men's faith in his deity. You ask men why they do not believe in the incarnation today, and they tell you that they can not believe that their God, so spiritual, so high, could be brought down into humanity. Where did they get that God so spiritual and so high? Why, out of the God who was heaven's, could not been-God.

2. I believe also in the deity of Christ not only on the ground of his teaching about God and man but also because of his ethical teaching. We have conceded far too much in the study of comparative ethics to the non-Christian religions. Not only are the non-Christian religions destitute of our Lord's great teaching about God and man, but they do not have in them those true moral principles which Christ brought into the world, and over which he poured a whole flood of illuminating glory from God. Take Christ's great ethical conceptions, such as truth and love, and love in righteousness, and where can you find in any of the non-Christian religions any
great moral conceptions corresponding to, or that anywhere approach the great moral ideas which Jesus Christ brought into the world and which he both taught and lived. We can rest our argument for the deity of Christ, for his absolute separateness from man, on the ground of the magnitude and depth of his contribution to the moral life alone. On God and man and morals he has spoken the last word. "The attempt to add to or improve on the teaching of Christ," Lord Avebury recognizes, "seems vain and even arrogant." On the other hand, accordingly, not only of what he was, but also of what he taught, I believe in the deity of our Lord Jesus Christ.

III. In the third place, not alone on the ground of his character and doctrine, but on the ground of the acts which he did while here on earth, I believe in the deity of Christ. I am not speaking now not only of what he was, but also of what he taught, I believe in the deity of our Lord Jesus Christ.

THE OLD MANAGER SPEAKS
I've handled a pick and a shovel,
I've sat at a bench in my time,
I've done heavy work in the heat and the muck,
I've known all the sweat and the grime;
And so, when some from far away
Talks "Labor" as if it was coal,
"A commodity"—well, I just choke for a spell
Before I regain my
Plague take all this dope economic
That plats human toil in its charts,
I tell you that "labor's" your friends and your
It's Folks that have bodies and hearts
It's fathers and brothers and husbands
With mothers and sweetheartes and wives,
Who love and who hate and who dream and who
It's real people living their lives.
Now maybe I'm moss-backed and rusty,
But here's how it lines up to me;
Statistics will aid in the plans you have made,
They're useful to quit degree,
But all of your lore scientific
Will fall down again and again,
Unless in your brain this one fact you retain,
That "Labor" means flesh-and-blood Men.
In brief, it's a problem that's Human,
No soulless "Commodity" stuff,
And the very plan I happened to scan
Is just to human enough;
And when it is finally settled
By men and women both, and all
It won't be by art of a book or a chart,
But by Men dealing fairly with Men.
—Napoleon Hill's Magazine.

"One sowneth and another reapeth," is a verity that applies to evil as well as good. 'Tis with our judgments as with our watches—none are just alike, yet each believes his own.

I say, men saw him rise. You say there is a nation living whose existence testifies to the Declaration of Independence. I say, there is a kingdom of Christ in existence that bears witness to the fact that something lifted it out of the death in which it lay when he hung upon his cross. It was saved by God from less than his rising again from the dead. Without a risen Christ there is no adequate explanation of the resurrection of Christianity. You say the historic evidence does not satisfy every one. I say, it convinces all who would be convinced if they saw him rise with their own eyes. Because of what he did while here upon the earth, I believe him to be the Son of God.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. P. D. Box 21, Lakeview, Iowa.

A SINGING PSALM

ETHYLNN M. DAVIS

Christians Endeavor Topic for Sabbath Day, January 25th, 1923

DAILY READINGS

Sunday—Songs in the heart (Eph. 5: 18-21)
Monday—Songs of deliverance (Ex. 15: 1-14)
Tuesday—Songs of redemption (Rev. 5: 8-14)
Wednesday—Songs in the dark (Acts 16: 19-25)
Thursday—Songs of praise (Ps. 120: 1-8)
Friday—Songs that instruct (Ps. 73: 1-28)

"Keep a song in your heart for the road is long.
You will need it to make you go on strong;
If you look to the Lord, thou' rough the way,
It is no task for any night or day.
Keep a song in your heart what-so-er betide;
Think of those who are walking by your side;
With a voice full of joy, and smiling face,
You will help make the world a happy place.
Keep a song in your heart when things go wrong,
Keep a song in your heart, a happy song;
All the troubles of life will soon depart
If you keep a song ringing in your heart.

How true is the thought of those lines! Can we do what-so-er betide?
Can we smile and sing even when things go wrong?
Yes, when we let Jesus have his way with us.
"I can do all things through Christ who strengthened me.
As you have read over the daily readings this week, have you noticed the many subjects of song mentioned? Even Paul and Silas could sing praises when in prison and their feet in the stocks. That would be the hardest of all. But, remember what happened—the earthquake, prisoners loosed, prisoners free, and best of all the conversion of many souls—all because of that song and the spirit behind it. When we sing, does our voice speak for something worth while?

"One sowneth and another reapeth," is a verity that applies to evil as well as good. 'Tis with our judgments as with our watches—none are just alike, yet each believes his own.

When we choose songs for Christian Endeavor, or any other service, let us always choose them thoughtfully on the subject of the meeting. Do you know, we have heard some say—"Let's sing No. So-and-So, the music is so lively and pretty"—while probably the words have no connection whatever with the thought of the meeting. "Sound is good, but sense is better." Then again, "do not sing a tenderly devotional hymn as if we were in raptures.

We can preach powerful sermons in our songs. God bless the spirit-filled poets who have written in song our deepest heart devotions. Good sermons from the pulpit too many times fall on deaf ear, possibly being wearied out by the listener, possibly indifference or lazy thinking. Let the sermon be followed by a devotional hymn sung with the power and thought that will put the message across, and the day is won. Souls are inspired and lifted from earthly things to the heavenly.

John Livingston said—"A line of praises is worth a leaf of prayer, and an hour's singing is worth a day of fasting and mourning.

Then, singing about our work makes the daily tasks easier. It is said that "some department stores have singing hours for their help, having found that those who sing are better workers than those who bawl. Let us sing for the King."

This morning as we were washing the dishes, we had the Pathé playing some of our beautiful old hymns for us. We scarcely knew we were working. We were living in those songs. Then we thought how today almost every home can have the world's best music within its very doors. Should not the present growing generation be reservoirs of the finest music we have?

In our Riverside Graded Schools, they are conducting music contests. The musical director has published from time to time (in the dailies the list of compositions to be recognized and the composers as well. The Victrola is used in the schools, having regular hours in each week for the playing of these good compositions so that the pupils become perfectly familiar with these good music. How thankful these boys and girls should be! What an advancement since fifteen or twenty years ago—yes, only ten!
EVILS OF GAMBLING

REV. PAUL S. BURDICK
Christian Endeavor Topic for Sabbath Day, September 9, 1923

DAILY READINGS
Sunday—Something for nothing (Eph. 4: 28)
Monday—Going wrong (1 Sam. 8: 1-3)
Tuesday—Lure of gambling (Prov. 1: 10-19)
Wednesday—Moral depravity (Isa. 56: 9-12)
Thursday—Get-rich-quick danger (1 Tim. 6: 9-12)
Friday—Gamblers' company (2 Cor. 6: 14-18)
Saturday—Topic, Different forms of gambling and the evil of it. (Prov. 16: 8; Jer. 17: 9-11).

A SUGGESTION FOR THE LEADER
Arrange chairs or seats in two semi-circles, one side being the right side of your audience, the other, the left side. If the floor is wide divide your society into two sides and have them occupy the two groups of chairs. Explain sometime during the meeting that while our purpose is to discourage games of chance and all that produces the gambling spirit, yet we believe there are games—those that encourage concentration and effort and skill, and even fun in its place—for we believe in putting a godly influence in place of the bad.

With this introduction, ask them if they will not co-operate in a game requiring thought and effort. A question will be put to one side and discussed by a member on that side. Then a member on the other side may have a chance to reply, and so on till all who wish have had an opportunity to speak on that question. Then another is put to the side that was second before. The object is to have every member of each side remark on at least one question. Points may also be given for the clearest and most logical answers, if you think best.

GAMBLING ALL ABOUT US

When I see how prevalent all kinds of gambling devices are, it makes me deeply concerned over the future of this generation. There are in our corner refreshment stands and even in our grocery stores. At our fairs you are urged to buy 'chances' on everything from a blanket to an automobile. A tire dealer found that a little dull, so he conceived the idea of 'raffling off' a set of tires. The tires were not much good, but he got a good price for them, and the man who won them paid only twenty-five cents, so why should he complain?

Where will this lead us? I know there are many who will say that no harm can come from chancing a few cents now and then in such a way, but why give any encouragement to the gambling evil even if your pocketbook can stand it? I know of a mother who could not trust her boy to take her money with him on an errand to the store, because of a weakness he had for squandering it on a game of chance that was run in that business place. If you think such cases are rare, notice how many 'grown-up' boys cause the failure of banks or other businesses every year by gambling with other peoples' money. If the big gamblers rob the people of millions every year by selling worthless stock, are they a menace to the continued prosperity of the American family, so also are the little gamblers who try to get us to 'take a chance' on a box of candy. The appeal is the same in both cases. It appeals to our desire to get something for nothing. As long as that spirit is fostered in the small things, is it any wonder that 'confidence men' can always find plenty of 'suckers'?

THE REMEDY

A young man said to the proprietor of a refreshment store, "I resolved long ago not to patronize a place where games of chance were allowed, and as long as you have that punch-board in your store, I can not trade with you." Enough of that kind! Backbone among all Christian people would soon drive such things out of existence. Some states have laws regulating if not prohibiting games of chance. If your State has such laws, find out what they are and inform those who show a tendency to break the law. If there is a state league for the suppression of gambling, they will aid you in having the laws enforced in your community. New York State has that league that is wide awake in this respect.

GAMBLING PSYCHOLOGY

Perhaps the worst of it is that we are developing a state of mind that one might call the gambling mind. The gambler is always an optimist. He is sure that luck is not going to desert him, at least not for very long. He feels that "Oh! Lady Luck" regards him as one of her favored children. Let a terrible automobile accident occur, and do your speed-maniacs learn a lesson from it? Rather do they not say inwardly, if not openly, "Well, poor old Henry! That was his hard luck. But I do not look to have any such bad luck as that."

Or what is it that keeps sinners from facing their lives squarely and deciding between right and wrong? Is it not the old "trusting to luck"? Gambling that their sins will not find them out. That somehow in their case moral depravity will not be followed by its usual consequences. That even death itself will not overtake them till they are ready for it. There is such a thing as trusting in God, and there is such a thing as "trusting to luck"—and it is entirely as the poles. For he that trusts in God has first done all that is possible for him to do in the safeguarding of himself and others, and then he trusts in God for the rest.

Surely that was a typical statement that I am not going to get into the mouths of the drunkards of his day. "Come ye, say, I will fetch wine and we will fill ourselves with strong drink, and tomorrow shall be as this day; a day great beyond measure." Are we gambling of tomorrow, or are we "sure with God"?

SOME QUESTIONS

Are the "chances" bought at fairs and other places, on some article that is to be given to the holder of the lucky number, gambling? Do you think there is no harm in the "grab-bags" sometimes had at church and C. E. socials?

Is the use of cards and dice in games where no gambling is done, to be condemned?

Some people draw the line between games of chance and games of skill, and avoid the former. Is such a division helpful?

Should you visit Monte Carlo, or some other great gambling resort, would there be any harm in trying your luck there, just once, just for fun?

Can Eph. 4: 28 be used to apply to one who wins money on a bet?

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

How do boys learn to gamble? One evening while coming on the train from Chicago to Battle Creek, I saw a small boy playing cards with his father. He seemed to be skillful in the playing of the game, and the father seemed rather proud of his skill. As I watched them I wondered what the boy's future life will be, and if the father realized the influence he is exerting upon him. It was very evident that he had taught the boy to play cards in the home, the place where many habits, good and bad, are formed. Many a boy has received his start as a gambler, in the home, simply because parents have not realized the evil of allowing him to play cards there. If he becomes a gambler and goes down to ruin, entirely to blame? Christian Endeavorers, are you taking a stand for or against this evil? What is your duty?
AT EVENTIDE

As I sat by my western doorway,
One eve as the sun sank low,
While the last fair lingering gleams of light
Fell on the world below.

The shades of the gentle twilight
Were gathering behind the hills,
The winds had settled down to rest
And all was calm and still.

The clouds above were tinged
With gold and purple light,
While the first bright star of evening
Was shining from out the blue.

The day had not been all sunshine,
The clouds above were tinged
While the first bright star of evening
Was shining from out the blue.

The clouds had floated by,
As the sun sank low,
D. E. Livermore, N. Y.

The day was over and the night came on
For the clouds had floated by,
As the sun sank low,
D. E. Livermore, N. Y.

The first bright star of evening
Was shining from out the blue.

The clouds had floated by,
As the sun sank low,
D. E. Livermore, N. Y.

Young People's Board Picnic

C. H. SIEBHOFF

On Thursday afternoon (July 26) the members of the Young People's Board with their families (if they had any) motored out to the farm home of Emile and Ruby Babcock, about six miles from Battle Creek. We left the city at five-thirty and by seven o'clock the "eats" were ready, and maybe some went away hungry, but I have my doubts. Potato salads, cabbage salads, baked beans, all kinds of sandwiches, pickles and olives and ice cold lemonade, (it wasn't made by an old maid either, but by a male member of the board), and then — ice cream and lots of cake. Don't you wish you could have been there and had a bite? The cake of the day was made by Mrs. Hurley, having "S. D. B. Young People's Board, 1923" in icing on it, a beauty of a cake and sure delicious.

I thought how like that summer day,
Our lives might be compared,
How like the light and shadow,
Were the joys and griefs we shared.

The picnic was complimentary to
Mrs. Babcock, about six miles from Battle Creek.

Autumn's time is here and will soon come,
As the sun sank low,
D. E. Livermore, N. Y.

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As the sun sank low,
THE SABBATH RECORDER

HOME NEWS

North Loup, Neb.—We thought the pastor’s sermon Sabbath morning was a most excellent one.

Students in the vacation school met Sabbath afternoon to prepare for a demonstration during the conference week.

That was a splendid choir which sang for us Sabbath morning. Such a choir and such music certainly add much to the morning service.

The class on the rostrum enjoyed a geographical study Sabbath afternoon. Tomorrow they will learn about our sacred songs, and will sing many of them.

For reasons the public might not understand the Bulletins were not ready for distribution last Sabbath, but will be ready tomorrow. Be sure to get yours.

Another splendid vesper service enjoyed Sabbath night. The large number which attended gives evidence of the interest felt in the service. Mrs. Ava Johnson was in charge last week, this lot of vegetables will be needed, and a geographical study Sabbath afternoon.

The Aid Society have made $17.57 and will be ready to.morrow, it will be held by the Lord.

Preparations for entertainment of conference guests are being made and we believe the church is new last season and the church. It was new last season and the church. It was new last season and the church.

The tent ordered has a seating worth their time in attending the service. We are hoping and praying that we may take up some more work and make our meeting more interesting, and that we may be more able to help raise money for the Lord’s work. We never thought anything about getting up an Aid society until Laura Young came down here and took up the work. We are getting more interested in the work. We are hoping and praying that we may make our Aid Society more successful in the future than we have in the past.

Respectfully submitted,

Mrs. Myrtle Mitchell,
Secretary.

OUR WEEKLY SERMON

WHERE IS THY BROTHER? AM I MY BROTHER’S KEEPER?

REV. ELIZABETH F. RANDOLPH

When we most frequently hear the question asked, "Where is thy brother?" or, "Am I my brother’s keeper?" we immediately think of the responsibility which one person has for another’s safety, comfort, general welfare and conduct. This is indeed an honorable course of reasoning for us to follow, but it is a natural sequence to these questions.

But the entire theme is too broad for us to cover in one discourse. For today let us recall the first occasion on which these questions were asked and let us discover if we may whether the truth that is revealed there is responsibility for the brother’s welfare or whether it is personal accountability to God for one’s own conduct.

We will find the narrative very briefly and simply told in the fourth chapter of Genesis. It is Cain who attracts attention. The issue rests with him. He is the oldest of the two brothers; and because Abel’s offering is accepted and his is not, he is jealous, angry and downto.

We are not told anything about Abel’s character or what he did, except that he was a “keeper of sheep,” he "brought of the firstlings of his flock and the fat thereof" as an offering to the Lord, and the Lord had respect unto Abel and his offering. And it is Cain who, when he feels like it and to lie down on the job when he is not disposed to work. And such methods never assure a good harvest or stirs one to have his first fruits or select the best of his crops for an offering to the Lord. But when he realizes that Cain was unjust he must act.

Cain is thus challenged to consider his ways. He is thus given opportunity to realize that God does not show partiality to any man, but he is a just God who has respect to every man and his offering according to the conduct of the man, the choices he makes, and the offering which he presents.

But Cain was wrong. Instead of accepting the personal responsibility for his own rejection and striving to do better, he went to his brother in the heat of his anger, talked with him, and slew him, as if the brother were to blame for Cain’s offering not being accepted. But God never intended that in any way.

Now where in this account do we find the Lord reasoning with righteous Abel and advising him to counsel with his brother and induce him to present a worthy offering to the Lord? But rather, when regarding Cain we learn twelve things. He was the oldest, "a tiller of the ground." He too brought an offering, but he did not win respect of the Lord for himself or the offering he brought. He was very wroth, and his countenance fell. He was questioned by God as to why he was angry and was asked, "If thou dost well shalt thou not be accepted?" He was also warned by the Lord, "If thou dost not well, sin lieth at the door."

Then Cain went and talked with his brother and was asked by the Lord’s next question, tried to dodge the consequences of his own evil conduct, but was condemned and cursed.

We are not told why Cain’s gift was not accepted. We are not told whether or not he brought of his first fruits as an offering, whether or not Cain brought his best that it would have been anything very good. But from what we are told we know that for some reason or other Cain had not done well. It is clear that the Lord was not pleased that Cain was unjust.

He was not one who was governed by the good sound reasoning which the Lord presented to him in the question, "If thou dost well shalt thou not be accepted?" Such a person is usually found to hustle when he feels like it and to lie down on the job when he is not disposed to work. And such methods never assure one of a good harvest or stir one to have his first fruits or select the best of his crops for an offering to the Lord. But when he realizes that Cain was unjust he must act.

Cain is thus challenged to consider his ways. He is thus given opportunity to realize that God does not show partiality to any man, but he is a just God who has respect to every man and his offering according to the conduct of the man, the choices he makes, and the offering which he presents.

"When you are looking at a picture you give it the advantage of a good light. Be at least as courteous to your fellow-creatures as you are to a picture."
as it to give Cain a chance to confess what he had done and to repent of the murder. It was a very good offer, but it was not good enough to save his own personal sin. But Cain sought to cover up one sin by another; and when asked, "Where is thy brother?" he lied to God by saying, "I know not." He had committed murder, he had lied, and then as if to escape all responsibility for his own evil conduct he asked, "Am I my brother's keeper?" But God who knows all about man's every act and even his inmost thoughts could not be deceived; he said to Cain: "What hast thou done?" And no boy or girl has been unaffected by the story of the son of the hired man working for the farmer seeks to win his approval. He desires that his labors shall be at least acceptable enough so that he will receive his wages and win a reasonable amount of respect, or else he will lose.

Thus when we present our offerings to our fellow-men, whether time, labor, or gifts, if our employer or friend does not have respect for us and our offering we see to have the option of one of three courses. We may sever relations with that employer or friend; or, become angry, downcast, jealous and spiteful; or, we may accept the Lord's line of reasoning: "If thou dost well shalt thou not be accepted?" and then seek to find wherein our offering was not acceptable and strive to make it right. But so complex is our civilization becoming that just when we think we have quietly severed all relations with one who has not had respect for us and our offering we may find ourselves face to face with that person at the very next turn in the road and we may realize that we are in great need of just the help which that particular individual can give us.

To be angry, downcast, jealous and spiteful will only make bad matters worse. "He that hath no rule over his own spirit is like a city that is broken down without walls." The only possible way to win the favor that we desire is to maintain our self-control and to realize that if we do well we will be accepted. At least we will be if the one with whom we are dealing is just and impartial. We may have our just grievances and let God search us out and counsel with us, than for us to give way to our temper and murder the brother. If we will but listen to the voice of God we shall find that if we do well we will be accepted.

"Trust in the Lord Jesus Christ for strength" and wisdom we may confidently hope to get the mastery of the evil passions and to live a profitable, worthwhile life. But we shall also find that as we win involves our treatment of our fellow-men as well as everything else which we think or feel. Every individual as expressed by the Psalmist said, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I say, 'come not near me'; even thy hand shall find me: (Ps. 139:7-12). No matter how wicked we may have been, no matter how we may try to separate ourselves from God's presence and his people God will search us out and say to us, "What hast thou done?" Indeed, it is not as easy as we may think to get away from our fellow-men or from God. It is only the unfruitful branches that are cut off. There is one only possible ultimate separation. And that is the terrible torment which Jesus tells us that he expected when he went down to Hades and Lazarus in the bosom of Abraham and was reminded that because of his conduct in his lifetime there was now a great gulf fixed which separated him from all comfort. And no man would know himself so fully chastened for himself or his friends such a separation as that. But when we find our offerings rejected, whether by an equal or a superior, it is far better to withdraw ourselves. The more we demand from those against whom we might vent our angry jealous feelings and let God search us out and counsel with us, than for us to give way to our temper and murder the brother. If we will but listen to the voice of God we shall find that if we do well we will be accepted.

"The selfish. But today as in the time of Cain and Abel we find people engaged in different occupations. One man wins success and the other fails. One receives good returns for his work and fails to obtain respect for himself and his posterity he has no right to make any demands on his brother that will deprive him of equal privileges. The world is tired of wars, yes, it is tired of strikes, and of all kinds of brute force. It is tired of the ideas of one group of people trying to dictate to another what they shall do. Labor-
MARRIAGES

ALLEN-BOYD.-At the home of the bride's parents near Alfred, N. Y., by Rev. William Simpson of Alfred Station, N. Y., Mr. John Allen of Alfred Station and Miss Alpha Boyd of Auburn, N. Y.

BURRELL-IRWIN.-At the home of the bride's parents near Alfred, N. Y., by Mr. Myron Burrels and Miss Gertrude Irwin. Rev. Wm. M. Simpson officiating, assisted by Rev. A.C. Ether.

DEATHS

GREENE.-D. Porter Greene was born in Adams Center, N. Y., Nov. 6, 1845 and died at his home in the same village July 7, 1923 at the age of 77 years.

About three years ago he was struck by an automobile while crossing the road in front of his home and sustained severe bruises and a dislocated shoulder. Since that accident he has remained in poor health for the past two years and has not been able to work to any extent.

Mr. Greene has been a life-long resident of Adams Center. He was the son of James and Sarah Greene who were first asked, "Where is thy brother? . . . Am I my brother's keeper?"

Before the council can often settle the problem of disputes before an impartial judge, believers believe in working when you work. What I actually do, not upon luck but upon what I do, not upon chance, but upon hope to obtain justice.

Mr. Greene made a public profession of his faith in Christ and united with the Seventh Day Baptist Church, being baptized and received into church fellowship May 3, 1862. Thus for more than 61 years he has been a consistent member of the same church.

He is survived by his wife, five children, Mrs. Harry Thulson of Watertown, Mrs. O. H. Maxson, Mrs. Lepha Hovey, and Mrs. Samuel Dibble of Adams Center, and Jay Greene of Belleville, one by death the past two years and the others have been wonderful and have saved many lives.

Funeral services were held from his late home on July 10, his pastor, Rev. L. F. Hurley, officiating. Burial was in the Union Cemetery at Adams Center.

MALBRY.-Mrs. Clark Saunders Malbry, wife of Norris L. Malbry, died at her home near Adams Center July 20, 1923. She had been a mother for over two years and had been seriously ill for the past few days.

She had just completed her fiftieth year, having been born at Alfred, Y., July 13, 1873, the daughter of Henry and Laura Compton Saunders. During the early years of her life she lived in the country and later taught in the public schools there.

On Aug. 7, 1909 she married Mr. Malbry and came to Adams Center to live, making her home near the village on Mr. Malbry's farm. She joined the Seventh Day Baptist Church by letter from the church in which she was reaffiliated.

Mrs. Malbry lived for others. She had served more in her fifty years than most folks could in a hundred. Truly she had learned her Master's lesson that one finds his life by giving it. In a visit with her pastor shortly before her death she had expressed her perfect readiness to answer whenever the Saviour called to receive her unto Himself. She rejoiced especially in having given one who, by one as they have reached the years of old age, have surrendered their lives to the Christ.

Surviving are, her husband, one daughter, Berniece, and five sons, Calvin, Lawrence, Leon, Wilson, and Jay, and one sister, Mrs. Mae Rogers of Scio, N. Y., and three brothers, Clark Saunders of Scott, N. Y., Wilson Saunders of Calamazoo, Mich., and Marion Saunders of Scio, N. Y.

Her pastor, Rev. L. F. Hurley, conducted the funeral services held at the church July 24. The body was laid to rest in Union Cemetery.

SABBATH RECORD. 

[Continued on page 256]

THE SABBATH RECORD 255

[Image 0x0]
mother have no responsibility for their children. We all know that they do. Also when baby brother or sister is with an older child that older brother or sister is responsible for the safety of the little one. As we are approaching the Easter season, we are recalling Christ's great compassion for the poor, the sick, the helpless, and others. Whatever position or station in life, the poor, the sick, the helpless, and the suffering are recalling Christ's great compassion for them. It is not my responsibility to question the fact that those who suffer are suffering. I can only pray that the poor may be comforted, the sick may be healed, and the helpless may be assisted. In view of all this we can even question the fact that the gifted man or woman with many talents at his command has a responsibility for providing for the safety and comfort of others, whether members of his family or not. But do all men have an equal responsibility for others? Who is the brother? Where is the brother? Surely "one half of the world does not know very much about how the other half lives," and we might say one tenth of the world does not know very much about how the other nine tenths live. Is it our business to be informed in regard to the welfare of others? All of these questions have a direct bearing upon the broad theme, "Responsibility," but we cannot enter further consideration of the subject today. There is opportunity for many sermons on this one subject. But, let us not lose sight of the responsibility which each one has for his own conduct and his own salvation. In its ultimate solution this is a personal problem which each individual must face and work out in the presence of God, and, with the assistance which he may offer.

Our Father, as we consider our responsibility help each one of us to control our conduct and to realize that if we in any way deprive others of their divinely appointed rights we will hear thee say to us, "Where is thy brother?" We can not dodge the issue by asking, "Am I my brother's keeper?" But we can not dodge the wrong which we do to another may expect to hear thee say, "What hast thou done?" Our Father, we do not desire that sin should lie at our door, but we do pray that we may do well from day to day, for Christ our dear Redeemer's sake. Amen.

A laugh is worth a hundred groans in any market.—Charles Lamb.

THE SABBATH RECORDER

Theodore L. Gardiner, D.D., Editor

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Sabbath School, Lesson X—September 1, 1923
Paul the Apostle


Golden Text—"I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3: 14.

DAILY READINGS

Sept. 1—Psalm 96: 1-10. "Here am I send me." (For Lesson Notes, see Helping Hand.)

HOW SHE DREW IT

A teacher in the primary school of a western city recently read to her pupils "The Old Oaken Bucket." After explaining it to them very carefully, she asked them to copy the first stanza from the blackboard and try to illustrate it by drawings, as the artist illustrates a story. Pretty soon one little girl handed her book with several little dots and three buckets.

"I do not understand this, Bessie," said the teacher. "What is that circle?"

"Oh, that's the well," was the reply.

"And why do you have three buckets?"

"Oh, one is the oaken bucket, the other is the iron-bound bucket, and the other is the bucket that hung in the well."

"But what are the little dots?"

"Why, those are the spots which my ink-fancy knew."—Transcript.

ALFRED UNIVERSITY

Seventh Day Baptists are attending Alfred in increasing numbers because of the enlisting service and broadening opportunities.

In the ten years 1895-1905, Alfred College graduated 45 Seventh Day Baptists; in the ten years 1910-1920, Alfred College graduated 110 Seventh Day Baptists. The class of 1921 has 14 Seventh Day Baptists, the maximum number in any class in over thirty years. Seventh Day Baptists have doubled, while non-Seventh Day Baptists have more than quadrupled in ten years, and now make up eighty per cent of the total University enrollment.

For catalogues or other information, address BOOTH COWELL DAVIS, LL. D., President, Alfred, N. Y.

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I, the undersigned, agree to pay to the Treasurer of the Seventh Day Baptist Church, the sums indicated below, as my pledges to the local and general work of the Church for the Conference Year.

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<thead>
<tr>
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<tr>
<td>Ministerial Support and Current Expenses of the Church</td>
<td>Denominational Budget or Apportioned Benevolences</td>
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<td>Per Month</td>
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This pledge is payable weekly through the envelopes, or if paid otherwise, is payable in advance.

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40 cents per One Hundred, Postpaid

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