

The Sabbath Recorder

THE SEVENTH DAY BAPTIST
GENERAL CONFERENCE

MEETS AT

NORTH LOUP, NEBRASKA

AUGUST 22-27, 1923



ESLE FITZ RANDOLPH
President of the General Conference

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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WHOLE No. 4,094

Fiftieth Anniversary Address This editorial **Unveiling Memorial Window** was written for the fiftieth anniversary of the North Loup Church, and the settlement of the North Loup Valley. 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 Loup 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 transformed by the heroic toil of your fathers; garden-land covered with shady groves and fruitful orchards of their own hand's planting; in this village of happy homes filled with comfort and plenty; surrounded by fields rich with growing harvests, we have come to dedicate this memorial window to the memory of those who toiled to give us these homes and to render these fields prosperous and secure.

Yonder, by the river's bank, a tablet marks the spot where the pioneers seeking a home amid the wilds of the prairies, paused for rest, and held the first religious service in this splendid valley. Then and there your friends and your fathers dedicated the wide-spread, untilled prairies, to the interests of Christian civilization. Then and there they pledged their loyalty to one another,

and decreed that this should be made a land safe for their children to live in—a land in which the curse of the saloon should not be allowed to enter.

Here, during the early seventies, the sturdy pioneers were "digging in" for their sod house homes, and breaking ground for their first crop; always ready to help one another bear their heavy burdens, and to share their scanty stores with neighbors in need.

Only here and there one of all that pioneer band of pilgrims is with us today. Some who were children fifty years ago will never forget that scene by the riverside, when their fathers and mothers sang the songs of Zion in a strange land. The memory-picture of that open-air meeting, with the audience seated on the grass or in their wagon seats, while their heroic, true-hearted preacher-leader, under the open sky, proclaimed the word of life, with nothing but a chair for a pulpit, can never fade away while life shall last.

The inspiration of that worshipful hour by the riverside has been like a benediction in many a dark hour, even to this day. There are those here whose heads are tinged with gray, who can not think of those days without tenderness of 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 lest the people should forget his promises.

Time and again the leaders of men were led to establish memorials that should abide and be carefully cherished, lest the people forget the things that belong to their welfare, and begin to go wrong.

There is little hope for any people that cease to cherish memorials of their past, or who ignore the value of establishing them in the present. When any generation allows the deeds and principles of its fathers to pass into oblivion with no desire to memorialize them, its doom is sealed. The individual who cares nothing for the wholesome lessons of the years gone by; who cherishes no reminder of the noble men who have

toiled 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 Thorngates, the Sheldons, the Prentises, the Davises, Williameses, Johnsons, 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."

THE COMING OF CHRIST

REV. C. A. HANSEN

One of the oldest doctrines in the Christian faith is the belief in the personal, bodily return of Jesus to raise the dead, and translate the righteous living into his kingdom. D. L. Moody says that at least twenty-five hundred texts in the Bible refer either directly or indirectly to this blessed hope. What could possibly be more blessed to contemplate, than the return of him we love, who gave such tangible evidence to the last, that he loved us.

THE EARLY CHURCH

Among the early Christians it was a source of power in keeping the church awake, and in firing their zeal for missionary endeavor, as may be seen in Paul's letter to the church at Thessalonica. 1 Thess. 3:13; 4:16-17.

A TEST OF LOVE

If we really love Jesus, would it not seem that we should long for his return, that we might see him, and hear his blessed welcome? If we do not find in our hearts a desire to see Jesus, it must either be that we do not understand the truth concerning this event, or we are unprepared; the first condition is sad, the second disastrous. Let us illustrate it thus,—Suppose a good husband leaves his home for a long journey, and leaves his wife in charge of the home. Things go on as usual, but the head of the house is absent, and she is alone. Now imagine, if a neighbor should drop in and ask, "When is your husband coming home?" and she replies, "Oh, I don't care, just so I'm ready to die, what does it matter?" What conclusion would you come to in regard to the love she had for her husband? You could not escape the conviction that family relations were not as they should be or she would long for her husband's return.

FANATICISM AND ERROR

It often happens that fanaticism is advanced in regard to the time of the event, or as to the event itself, so that good people often hesitate preaching this truth, or giving it the prominence it deserves, lest they should be associated with error in the minds of the people; yet we can not be true to our calling without teaching the people the

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; and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26). Job looked away through the gloom of the tomb to the bright morning of the resurrection, when all sorrows should be passed, 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 Christ, "For as often as ye 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 rewards, and reunion of all those who have past 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 reinstate this Christian doctrine in modern belief. One was held in New York, and the other in Philadelphia. The delegates 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 forever." In the finishing 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 back to a life 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 am hiking back to the unmarked ways
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-pail,
And I've got no boss but myself 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 the plains and hills,
A son of the honest soil:
You can have the run of your crowded streets,
Where the surging traffic pours:
It's me for the peace of the far retreats,
And life in the Big Outdoors.

—J. Edward Hungerford.

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

AHVA J. C. BOND, Director
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BETTER

It is always much pleasanter to commend than to chastise. 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 an 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 am very happy to be 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 overcoming 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 re-

ceived one year ago. So that for the last twelve months we have received more money through the treasurer of the New Forward Movement than was received during the previous twelve months. Except for the fact that this money did not all reach the treasurer before July 1st, 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 perhaps modify our program of work. While it is 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 and 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. Many thanks for sending the same. It fills a need long felt in regard to Seventh Day Baptist Church procedure, discipline, and creed. It is simple, broad, clear and concise, 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 excellently; 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." As a boy he spoke of the temples as "my Father's house." As a teacher, he read the Word before the synagogue and daringly assumed its choicest ideals as his own. Every where,—on hillside and seashore, he taught the Word, conscious that he was uttering the very thoughts of God. Indeed, he identified his purpose with God's purpose. He spoke with the authority of one who knew as God knows. His vision was so true and clear, his purposes, so beautiful and divine, he could say: "The Father and I are one." In his consciousness, there were certainties that had been gleaned from experience. Tested to the utmost of human capacities, he had come from the wilderness temptation as the Immaculate One, who had trusted the Word and used it uniquely. His appreciation of God's Word had been deepened and perfected by trusting and obeying. He knew its value. Jesus declared that this Word does show, if carefully read, the way to eternal life. Of the law, he said: "Do this and thou shalt live." To him law and life were inseparable; they were essential. When he said of himself: "I am the way," he spoke of his own achievement. He had trusted and obeyed and that perfectly. In

him the principles of the law had become the beautiful and fundamental elements of his consciousness. God was the maker of this God-consciousness,—his Father. So gifted was he, so certain of himself, that he could truthfully say: "The words that I speak, I speak not of myself"; "they are the Father's."

God had made the Sabbath "his holy day." It had become in the covenanted life of his people the sign of God, which, like the law, was the means to an ever grander vision of God. The prophets in their visions, in their highest spiritual outreachings, glimpsed the King of glory in perfect righteousness and sabbathic peace and there glowed in the life and genius of his people the great hope to share this ever-brightening ideal of God with all nations. Jesus was the true ideal of the choicest of his race; he was more,—the radiant Son of man. Did he thrill to the immortal ideals of his people?

One must approach this question prayerfully: Did Jesus thrill to 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 foresaw the day of the King 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 them immortal. To be sure some scribes overemphasized the sanctity of the temples of God, but the prophets never did; they saw the glory of the King and to them the Lord's Lord was supreme. As the greatest Hebrew, Jesus said: "Here is one greater than the temple."

In time, the scribes resorted to legislation to preserve a so-called sanctity of the Sabbath, but the inspired prophets never lifted the Sabbath above the glory of the King; they visioned the Holy One of God as granting his people a freer gladder spirit of sanctity. They cherished the recurring Sabbaths as sacred gifts of the true God, ennobling only when accepted from choice as choice is the highest effort of the soul. Jesus said: "The Son of man is Lord of the Sabbath." When the nation's sense of right and justice weakened, the impassioned prophets reminded the people of the sacred covenant their fathers had died to perpetuate, extolling it in unforgettable words. Here, too, the scribes played the zealots

and overlaid the holy law with tradition such as deprived the people of the vision of God, making them coarse and unmerciful. The prophets wrestled heroically against every peril and impairment of the people's vision of God; they insisted on and gloried in their covenant ideal of God, for their ideal of God was the 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, say: 'Our Father.'" In these words Jesus, who never underestimated anything divinely beautiful in the prophetic ideal, recalls the highest, purest conception of God ever uttered and unreservedly makes it his own. He trusted him whom he loved. In his covenant, temple, and Sabbath-life, he rose to the highest privilege and spiritual grandeurs.

Kings, priest, merchants and peasants associated the sanctities of their possessions—law, day, covenant and temple, with national history, tradition and sometimes even with magic, but the prophets, in their grander spiritual experiences, found the sanctity of these means in their beauty, especially, in their power to evoke the noblest choices, services and sacrifices. They were profoundly moved by the mighty, beautiful spirit who perpetually used these principles and symbols to intensify their God-consciousness. They prayed ardently for the enrichment which the Holy Spirit could bestow on them and the nations; they foretold the coming of the power and glories of the Spirit. On Pentecost, Jesus made his friends witnesses of the most marvelous outpouring of the Holy Spirit. In this achievement, he thrillingly realized the hope of his people. Greater than the temple, Lord of the Sabbath, grantor of the spirit whose beauty, power and wisdom irradiates every principle and symbol with a sanctity more mystic and compelling than the divinest moods of the soul,—Jesus stands forth the King of all sanctions and sanctities.

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 the beautiful 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, stressed 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 man, 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 these; it was his first love. Jesus put man first in his sacrifice.

What constituted authority to Jesus? In the wilderness temptation, Jesus appealed to authority: "It is written," he said. 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 words described? The words merely stated what he knew to be true. Authority was personal to him,—the sublime character of God; he knew the Father. The ancient sanctity of the law lay in the vision that viewed man's perfect evolution Godward. It holds forth the oneness, greatness, immediacy and friendship of God and whatever does not maintain its vision of God is sin and fatal to the race's well-being and destiny. And the second vision is of man. Here is held up the true oneness and greatness of the race, the true ownership of sources of life and things, and the true purposes of man's social institutions, and what does not contribute to this race ideal is anti-social, disintegrating and tends to decay. In Deuteronomy, the law is thus summarized: "Thou shalt love the Lord thy God . . . and thy neighbor as thyself," and in the Sabbath word, Moses recalls the ancient Sabbath purpose,—the realization of the glories of God and the ideals of man. In the Beatitudes, Jesus names "the blessed men" who shall surely see God and truly achieve: "Blessed are the pure in heart." The sanctity of the law lay altogether in the achievement and perpetuation of the

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 zealot? Here is an ancient institution and here is a law recalling this institution, both designed to perpetuate the true vision of God and the perfect man. Do the cherubim look unthrilled upon the tablets in the shrine? Does the church speak of these ideals and cast law and institution aside because the Hebrews revere them? And do the Hebrews revere the law and the day and cast the ideal one aside because he is too transcendent and his word, too lucid for their frenzied minds? Aye, Jesus had brought a sword, for at once the scribes made his ideal the issue of his day. They engendered the ill will and bitterness which prompted the cry against the Sabbath. But the Sabbath was not Hebraic in origin; nor even Semitic. The Sumeric Sabbath, it must be admitted, was observed for the same reason as was the Hebrew Sabbath; so also the Adamic Sabbath. When Moses thought on the flood, he called for a reason for so cataclysmic a ruin; he asked for justice. He looked backward and found it and assured his people that there was nothing arbitrary about it. God had given man seers of God who preached righteousness and Sabbaths to keep him the friend of God. Moses records the institution of the first Sabbath as a sure token of God's presence and active interest in man's blessedness. The men before the flood were as dear to God as were the men of Israel. The Sabbath was a race day.

Has the church misread? Has she taken up a cry and intensified a prejudice? Jesus himself foretold the utter ruin of the temple; the apostles, after some stress, ushered the Gentile Christians into the larger kingdom ideals, freed from the judicial and ceremonial laws, but where, in the sublime ideals of the prophets, or for that matter, in the highest spiritual hopes and achievements of the race, is there a thought such as would suggest another day and another goal? If either the law or the day were Hebraic, there would be a reason, but the great race ideals are one, just as man is one, and the means are one and universal. Why is a poem great? Is it not because it is universal?

As in the prophetic mind, there was in the mind of Jesus a spiritual Sabbath,—an

ideal Sabbath, enriched with all the glories of redemption. In the prophet's ideal Sabbath was: the spirit's beautiful presence, the Son's divine personality and sacrifice, and the Father's love and grace. To the apostles, to "receive" the Holy Spirit sent by him who did nothing of himself, to share with others this spirit's truths and ideals as gifts from the Christ ascended, was to possess the grace of our Lord and to participate in the building of his blessed kingdom. Jesus achieved what this ancient day stood for and the Spirit's commission is to take the things of Jesus and make them ours. Therefore: "Now are we the sons of God." In the evangelizing and spiritualizing of the race a day like this is a necessity. The Sabbath was "the day of man," the race day in the long ago.

What goes to make a Sabbath? Three things: a choice, a day and a divine purpose. Such a day must by a royal choice of the soul, be devoted to the realization of the ideal man to be fashioned by God himself. Such a man was Jesus, our Savior. Such shall be all the children of God. The Sabbath ought to be the day of creative faith,—the day of the children of God.

Time, like space, is something changeless, primordial. Without light, there could be no conception of it; hence: "Let there be light." Thus God revealed it and still reveals it. Man has made time a little human by dividing it; he has built arts out of it. He has succeeded in using it for his enjoyment and preservation. Dance is measured steps; verse, accented syllables; song, cadence; music, rhythm; literature, art and music are measured time. Even the heart keeps time. It is so inwrought in all things, so elemental everywhere, we can not grasp its glorious nature. It is so like eternity. The Sabbath,—to be the race's ideal day,—must come like night, like a song or music—a part of time, with the same divine urge, beauty and joy. Man should exercise his highest imagination on it; he should, by a royal choice, using every art, transfigure it in his history and life; he should, because of God, translate his faith into it. Otherwise he neglects a chance to realize the changeless—the eternal in God and the race. When we are born, we are born into time thus divided by God and man and there is no building of the beautiful, friendly world we call "the blessed

civilization," the kingdom of God until this great gift is dedicated to God and his Christ.

The ideal Sabbath is evolving. God made it for us by giving us the first concept of it,—by dividing time and naming it. It ought to be cherished as we cherish art, and none save the divinest man should be permitted to define its character and purpose; all others should follow their Master. I think it is possible to speak again of this ancient day as "the day of man," as the day of the great vision. It is just such a day as this that we need, for where there is no vision, 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 made shibboleths and causes of division within the church; their aims are too sacred for strife.

What is there legalistic about the Sabbath ideal? No competent student thinks the fundamental laws of our land should be literally interpreted and enforced. That would imprison the soul of our people. There could then be no ideal, no self-expression and no national achievement; 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 hallowed imagination 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 should issue as 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 their social institutions by, removing all such causes 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."

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 Genesee.

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

Ordination sermon—Rev. A. Clyde Ehret.

Charge to Candidates—Rev. Wm. M. Simpson.

Charge to Church—Dr. J. N. Norwood

Consecrating prayer—Rev. Elizabeth F. Randolph.

The Right Hand of Fellowship—By Congregation.

Clerk instructed to report the Council to the Scio Church and to the SABBATH RECORDER.

Prayer and Benediction—Rev. A. Clyde Ehret.

A. E. MAIN,

ELIZABETH F. RANDOLPH,
Committee.

THE PRESENT CRISIS

[These lines written by James Russell Lowell in the dark 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 or blight,

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

And the choice goes by 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 stands aside,

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.

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

WHAT THE NEW EMPHASIS ON EVANGELISM IS DOING

REV. CHARLES L. GOODELL

(Taken from the Federal Council Bulletin)

The remarkable figures concerning accessions to 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. McLeod Smith, Executive Secretary of the Toledo Council of Churches, 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 was 40,394; they had set for this year a goal of 40,000. Washington, D. C., states that 42 churches report 1,048 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 over 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 Deer, 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 | 5,384 81 |
| For China Field | 1,100 00 |
| For Boys' School, Shanghai | 627 53 |
| For Girls' School, Shanghai | 627 53 |
| For Georgetown Mission | 568 49 |
| For Specials | 7 50 |
| For Java Field | 35 00 |

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.; Lester G. Osborne, Riverside, Cal.; Russell W. Burdick, New Market, N. J.; Hurley 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 suggesting that this Board consider the loaning 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 permanency 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 fourth 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 discretionary with the Board. Also that the Estate of Harriet Burdick, Lowville, N. Y., proceeds of which are \$117.71, be known as the "Harriet Bur-

| | |
|-----------------------------------|----------|
| For Marie Jansz | 75 00 |
| For Life Membership | 25 00 |
| From Income Permanent Funds | 1,000 00 |
| From Memorial Board | 118 11 |
| From Interest on checking account | 2 08 |
| For Debt Fund | 77 00 |

Total receipts including bal. brought forward \$10,176 66

Disbursements

| | |
|-----------------------------------|------------|
| To Corr. Sec. & Gen. Missionaries | \$1,268 74 |
| To Churches & Pastors | 604 99 |
| To China Field | 1,878 00 |
| To South American Field | 767 79 |
| To Specials | 178 46 |
| To Holland Field | 175 00 |
| To Treasurer's Expenses | 105 00 |

Total disbursements \$4,977 98

Balance in Bank July 1st, 1923 5,198 68

\$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 | \$4,068 35 |
| Received during quarter | 627 53 |

Total \$4,695 88

| | |
|--------------------------------|------------|
| 3. Georgetown Fund | |
| Amount on hand April 1st, 1923 | \$1,135 97 |
| Received during quarter | 568 49 |

Total 1,704 46

| | |
|----------------------------|--------|
| Paid for Georgetown Church | 500 00 |
|----------------------------|--------|

Balance on hand \$1,204 46

| | |
|--------------------------------|-----------|
| 4. Salary Increase | |
| Amount on hand April 1st, 1923 | \$ 634 17 |

Total \$11,526 03

Balance in Bank July 1st, 1923 5,198 68

| | |
|---|------------|
| Net Indebtedness to Special Funds, July 1st, 1923 | \$6,327 24 |
| Loans outstanding | \$1,500 00 |
| Total Indebtedness, July 1st, 1923 | \$7,827 24 |

P. S.—Through a misunderstanding a Salary Increase Fund was reserved 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 account up to July 31, 1922, and 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. 26. Clerk hire | \$7 00 |
| Apr. 2. Clerk hire | 7 00 |
| Apr. 9. Clerk hire | 7 00 |
| Apr. 16. Clerk hire | 7 00 |
| Apr. 23. Clerk hire | 7 00 |
| Apr. 30. Clerk hire | 7 00 |
| May 7. Clerk hire | 7 00 |
| May 14. Clerk hire | 7 00 |
| May 21. Clerk hire | 7 00 |
| May 28. Clerk hire | 7 00 |
| June 4. Clerk hire | 7 00 |
| June 11. Clerk hire | 7 00 |
| June 18. Clerk hire | 7 00 |
| June 25. Clerk hire | 7 00 |
| June 30. Clerk hire | 7 00 |
| | \$105 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.

dick Bequest" and that the income be discretionary with the Board.

The income from the Discretionary Funds was discussed and divided as follows: Charity L. Burdick—\$17.82, one half to the Seventh Day Baptist Missionary Society, and one half to the American Sabbath Tract Society. The George 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 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., Greeting:

The trustees of the Seventh Day Baptist Memorial Fund would report the same careful supervision of all funds entrusted to their care during the past year as 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 \$588,702.81, and the income from this amount makes possible the prosecution of 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 increase in the Memorial Fund has been as follows:

| | |
|-----------------------------------|-----------|
| Celia Hiscox | \$ 388 25 |
| Henrietta V. P. Babcock.... | 624 99 |
| Julia A. Saunders..... | 250 00 |
| Eugene and Francelia Burdick | 10,000 00 |
| Contributions: | |
| Ministerial Relief | 2,668 14 |
| Twentieth Century Endowment | 10 00 |

No changes in the personnel of the Board have occurred during the past 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 suggested form of Bequests 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,
To 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 ne'er 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 smooth the wrinkled brow and cheek, and
then

All tenderly, we'll wipe away the tears.
Then once again, bereft of doubts and fears,
We'll lay our head on mother's gentle breast,
And hear the songs of childhood in our ears,
As in the days she rocked us to our rest.
And at her knee our childhood prayer we'll pray,
Some day, dear heart, some day.

—E. A. Brininstool, in *Napoleon Hill's Magazine*.

"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."

EDUCATION SOCIETY'S PAGE

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

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, L. I., 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:—

I. REVENUE

Receipts

| | |
|---|-------------------|
| Balance on hand Apr. 1, 1923 | \$ 106 45 |
| Contribution, Central Association | 20 36 |
| Balance of rent, M. Burdick farm | 7 29 |
| Interest | 708 76 |
| Forward Movement Funds | 2,697 15 |
| | \$3,540 01 |

Disbursements

| | |
|--|--------|
| Subscriptions for "Christian Education" \$ | 5 60 |
| Traveling Expense of Cor. Sec. | 44 63 |
| Expense, M. Burdick farm | 51 55 |
| Conference Year Book | 121 81 |
| Treasurer's Salary | 25 00 |
| Transfer to Principal | 11 00 |
| Alfred University | 982 93 |

| | |
|----------------------------|--------|
| Milton College | 787 87 |
| Salem College | 890 40 |
| Theological Seminary | 522 23 |
| Balance, June 30th | 96 99 |

\$3,540 01

II. PRINCIPAL

Receipts

| | |
|-------------------------------|------------|
| Balance April 1, 1923 | \$1,034 88 |
| Agnes Saunders Mortgage | 200 00 |
| Transfer from Revenue | 11 00 |

\$1,245 88

Disbursements

| | |
|----------------------------------|-----------|
| Penn. R. R. Equipment Bond | \$ 997 29 |
| Balance June 30th | 248 59 |

\$1,245 88

Present Endowment\$52,855 01

The Corresponding Secretary presented an abstract of the annual reports of the colleges, which, with the Treasurer's annual report, was adopted as the report of this board to the General Conference.

E. P. SAUNDERS,

Recording Secretary.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

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, July 8, 1923, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, Irving A. Hunting, Ahva J. C. Bond, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitor: Mrs. David E. Titsworth.

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

Minutes of last meeting were read.

The Corresponding Secretary presented the official statement of the Board to the General Conference, which was adopted.

Voted to reconsider the action taken at the May meeting relating to the disposition of the Sinking Fund.

By common consent that action was superseded by the reference to the same subject in the following report:

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 of 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 Bond 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 FOR YEAR 1923-24

Expenses

Sabbath Reform Work:

| | |
|--|-----------------|
| Holland, "De Boodschapper," Rev. G. Velthuysen | \$ 600 00 |
| Mill Yard Church, England | 100 00 |
| British Guiana, "The Gospel Herald," Rev. T. L. M. Spencer | 100 00 |
| Pacific Coast Association, traveling expenses | 50 00 |
| Committee on Revision of Literature, books, supplies, etc. | 200 00 |
| Vacation Religious Day Schools | 800 00 |
| Special Sabbath Reform Worker—salary, ... \$1,100 expenses... | 300 |
| | <u>1,400 00</u> |

\$ 3,250 00

Appropriations for Publications (in excess of income):

| | |
|-----------------------------------|--------------------|
| Sabbath Recorder | 7,000 00 |
| Magazine for Young People | |
| Helping Hand | 275 00 |
| Junior Graded Lessons | 575 00 |
| Intermediate Graded Lessons | 450 00 |
| Tracts and General Printing | 750 00 |
| | <u>\$ 9,050 00</u> |

Interest on Equipment Notes

690 00

Miscellaneous:

| | |
|---|--------|
| Payment on Indebtedness | |
| Traveling Expenses of representatives to Conference and Associations, and incidental expenses | 400 00 |
| President's Expenses | 200 00 |
| Legal Expenses, Treasurer's Expenses, etc. | 200 00 |
| Secretary—Salary and Expenses, \$375 salary; \$175 | |

| | |
|--------------------------------------|-----------------|
| expenses | 550 00 |
| Denominational Files Committee | 50 00 |
| Life Annuity Payments | 600 00 |
| Interest on Loan | 200 00 |
| | <u>2,260 00</u> |
| | \$15,250 00 |

Sources of Income

| | |
|--|--------------------|
| Income from Permanent Funds, Memorial Board | \$3,700 00 |
| Income from Permanent Funds, Treasurer | 3,400 00 |
| Collections—General Conference, Associations, etc. .. | 150 00 |
| Woman's Executive Board .. | 900 00 |
| Forward Movement (63% of \$9,200) | 5,800 00 |
| Publishing House Earnings and payment of interest on Equipment Notes | 1,300 00 |
| | <u>\$15,250 00</u> |

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 \$75,000 for the denominational building, of \$12,000 for the boys' school in China, of \$12,000 for the girls' school in China, and of \$3,000 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. TITSWORTH,
Recording Secretary.

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

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.

Members present: Clarence W. Spicer, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Ahva J. C. Bond, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

Visitors: Rev. H. Eugene Davis, Frank A. Langworthy.

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 would be approved by the Board at its next meeting.

Business Manager Lucius 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. TITSWORTH,
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 such 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 State 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 derelict white youth, at a cost of more than \$1,000,000 and spends \$30 per month per capita upon each white derelict youth, to bring it back to good citizenship, not one dollar is spent for the reformation of the Negro derelict, but he is thrown into prison among the most hardened criminals. . . . That though the State has spent several millions in the establishment and maintenance of a tuberculosis hospital for the whites of the State, yet there is not one place whatever in the State where the Negro may go and receive treatment for this great malady.

. . . The Negro charges that one white man's word may outweigh that of several dozen Negroes of probity. . . . That public improvements, as a rule, are not made in those sections of the towns and cities occupied by Negroes." . . . They conclude "that such a state and condition must ever remain, just so long as he is denied the ballot, since history affords no example of mutual co-operation, contentment and mutual welfare where one group assumes guardianship of another and attempts to govern them without the consent of the governed. . . . There is no hope whatever of bringing back the Negroes who have already left the State, but the only hope now lies in taking the proper steps to retain as many as possible of those who are here."

Following the reception of this statement by a mass meeting of white citizens local interracial meetings of white and colored people were called at the county seats of every county in the State to discuss the situation and formulate plans to meet it.—*Christian Work.*

LIFE'S SUPREME TEST

It is easy enough to be pleasant
When life flows like a song;
But the man worth while is the man who will smile
When everything goes wrong.
For the test of the heart is trouble,
And it always comes with years;
And the smile that is worth the praises of earth
Is the smile that shines through tears.
—Ella Wheeler Wilcox.

WOMAN'S WORK

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

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 the years have hurried by.

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 youth 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 arms,
And a dear one's loving lips,
This is the vision that calls, that charms,
As the joy of living slips.....
—Margaret E. Sangster.

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 clan of 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 School sent out its first class of fourteen to take their places in the world of professional women.

It was Dr. Ida Scudder'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 at Wellesley, the first Daisy Chain at Vassar, the first passing over of the Senior Steps at Mount Holyoke.

The June heat of many American commencement weeks seemed concentrated into that blazing March afternoon. At four o'clock the sun was still shining with undiminished force and the roof of the

great white tent pitched in the site of the town maternity hospital was vibrating with light and heat.

At 4 o'clock, the Vellore police band burst into a lively march, and the junior class entered in advance guard. After them, came the freshmen carrying the product of many hours of loving toil—not a laurel rope or a daisy chain but a rope woven of tiny white flowers of the Indian jasmine. It is the flower beloved of every Indian girl. She has always a fragrant spray tucked in the glossy braids of her hair; jasmine garlands, heavy with sweetness, encircle the neck of the bride; no other flower is so woven into the life-history of the people, none so rich in memory and association.

The other ceremony, characteristic in its setting, was the planting of the mango tree. As the jasmine is green among Indian flowers, so the mango stands green among her trees. Its great size, its glossy leaves, and spreading branches make it an oasis of green on the barren plain, a shelter from the sun's glare and heat. Its fruit is found on the tables of Governors and in the lunch of the little unclad herdboys who rests his cattle under its shade. There could be no more fitting symbol of that "tree whose leaves are for the healing of the nations," whose power is to be exemplified in the lives of these fourteen.

One wishes that every donor to the Vellore Medical School might have been a spectator at their first commencement day. Even more, one covets for them and for oneself, the privilege of being a visitor at the fiftieth. Who can prophesy to 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 we say of the Christian women of America and India who have planted this Tree of Healing?

A SENIOR CLASS PROPHECY

That the Indian college girl is witty as well as wise is seen by this class prophecy, written by Elizabeth Julian, one

of the graduating 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 dreaming of the future. A sadness crept over my soul as I realized 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 view to discovering 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 see approaching in the distance a khaki clad group, headed by another familiar figure. The leader whose face literally shone, as she led her class of Junior Girl Guides on their evening march, was discoursing in animated 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 plague for ever more. I shall in this way get a gold bar to my Kaiser-i-Hind medal. Come along.' Yes, it was the same old Ebbie Gnanamuthu, but her name was writ large as a public benefactor in the annals at the District Sanitary and Medical office, for she had invented a trap that was guaranteed to catch and keep 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, literally hopped, for the dress she wore in the interests of science forbade any attempt at walking. The latest thing in operating gowns, evidently, was a large bag encasing the whole of one's anatomy from the soles of the feet to the crown of the head. The openings were three in number, one at each side of the arms, and one in the region of the face at the right hand corner to allow of vision by one eye only. To such a pass had Asepsis come. I guessed from the curl on the fifth eyelash inferiorly that this was my old friend Miss Devavaram and I guessed from what she mumbled through the bag that she was well and happy and frightfully busy.

"My little biplane took me in 15 minutes to China Bazaar street, Madras, and I landed at the door of the office of the Minister of Medicine, Dr. Thai Samuel. I was told by the peon that I would have to wait a considerable time, as there were 203 people to be attended to before me, but, by announcing the fact that I was an old friend, I persuaded him to let me in on the 109th without bakshish. I was ushered into the Minister's office and there, seated in state, sat Dr. Thai Samuel, clad in cloth of gold. She was talking ardently to no less a personage than

Dr. Navamoni David whose dungery saree contrasted in strange manner with her richly gowned neighbour. But Dr. Navamoni David had chosen her cloth to suit her simple tastes. She was now a valued member of the Legislative Council and adviser to Government on all subjects pertaining to village life. She had reduced the death-rate in villages from 10 in 1,000 to 1 in 100. Small-pox, chicken-pox, scabies, plague and cholera were diseases now only of the large towns, thanks to her.

"Dr. Samuel urged me before leaving Madras to step up to the floor above and see our old friend, Miss Borges, now Surgeon-General and every one said that such a one had not been since the days of General Giffard. I entered the lift, and was whizzed up to the office in question and there I found her, but it was after a thorough search, for she was hidden behind stacks and stacks of papers which she told me afterwards were most of them grants for the Medical School, Vellore. 'You know, Dr. Julian,' she said, 'these women are never satisfied. They have everything a medical heart could desire and now they want half grant on a funicular railway to climb the Jail hill on their half holiday. They are never satisfied until they get what they have asked for.' With that she bowed me out, for, like her predecessors, she had a passion for work.

"She called after me, 'Go to the Viceregal Lodge and look up Dr. Asirvatham; she is private physician to the Vicerene.' I got to Simla in time for dinner, and found the good doctor examining the dinner cards. I heard her say as I entered 'Too much carbohydrate and not enough vitamins. Look up my last work on the "Efficacy of prickly pear thorns as a gland digestive" and tell the Vicerene if she objects that one thorn in the stomach is better than two in the flesh.' Dr. Asirvatham had but little time to spare from her practice, which was a busy one, and she too had added lustre to the name of the 1922 class. Before leaving, she gave me a letter to read from Arabia in the well-known handwriting of Dr. Kruppa Abraham who wrote but seldom, she said, because her work in Arabian palaces kept her so busy.

"Having come so far north I determined to push on to Tibet where I had been told I would find Drs. Lawrence and Joshua. These two ardent students of psychotherapy had invented an apparatus for X-raying the mind but had been much disappointed to find that with it they 'could not see through each other.'

"I asked about Mrs. Thomas for I knew that she too had sought Tibet in order to have a suitable atmosphere in which to bring out her 'Poetry of Medicine and Surgery' in 59 volumes. She had become a poet, they said, and when not occupied with her children or cooking for her husband she wrote everything she knew in verse.

"Calcutta was my next destination, for there I expected to see Dr. Kanagam Stephens, the Principal of the School of Tropical Medicine. I found Kanagam well but very busy as she had just discovered that the cause of elephantiasis was not the bite of the mosquito but the sting from the proboscis of an elephant and she was now busy teaching a corps of ardent workers to deal with their extermination."

Dr. Ida Scudder, in closing her address to the graduating class, said:

"We have watched you during the past four years with interest; we have rejoiced as we saw you developing, becoming stronger, more self-reliant and finer women. Your characters have been moulded and deepened, your sympathies widened. You have been prepared for what lies before you, and we rejoice with and for you and offer you our loving congratulations and we trust that you may go on developing and that your future holds much of usefulness and joy...."

"Have gentleness, forbearance and courtesy when dealing with the sick. May the blessings of quietness, of assurance and of a wisdom which is pure, peaceable, gentle, full of mercy and good fruits be yours always.

"And last and greatest of all, may you follow always and closely in the footsteps of the Great Physician, Christ who went about doing good, healing the sick, outpouring His wealth of love upon a sinning, sorrowing world, encouraging, uplifting and carrying joy wherever He went."

—*Missionary Review of the World.*

TREASURER'S REPORT

For Three Months Ending June 30, 1923

Mrs. A. E. Whitford,

In account with

THE WOMAN'S EXECUTIVE BOARD

Dr.

To cash on hand March 30, 1923 \$259 74

Albion, Wis., Willing Workers:

Boys' School, China \$5 00
Girls' School, China 5 00
Evangelistic work, Southwest Field..... 5 00
Retired Ministers' Fund 5 00
Fouke School 5 00
Georgetown Chapel 5 00
Marie Jansz 5 00

Albion, Wis., Missionary & Benevolent Society. 35 00

Miss Burdick's salary 15 00

Albion, Wis., Home Benefit Society 33 33

Almy, Mary E. D. 10 00

Adams Center, N. Y. 100 00

Ashaway, R. I.:

Missionary Society \$25 00

Tract Society 25 00

Miss Burdick's salary 25 00

Fouke School 5 00

Woman's Board Expense 5 00

85 00

Berlin, N. Y., a "Friend" 5 00

Central Association Collection 25 18

Cwren, W. Va., Ozina & Maggie Bee 10 00

Fouke, Ark., Ladies' Aid 21 00

Guilford, N. Y., Mrs. Maryett Benjamin..... 14 00

Hartsville, N. Y. 25 00

Lost Creek, W. Va. 50 23

Milton, Wis. 2 37

Milton, Wis., Circle No. 2, given by friend for

Georgetown Chapel 5 00

Marion, Iowa, Seventh Day Workers for Christ

for China field 10 00

Minneapolis, Minn., Woman's Missionary Aid.. 6 00

New York City Woman's Aid Society 38 00

Panama City, Fla., Mrs. Madelia Ayers, L.

S. K. 1 00

Riverside, Cal., Dorcas Society 25 00

Savanna, Ill., Mrs. M. C. Parker 5 50

Shiloh, N. J. 81 23

W. C. Whitford, Treasurer Forward Movement. 1,069 91

\$1,932 49

Screens for Lieu-oo Hospital 250 30

\$2,182 29

Cleveland H. Dodge, Near East Relief \$5 00
Mrs. G. E. Crosley, Missionary Magazine..... 6 50
S. H. Davis, Treasurer Missionary Society:
Miss Burdick's salary \$200 00
Miss West's salary 200 00
Evangelistic Work, Southwest Field.. 50 00
Boys' School, China 100 00
Girls' School, China 100 00
Georgetown Chapel 200 00

850 00

F. J. Hubbard, Treasurer Tract Society 400 00

F. J. Hubbard, Treasurer Memorial Board:

20th Century Endowment Fund \$299 62

Retired Ministers' Fund 100 00

399 62

Balance on hand June 30, 1923 (\$250.30 of this

balance is for screens for Lieu-oo Hos-

pital) 521 67

\$2,182 79

SPECIAL FUND

Screens for Lieu-oo Hospital

Milton Junction, Wis., Ladies' Aid Society..... \$25 00

Milton Junction W. W. W. Sabbath School Class 3 80

Chicago, Ill., Stitch & Chatter, Club 10 00

Chicago, Ill., Sabbath School Young People's Class

and Home Department 25 00

Quarterly meeting Southern Wis. Churches 25 00

Milton, Wis., Ladies' Benevolent Society 5 00

Milton, Wis., Circle No. 2 15 00

Milton, Wis., Circle No. 3 25 00

Walworth, Wis., Ladies' Benevolent Society ... 3 00

Walworth, Wis., Sabbath School 5 00

Albion, Wis., Missionary & Benevolent Society.. 5 00

Albion, Wis., Home Benefit Society 5 00

Albion, Wis., Willing Workers 6 00

Battle Creek, Mich.:

Ladies' Aid Society \$9 00

M. B. Kelly 5 00

Mr. Tappan 1 00

Mr. Sutton 1 00

Mrs. W. I. Green 1 50

Sabbath Keepers' Asso. of Mich. 15 00

Patient at Sanitarium, converted Jew.. 60 00

92 50

Total \$250 30

THE DEITY OF CHRIST

(An address delivered by Robert E. Speer at Northfield)

(Continued)

PART III

II. In the second place, I believe in the deity of Christ because of his teaching; not only because of the form and authority of his teaching—though that was wonderful enough to impress in the deepest way the imagination of those who heard him—for he taught, as Matthew recorded in comment on the Sermon on the Mount, as one having authority and not as the Scribes. "This man spake," said those sent by the Sanhedrin to arrest him, "as never man spake." But I am thinking now not of the form and the power of his teaching, but of the substance of it. I believe the substance of Christ's teaching sets him absolutely from the class of mere human teachers.

(1) First of all, consider his teaching regarding God. Where did he find out

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 they believe in God, that God in whom they believe is the God about whom they would know little or nothing if Jesus Christ had not come and revealed him by what he was, as well as by what he said. 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 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 what 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 Jesus 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 incarnate in humanity. The mere fact of this larger idea of God which Christ by the incarnation gave is now made by many men the reason why they will not believe in Christ and the incarnation through which alone that idea of God ever could have come to us. You and I would not have such difficulty in believing in Christ as God, if Christ had not been God. It was the very fact that Christ was God

that gave us these notions of God that have created, I will not say wholly, but in large part, the difficulties in the way of our faith in the incarnation. Surely the man who will sit down and contemplate the revelation of God in Christ and think all the implications of the situation through will at last say to himself exactly what Thomas said when his eyes at last were opened, "My Lord and my God."

(2) And I believe in the deity of Christ not only because of his teaching about God but also because of his teaching about man. He told us things about man that we never knew before, that are not known in the world today except where the influence of Christ's life has reached, bringing them to man. It was only Christ who told man what a good man may be and must be, who gave man his ideal of his own duty and destiny and possibility of character. It was only Christ who came near to man and assured him of the great spiritual possibility and duty of unity with his fellows, that has become one of the great words of our time, but of which in reality we have come to conceive only through the influence of Jesus Christ. A German ethnologist once said that the deepest thing ever uttered by Saint Paul is that word of his about there being in Jesus Christ "neither male nor female, Greek nor barbarian, bond nor free." These were the three great lines of cleavage that cursed the world before Christ, that curse the world everywhere now outside of Christ. That curse was obliterated by Christ's new revelation to man of his relation to his brother.

(3) 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 fundamental 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 duty and purity and love and 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 uniqueness 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 ground, 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 of his miracles on nature, though I have no trouble with them; they are exactly the things I believe God incarnate in human flesh would do. But I pass them by to speak about what he did on human life. There is the miracle of his influence on the twelve apostles. He took those men—barring, of course, the one who failed him—ignorant, unlettered, with no early advantages, fishermen many of them, adult men when he took them under his influence, and he made these hard men the finest gentlemen of his time. He sent out these eleven ignorant, uninfluential men to shake the world, he made them the foundations on which he built his indestructible kingdom. Where could you find a greater miracle than that? He made other men and women also, and his work on life was crowned at the last by the outstanding miracle of his own resurrection. I believe there is no fact in history better attested than our Lord's resurrection. It rests upon evidences stronger than any other evidences that we have of any other event, as strong as the evidence we have for what took place on the fourth of July, 1776. And I believe that we may rest as securely on the evidences of the resurrection as we may on the evidences that there was ever a Declaration of Independence. You say, we have it now. I say, we have a living Christ now. You say, men saw it signed.

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 nothing 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.

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 murk,
I've known all the sweat and the grime;
And so, when some frosty-eyed expert
Talks "Labor" as if it was coal,
"A commodity"—well, I just choke for a spell
Before I regain my control.

Plague take all this dope economic
That plats human toil in its charts,
I tell you that "labor's" your friends and your neighbors,

It's Folks that have bodies and hearts
It's fathers and brothers and husbands
With mothers and sweethearts and wives,
Who love and who hate and who dream and who wait.

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 quite a 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 best plan I have happened to scan
Is just to be human enough;
And when it is finally settled
(I fear I won't be here by then)
It won't be by art of a book or a chart,
But by Men dealing fairly with Men.
—Napoleon Hill's Magazine.

"'One soweth 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."

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.,
Contributing Editor.

A SINGING PSALM

ETHLYN M. DAVIS

Christian Endeavor Topic for Sabbath Day,
September 1, 1923

DAILY READINGS

Sunday—Songs of 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. 130: 1-8)
Friday—Songs that instruct (Ps. 73: 1-28)
Sabbath—Topic, Lessons from the Psalms 9. A
Singing Psalm. Ps. 96: 1-13 (Consecration meeting).

"Keep a song in your heart for the road is long,
You will need it to make you good and strong;
If you look to the Lord, tho' rough the way,
He will give you a song both night and day.

Keep a song in your heart what-so-e'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 it what-so-e'er betides? 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, prison doors opened, stocks loosed, prisoners free, and best of all the conversion of many souls—all because of that song and the spirit behind it.

Folks, what power we can have with the voices God has given us! Are we using this gift to win souls to him?

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 it were ragtime."

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 ears, possibly from sheer weariness of 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 of 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 brood. 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 the best music. How thankful these boys and girls should be! What an advancement since fifteen or twenty years ago—yes, only ten!

When you buy records, don't waste your money on trashy music; get the best even though you may not now care for it. You will grow to love it and it will uplift you.

I wonder if I have wandered from my subject?

Some one has said that the love of God has been a shower; the return of song of praise is but a dewdrop. Let us not withhold it.

Kingsley said "We cannot worship God by singing hymns to him in church and then disobeying him all week long. Life itself must be a song."

Another has given this—"We sing because we are happy; but on the other hand, we are happy because we sing; just as we run because we are afraid, and then are more afraid because we run."

"My heart is singing all the time,
I cannot fear, I cannot doubt,
For Jesus is a friend of mine,
And fills my life within, without;
Oh, how happy are the moments as I call upon
His name,
And how blessed are the promises which in
His Book I claim.
My heart is singing, singing all the time,
For Jesus is a Friend of mine.
My heart is singing all the time,
Let come what may, 'tis but His will,
For Jesus is a Friend of mine,
And cares for me thro' good or ill;
Oh, how sweet it is to trust Him—just to lean
upon His arm,
For He's patient, loving, tender, and will shield
me from all harm.
My heart is singing, singing all the time,
For Jesus is a Friend of mine."

EVILS OF GAMBLING

REV. PAUL S. BURDICK

Christian Endeavor Topic for Sabbath Day,
September 8, 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, facing each other. 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 in wholesome games,—those that encourage concentration and effort and skill, and even fun in its place,—for we believe in putting a good 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 punch-boards at 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 business was 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 one of the business places. 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 who rob the people of millions every year by selling worthless stock, are 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,—an appeal 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 of 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 a 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 "Ol' 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 the issue 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," but they are as far apart 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 Isaiah of old put into the mouths of the drunkards of his day. "Come ye, they 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 on 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 a game of 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 it. 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 is he 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 hues,
While the first bright star of evening
Was shining from out the blue.

The day had not been all sunshine,
For the clouds had floated by,
And at noontide a storm had gathered,
And darkened the beautiful sky.

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.

When at the quiet eventide,
Would reach its peaceful close,
When rest to the weary soul would come,
In glad and sweet repose.

Then the beautiful Star of Heaven,
With its ever glorious ray
Would point the way to the bright beyond,
To the place of a perfect day,

When youth shall have passed the rosy morn,
And manhood its noontide heat,
And age when all life's work is done
Find rest pure and sweet.

D. E. Livermore,
Andover, N. Y.

YOUNG PEOPLE'S BOARD PICNIC

C. H. SIEDHOFF

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 one 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.

After the supper every one enjoyed a good social time, the women *talking* of course, and the men looking over the farm and orchard or pitching horse shoes. It was an ideal day and I think everyone had a very enjoyable time and are hoping for another one next year.

The picnic was complimentary to Paul and Nettie Crandall who are leaving for the west soon. Mrs. Crandall has been a member of the board for several years and we are certainly sorry to lose her.

With three exceptions, all board members living in Battle Creek were present.



Young People's Picnic

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.,
Contributing Editor

CULTIVATE PATIENCE

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
September 1, 1923

DAILY READINGS

Sunday—Do not envy (Ps. 37: 7-9)
Monday—Use self-control (Eccl. 7: 8, 9)
Tuesday—Patient in doing good (Rom. 2: 7)
Wednesday—Remember others' patience (Rom. 15: 4, 5)
Thursday—Love is patient (1 Cor. 13: 4, 5)
Friday—Patient in trial (Jas. 1: 3, 4, 19)
Sabbath Day—Topic, How to Cultivate Patience
(Heb. 12: 1; 2 Pet. 1: 5, 6) (Consecration meeting)

Boys and girls, here's another treat for us, this time from the superintendent of the New Market society. It certainly is a fine story for our topic and don't a one of you Juniors miss it.

HOW TO CULTIVATE PATIENCE

MARJORIE J. BURDICK

"May I plant some flowers this spring, mother?" said Robert.

"Yes, Robert, if you will take good care of them," replied his mother.

She bought him some petunia and cosmos seeds, and told him to prepare the ground.

He spaded the ground and raked it until it was very smooth. Then he put the seeds in the ground.

What do you suppose he did the next day? He went out and dug up some of the seeds to see if they had started. He had one row all dug up when his mother discovered what he was doing. She talked to him a long time, and this is what she said:

"Robert, it takes time for those little seeds to grow. They must stay in the ground for some time before they are ready to push their tiny heads out where the sun will smile on them. When they do come through you must keep the weeds out and the soil loose. It takes weeks, Robert, and you must be patient. All of the time you are cultivating the

flowers you must cultivate your patience. That means that you must learn to wait. Never dig up the seeds for that doesn't help the flowers to grow.

"You must learn to wait until it is time for them to come through, then you must wait weeks more before they blossom. If you learn to wait cheerfully and not get tired of waiting you will cultivate your patience."

Robert told her that he would try to wait patiently. He did very well until he thought it was time for them to blossom. Then, every morning he would run out to see if they were budded.

One day he saw a robin in the yard pulling on something. He watched it as it worked and pulled and tugged. It had hold of one end of a worm, and I imagine the worm was working about as hard as the robin, trying to stay in the ground. Finally the robin won in the tug-of-war. Then it began to peck at the worm until the worm was dead. Robert expected to see it eat the worm, but it didn't. It took the worm in its mouth and walked across the road, singing all the time, in spite of the mouthful of worm. Robert saw it fly to its nest and give the little birdies a worm pie for dinner.

Robert said to himself, "What do you know about that? Well, I guess if the robin can wait all that time for that old worm to get ready to come out, and then wait some more before it gets its dinner, an' keep right on singing, I ought to be able to wait for those flowers to blossom. I'm going to do it too, Mr. Robin, for you are not going to beat me in cultivating patience."

Now, boys and girls, I am sure Robert would be glad if you would try with him to learn to be patient.

The Fouke Juniors are learning the graded memory work; they remember the birthdays of their members and parents by sending cards and having a song and prayer for them at the meetings. They are also studying the outline of Seventh Day Baptists and their growth since coming to America with the names of the churches and their present pastors.

Self-control and self-discipline are the beginnings of practical wisdom.—Smiles.

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 was 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 week the men's chorus will have charge. Those outside our congregation will find it worth their time in attending the service.

Preparations for entertainment of conference guests are being made and we believe they will be well cared for. Already 1000 lbs. of fresh meat and chickens in plenty have been contributed. If you want to have a share in the contribution of meat of any kind see Orsen Davis. A lot of vegetables will be needed, and a good many have been offered, but if you have not made your offering see C. J. Rood. The tent ordered has a seating capacity of about 800 and will be located on the Black lots northwest of the church. It was new last season, and the parties from whom it was rented say it is in excellent condition. If anyone wants to rent a tent for the conference season and will come in and see us we will get it for you—we have prices at this office.

Sunday night the men's and the woman's choruses went to Scotia, fifty-three strong, and sang at the evening services in the Methodist church. They were heartily received, and seemed to give pleasure to the congregation which taxed the capacity of the building. The pastor gave a very helpful sermon, and prayer was spoken and the benediction given by

pastor Polan. We believe such gatherings are more than worth while, believe it does us good to rub elbows with those of other faith, it is blessed to give of our talent, and that with the giving there comes a joy in receiving. We hope our friends from over the river will come to see us some time and give of that which they have to give, and that we can receive them as enthusiastically and as courteously as our singers were received by them.—*The Loyalist*.

LITTLE PRAIRIE, ARK.—The Ladies' Aid Society report that while the attendance is small, only seven members and a few visitors, we have held 15 regular sessions. The Aid Society have made \$17.57 and have another quilt to sell yet, we have pieced and quilted two quilts. I pray 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 Mrs. Laura Van Horn 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 in the past.

Respectfully submitted,

MRS. MYRTLE MITCHELL,
Secretary.

THE OUTLOOK

There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow,
There's a midnight blackness changing

Into gray:

Men of thought, and men of action,
Clear the way!

Aid the dawning, tongue and pen!

Aid it, hopes of honest men!

Aid it, paper! aid it, type!

Aid it, for the hour is ripe,

And our earnest must not slacken

Into play:

Men of thought, and men of action,
Clear the way!

—*Selected.*

"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."

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 each and every one of us to follow and 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 downcast. 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 to his offering." But these three things which are mentioned regarding Abel are enough to set him forth as a righteous man and one who had made an offering to God of the very first increase that he received, and of the fat thereof. He had remembered God first before making provision for his personal desires. He gave to God the very best that he had and that best was in good condition so that especial mention is made of the fat thereof. But 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 that 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 doest well shalt thou not be accepted?" He was also warned by the Lord, "If thou doest not well, sin lieth at the door." Then Cain went and talked with his brother, slew him, lied to 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, neither are we told that even if he had 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 Cain was a jealous, selfish, impulsive man. He was not one who was governed by the good sound reasoning which the Lord presented to him in the question, "If thou doest 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 save his first fruits or select the best of his crop for an offering to the Lord. Hence the question, "If thou doest well shalt thou not be accepted?" 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 wroth. 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 intimated that in any way. No 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. There is no suggestion that righteous Abel is in any sense accountable for the conduct of Cain. No, God spoke directly to the impulsive, angry, downcast man and said, "If thou doest well shalt thou not be accepted?" Then even after Cain had slain his brother, the Lord appeared to him and asked, "Where is Abel thy brother?"

as if to give Cain a chance to confess what he had done and to repent of the murder. It was an opportunity to confess 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. And he said to Cain, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand: When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." Cain now saw the awful consequence of his deed and said to the Lord, "My punishment is greater than I can bear. Behold thou hast driven me from the face of the earth and from thy face shall I be hid." Cain would cover his sin from the Lord but he did not desire that he himself should be hid from the Lord. He knew there was no other power to save him from destruction. At last he humbly plead for mercy. And God revealed himself even there as a Lord of mercy as well as of justice. He granted Cain's request and "set a mark upon Cain, lest any finding him should kill him."

But today as in the time of Cain and Abel we find people engaged in different occupations. One man wins success and the other failure. One receives good returns for his investment and the other feels, perhaps rightly, that neither God nor man has any respect for him or his offering. There are as many different kinds of offerings presented today as there are different lines of work in which people are engaged. Even two girls in the same class in high school, taking exactly the same courses, will enter their examination and each will present different answers according to the actual work which they have done during the year and the choices which they have made from day to day. The answers which one will give to the questions as her offering will be accepted. The offering of the other girl will be rejected. But no boy or girl who failed in regents would think of taking vengeance on the State Board of Education,

yet many a boy and girl has been spiteful toward the teacher, or jealous of those who passed and hateful towards them. 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 leave.

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 seem 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 doest 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; and we need a greater faith in those around us—a faith that men have within themselves a deep-rooted sense of honor, and that he who demands justice and mercy for himself may be led to grant justice and mercy to others.

But, when we present our offering to God and fail to obtain respect for ourselves or our offering there is only one possible course to follow, that is to seek the reason why we were not accepted, repent of any wrong we may have done and strive to do well, in faith believing that he who does well will be accepted. We know that God is just and impartial, loving and merciful toward all, more ready to receive us than we are to go to him. We have no reason to be spiteful toward God. It is useless for man to

resist him. Though there are some who apparently ignore God and separate themselves from him, it is the height of folly to do so. They may find the teachings of Jesus to be an hard saying and they may turn and walk no more with him; but why should they do so? When Jesus asked of the twelve, "Would ye also go away?" Peter replied, "Lord to whom shall we go? thou hast the words of eternal life." And the Psalmist said, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? . . . If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee" (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 only one possible ultimate separation. And that is the terrible torment which Jesus tells us that the rich man experienced when he saw 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 knowingly and wilfully choose 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 for the time being 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.

"Trusting 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 doing well involves our treatment of our fellow-men as well as everything else which we think or do. Every individual as expressed by the Declaration of Independence is endowed by God with certain inalienable rights:—life, liberty, and the pursuit of happiness. These same fundamental rights are expressed in a

little greater detail in the preamble of our Constitution which states that:

"We, the people of the United States, in order to form a more perfect union, establish justice; insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this *Constitution* for the United States of America."

But Cain had deprived his brother of life, without which these other rights could not be enjoyed by Abel on this earth. Do we wonder that God said to him, "Where is thy brother?" From the time of Cain to this present day men and nations have been depriving their brothers of life, liberty and the pursuit of happiness by brute force, and when questioned about the interests of their brother they say, "Am I my brother's keeper?" Let him look out for himself and keep out of my way." The selfish, impulsive, ambitious man when thwarted becomes angry and does not pause to realize that if he himself would do well he would be accepted. But he looks around him, blames his circumstances, human nature, his fellow-laborer, or his employer for his own failure to win respect for his conduct. Jealous, angry, downcast, he takes vengeance on his fellow-man. Hence the question, "Where is thy brother?" And no man can dodge the issue by asking, "Am I my brother's keeper?" The more pointed question is sure to follow, "What hast thou done?"

The world is tiring of autocrats who would over-ride their fellow-men and make them tools in the hands of a favored few. Every individual has a right to his ideals. He has a right to choose for himself the counsel which he will follow, to plan his own life and to have an opportunity to work out his plans and to receive justice at the hands of his fellow-men that the result of his labors shall not be ruthlessly destroyed. Every one is entitled to domestic tranquility, if he himself does well; and he has a right to the blessings of liberty. But in securing these blessings 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-

ers and employers are coming together today and forming agreements to settle their disputes before an impartial judge, believing that through co-operation and the constructive spirit they may keep together and promote the general welfare. "This involves as an indispensable prerequisite the suppression of the militant spirit by both parties and the development of reason instead of force as a rule of action" (Elizabeth Frazer, "Shall We Democratize Our Industries?" *The Saturday Evening Post*, March 17, 1923). But it gives to each party an opportunity to present its claims, its interests, or its grievances in council with representatives from the other party and in the presence of an impartial judge. When both sides have stated their point of view the council can often settle the problem without appealing to the judge for his decision; but if not the judge gives his verdict and each party must abide by the decision.

We people who are tillers of the soil today like Cain may sometimes find that there is not much respect paid to our offering. But we too hear God's voice saying to us, "If thou doest well shalt thou not be accepted?" I believe in the country boy's creed as expressed by Edwin Osgood Grover, "that the dignity of labor depends not on what you do, but on how you do it; that opportunity comes to the boy on the farm as often as to a boy in the city; that life is larger and freer and happier on the farm than in the town; that my success depends not upon my locations but upon myself,—not upon my dreams but upon what I actually do, not upon luck but upon pluck. I believe in working when you work, and playing when you play, and in giving and demanding a square deal in every act of life." I believe that the country which God made is very beautiful and that work with nature is very inspiring. I believe that our own community here on these hillsides is teeming with possibilities and opportunities. We know that if farming like any other industry is to be carried on successfully the daily work must be well planned in a systematic businesslike manner; and the plans must be carried out as far as the weather will permit. The farmer must have leisure and opportunities for securing an education for himself and his children, for keeping abreast with the times, and enjoying general culture. Not only should the work on the farm and about the home be done

well, but there must be the man and the woman from the countryside who can present the claims, interests and grievances of the tiller of the soil to the representatives of the manufacturers and consumers before an impartial judge who will see that the farmer's offerings are accepted when he has done well and that he receives a just reward for his labors. There is no reason why the farmer should not receive returns for overtime as well as the man at any other job. But on the other hand we must remember as farmers and home-makers in the country, it is for us to work while we work and not let a task which might be completed in a few hours drag out and hang on for a day or a week. It is not for us to be murmuring and complaining, downcast and bitter because the offerings of the man at another job wins greater respect than our contributions. Such thought and energy would better be conserved for solving our own problems, or in considering in a fair and honest way the methods and principles that others are following which cause them to obtain desirable results while in some instances we seem to be failing. As we do our work well and present our claims clearly before the council of public opinion and our Impartial Judge, we may confidently hope to obtain justice.

"Where is thy brother?" If we deprive him of any of his God-given rights,—life, liberty, justice, or the pursuit of happiness, and then try to dodge the issue by asking, "Am I my brother's keeper?" we may expect to hear the more pointed question, "What hast thou done?" and to receive a condemnation. Every man is indeed responsible to God for his own conduct. He can not cover up his crime. It is known by God who is indeed a Father of mercy as well as of justice. He hears the voice of the one who has been wronged as surely as he calls to account the one who has done the crime.

"What hast thou done?" It is for you to answer for your own conduct. It is for me to answer for my conduct. In this simple story in the fourth chapter of Genesis when these questions were first asked, "Where is thy brother? . . . Am I my brother's keeper?" there is no responsibility placed on the righteous man for the conduct of the one whose offering was not accepted. Yet this does not say that the father and

(Continued on page 256)

MARRIAGES

ALLEN-BROWN.—At the home of the bride's parents, near Almond, N. Y., by Rev. Wm. M. Simpson of Alfred Station, N. Y. Mr. John Allen of Alfred Station and Miss Alpha Brown of Almond, N. Y.

BURROWS-IRISH.—At the home of the bride's parents near Alfred, N. Y., Mr. Myron Burrows and Miss Gertrude Irish,—Rev. Wm. M. Simpson officiating, assisted by Rev. A. C. Ehret.

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 been in poor health. He had spent the closing hours of the Sabbath sitting on the porch reading and visiting with friends. Upon entering the house about dark he fell dead.

Mr. Greene has been a life-long resident of Adams Center. He was the son of James and Eunice Lee Greene. In 1864 he was married to Miss Ann Eliza Coon who died in 1885. He was again married on Mar. 10, 1886 to Miss Nellie Saunders of Adams Center who survives him.

In early life 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 continuously a member of the same church.

He is survived by his wife, five children, Mrs. Clark Thomas of Watertown, Mrs. O. H. Maxson, Mrs. Lepha Hovey, and Mrs. Samuel Dibble of Adams Center, and Jay Greene of Belleville, one sister, Mrs. Eudora Greene of Adams Center, and by six grandchildren and seven great-grandchildren.

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.

L. F. H.

MALTYBY.—Mrs. Clark Saunders Maltby, wife of Norris L. Maltby, died at her home near Adams Center July 20, 1923. She had been in poor health for the past two years and had been seriously ill for the last few days.

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

On Aug. 7, 1900 she married Mr. Maltby and came to Adams Center to live, making her home near the village on Mr. Maltby's farm. She joined the Seventh Day Baptist Church by letter from the church of like faith in Alfred which she had entered in her girlhood.

Mrs. Maltby 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 her children who, one by one as they have reached the years of accountability, have surrendered their lives to the Christ.

Surviving are, her husband, one daughter, Berniece, and five sons, Calvin, Lawrence, Leon, Wilson, and Jay. She is also survived by one sister, Mrs. Mae Rogers of Scio, N. Y., and three brothers, Clark Saunders of Scott, N. Y., Wilson Saunders of Kalamazoo, 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.

L. F. H.

STUTLER.—At the home of his parents, Alden A. and Odessa Stutler Adams, in Salem, W. Va., on July 30, 1923, Wayman Lewis Adams, aged 5 years, 2 months and 20 days.

Wayman was a bright, lovable boy and will be keenly missed. "I shall go to him, but he shall not return to me."

Funeral and burial at the Greenbrier Church.

G. B. S.

—CONTENTS—

| | |
|---|----------------|
| Editorial—Fiftieth Anniversary Address— | |
| Unveiling Memorial Window | 225-227 |
| The Coming of Christ | 227 |
| The New Forward Movement—Better—An | |
| Appreciation of Sanity—His Day | 229-233 |
| Ordination at Scio, N. Y. | 233 |
| Missions—What the New Emphasis on | |
| Evangelism is Doing—Quarterly Report | 234 |
| Quarterly Meeting of the Trustees of the | |
| Seventh Day Baptist Memorial Fund, July | |
| 9, 1923 | 235 |
| Education Society's Page—Seventh Day | |
| Baptist Education Society—Executive | |
| Board Meeting | 237 |
| Tract Society—Meeting Board of Trus- | |
| tees | 237-239 |
| Woman's Work—College Notes From India. | |
| —Treasurer's Report | 240-242 |
| The Deity of Christ | 242 |
| Young People's Work—A Singing Psalm— | |
| Evils of Gambling—A Thought for the | |
| Quiet Hour—At Eventide—Young Peo- | |
| ple's Board Picnic | 245-248 |
| Children's Page—Cultivate Patience | 249 |
| Home News | 250 |
| Our Weekly Sermon—Where Is Thy | |
| Brother? Am I My Brother's Keeper? | 251-254 |
| Marriages | 255 |
| Deaths | 255 |
| Sabbath School Lesson for September 1, | |
| 1923 | 256 |

OUR WEEKLY SERMON

(Continued from page 251)

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 we are recalling how God gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." In view of all this can we 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 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 for Others" but we can not enter into further consideration of it 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 for any wrong which we do to another we may expect to hear thee say to us, "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

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Sabbath School. Lesson X.—September 1, 1923

PAUL THE APOSTLE. Acts 7: 54—8: 3; 9: 1-31; 11: 25-30; 13—28; Phil. 3: 4-14.

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

Aug. 26—Acts 26: 1-11. Saul the Persecutor.
Aug. 27—Acts 26: 12-20. Saul's Conversion.
Aug. 28—Acts 26: 21-32. Paul Witnessing for Christ.
Aug. 29—Acts 16: 1-13. The Macedonian Call.
Aug. 30—2 Cor. 11: 16-33. Paul's Tribulation.
Aug. 31—2 Tim. 4: 1-8. Paul's Triumph.
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 in 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.

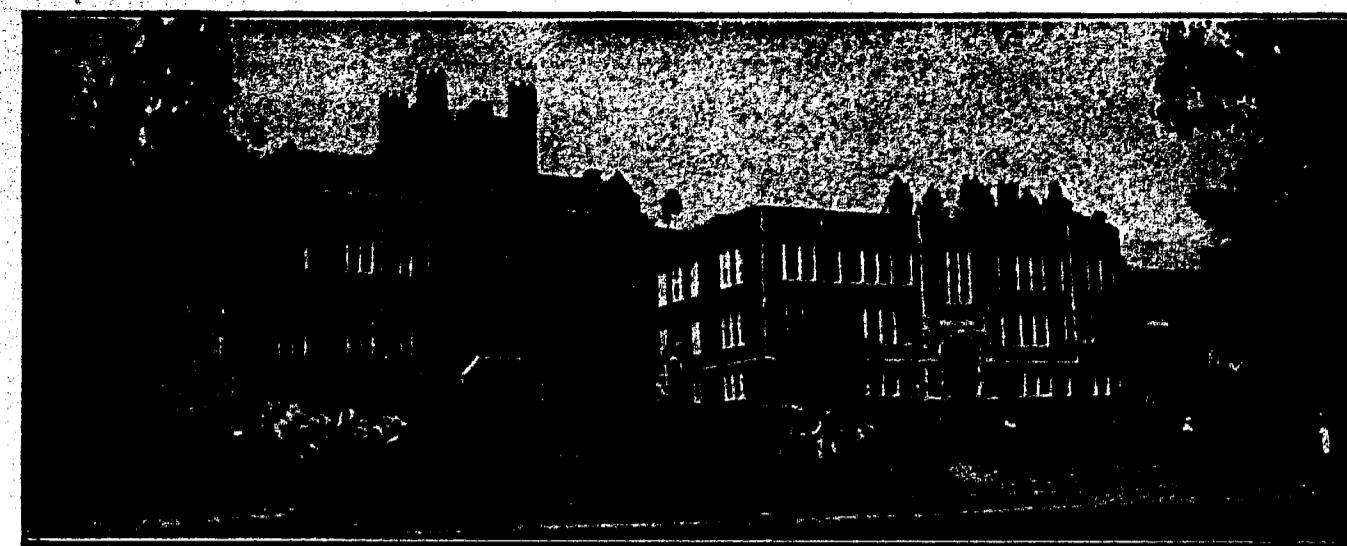
"And why do you have three buckets?"

"Oh, one is the oaken bucket, one 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 infancy knew."—*Transcript*.

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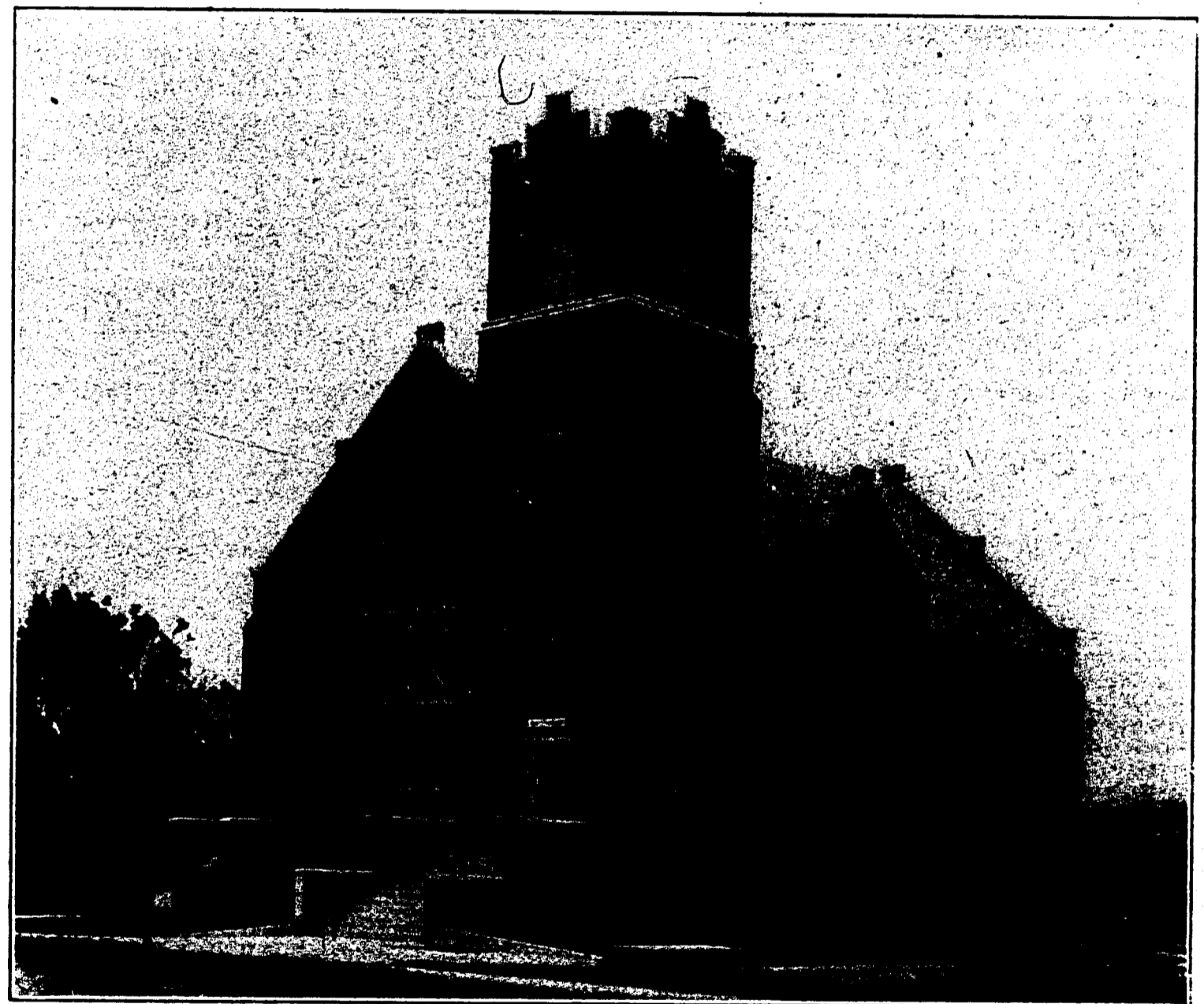
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—CONTENTS—

| | |
|--|---|
| Editorial.—The Homes Most Needed.— The Good Work of the Gideons.— Scenes Along the Way..... 257, 258 | Woman's Work. — Journey's End. — Frosted Glass 270 The Deity of Christ..... 271 |
| Seventh Day Baptist Missionary Society—Eighty-first Annual Report. 258 | Young People's Work..... 274-276 |
| The New Forward Movement.—Report of the Leader in Sabbath Reform.. 264 | Children's Page 277-279 |
| Sabbath School Board..... 266 | Our Weekly Sermon.—Loyalty to the Sabbath of Jehovah..... 280-286 |
| Missions.—The Work of the Missionary Boards 267 | Marriages 287 |
| A Simple Matter of History..... 268 | Deaths 287 |
| Education Society 269 | Sabbath School Lesson for September 8, 1923 288 |