

Pledge Cards and Collection Envelopes

Churches that make an annual financial canvass (and that includes the majority of our churches) can get their pledge cards from the American Sabbath Tract Society. A duplex card has been designed and a quantity printed and may be had at a nominal cost.

The duplex envelope used in many churches may be secured at this office also. A price has been fixed for these which will cover the cost of printing and mailing. Card and envelope are reproduced below with price affixed for each, in quantities.

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

FOR OURSELVES

Ministerial Support and Current Expenses of the Church.

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FOR OTHERS

Denominational Budget or Apportioned Benevolences.

Per Week	Per Month	Per Year
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This pledge is payable weekly through the envelopes, or if paid otherwise, is payable in advance.

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40 cents per One Hundred, Postpaid

SEVENTH DAY BAPTIST CHURCH

Name.....

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CHURCH EXPENSES

For..... ending.....192

\$.....

DENOMINATIONAL BUDGET

For..... ending.....192

\$.....

\$1.00 per Five Hundred, Postpaid

American Sabbath Tract Society

Plainfield, New Jersey

The Sabbath Recorder

The Board of Education has from time to time voiced its conviction regarding the essential character of our Christian schools and colleges. In this day when the state is investing such immense funds in education and maintaining such splendidly equipped schools, there is but one reason that justifies the Christian church in asking its members to maintain another system of schools parallel to the first, and that is the desire to give its children an education in a Christian atmosphere, under Christian auspices, by Christian teachers, an education which reflects the mind and spirit of Christ. We believe that he is the supreme revealer of the truth of God. It should be the ambition and the determining purpose of these institutions to discover and to reveal the mind of Christ to their students. Only as they exalt him as the touchstone of thought and character are they true to their mission. We believe that the development of strong, true Christian character should be the ultimate aim of every school or college that bears the name Christian. We believe that our schools are earnestly seeking to approximate this ideal. It is the ambition of the Board of Education to help them in every way possible to achieve this end.—From Report of Board of Education.

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SEVENTH DAY BAPTIST DIRECTORY

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 95, No. 4

PLAINFIELD, N. J., JULY 23, 1923

WHOLE No. 4,090

Alfred College Number For some time we have had copy in hand for the Alfred Commencement issue of the RECORDER; but it came in close connection with the reports from the associations, and has been waiting for a time when we could get most of it in one issue. While we give the Alfred copy the preference in this number, we can not entirely ignore the other departments; and will probably have to abbreviate some of them. So if our corresponding editors do not see all they send in for July 23, they will understand why it is so.

At best, a part of the Alfred copy must be omitted.

A Sabbath in Shiloh Shiloh, the "peace-Sabbath Recorder Day" is a quiet little village on the old Salem turnpike, three miles from the city of Bridgeton, N. J., where six roads center like the spokes of a wheel at the hub; and where people of the surrounding country come to trade on week days, and where a large congregation gathers on the Sabbath to worship.

Shiloh is the center of one of the richest farming sections in all South Jersey. While several good farms once owned by our people, have passed out of our hands, Shiloh still remains a distinctive Seventh Day Baptist center with our church as the only one to supply religious training for a large farming community.

The Shiloh Church was organized in 1737, and now has a total membership of 310 members, 250 of whom are resident members.

This is an old missionary church. Early in our history, strong men laid foundations here and did valiant service for the Master. Several times it sent its pastor as missionary on long, horseback journeys through the wilderness to the scattered ones in Pennsylvania, New York State and West Virginia. Three pastors of old Shiloh went from its pulpit into foreign lands as missionaries of the cross; and that church was a pioneer in the education movement of this country.

Of course we expect such a church to be loyal to the important denominational

movements in these trying years, just so far as its people understand the situation.

A large audience was out to hear about the SABBATH RECORDER, and we gave them a brief history of its life; and showed samples of the paper as published during all its changes; from the large blanket sheet of seventy-nine years ago, to the present magazine form. It was born June 14, 1844, two months after its present editor was born, and has had six editors besides several corresponding editors.

Emphasis was placed upon the great need of such a paper for a scattered people; and these questions were carefully considered:

(1) How can parents expect their children to become loyal to our cause, or to have interest in the denominational movements if they never see the RECORDER? In a home where father and mother never prize their denominational paper and where they seldom speak well of it how can the children reared there be expected to remain true to the faith of our fathers?

(2) How can the widely scattered flocks, and lone Sabbath-keepers through all the land, keep in touch with the home churches, without any SABBATH RECORDER?

(3) How could our people have gone forward during seventy-nine years with no denominational paper?

(4) What would be the effect now if it should stop and never visit our homes again?

(5) How could you know of the work of the colleges, of the Missionary and Tract boards; of the woman's work; of the doings of the Young People's Board, the Sabbath School Board, and the Forward Movement if we had no such paper?

(6) Don't you think it is too bad for something like a thousand Seventh Day Baptist families to be living year after year without the RECORDER? Not more than half the families in some of our home churches have our paper!

(7) Is there not something each of you can do to help the matter? Would it not be much better if every family in our churches should take and read the RECORDER?

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-27, 1923.

President—Esle F. Randolph, Great Kills, Staten Island.

First Vice President—Benjamin F. Johanson, Battle Creek, Mich.

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

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Corresponding Secretary—Rev. Edwin Shaw, Milton, Wis.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Director of New Forward Movement—Rev. Ahva J. C. Bond, Salem, W. Va.

Treasurer of New Forward Movement—Rev. William C. Whitford, Alfred, N. Y.

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Terms Expire in 1923—Edgar P. Maxson, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

Terms Expire in 1925—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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

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Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

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Junior Superintendent—Miss Elisabeth Kenyon, Ashaway, R. I.

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General Field Secretary—G. M. Cottrell, Topeka, Kan.

Assistant Field Secretary—Mrs. Angeline Abbey, 1601 3rd Ave., S., Minneapolis, Minn.

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Chairman—Paul E. Titsworth, Alfred, N. Y.; Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Orra S. Rogers, Plainfield, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

We feel sure that proper efforts in our churches by the resident members would bring great results. Will you try it?

Full of Good Cheer Help in Time of Need Several little things have come to hand this morning that are like rays of sunshine after a dark night. We speak of them as being little; but these are cases where the "littles are the larger"; and they remind us of the truth, that in worldly matters, the largest estates are made up of small things. So the greatest blessings that come to men often result from the little deeds and words given by many obscure and humble friends. The night had been unusually sultry and stifling. A midnight thunder shower did not bring relief from the exhausting heat. As we came to the office this morning, the sky was overhung with clouds, but after a while there were signs of sunshine breaking through, giving promise of a brighter day.

For certain reasons our spiritual sky was somewhat overhung with clouds. Discouraging things had rather darkened the outlook for the coming denominational day, and as we turned to the pile of letters left on our desk, we wondered what they might bring—will they contain discouraging or cheering messages? Will there be a calling down for some brief expression, culled from the heart of an otherwise excellent article, or will these letters reveal signs of loyalty and practical Christian help from souls who are cheerfully doing their bit in the Master's vineyard—genuine hearts who are not looking with eagle eyes for faults in others or for evidences of heterodoxy in everything that is written.

In some such mood as this after a sleepless night we took up the first letter. Before we had read it half through there came a cheering ray of sunshine to gladden the soul; and from the very heart we said: "Thank God for help in time of need!" Thank him for evidences of the very spirit the RECORDER has been trying to promote among its readers, and the assurance that its efforts have not been in vain.

Here is the letter. It came from a quiet, modest home, in a secluded vale among the West Virginia Hills.

DEAR DR. GARDINER:

Inclosed you will find check for \$10.00, the tenth saved from butter and eggs and boarding the teacher. I have paid the Ladies' Aid dues out of tithe money and I want this used where

you think it best for the good of the Master's cause. It is but a mite. I wish it were more. I have seen in the SABBATH RECORDER the plea for help to pay the debt of the various boards. May God awaken his people to the need of more consecrated living and giving.

I could not very well send \$10.00 in dimes, nickles and pennies so I send a check.

Yours for the Master's cause,

Our next letter was from a pastor regarding a dear boy who was embracing the Sabbath and requesting baptism.

The pastor says the young man is very lonely having lost his mother, and his father is not a Sabbath-keeper. And so young Ora Morris comes alone to seek a home among our people. He is trying hard to lead a consecrated life, and desires the prayers of RECORDER readers. He sends a little poem written by a friend in another State which has been a great comfort to him. We give it here:

One lonely night I long remember.
In my dreams I see the place
Where I stood beside my mother—
Looked into her dying face.

Many years have passed in sadness
Since the night that mother died;
Memories of her yet o'ertake me
When I knelt there at her side.

I can see that dear old shanty
In the country all alone,
And the morning-glories growing
'Round the place I used to roam.

Yet so often when I'm dreaming
Memories of those days come back,
And I seem again with mother
In that little tottered shack.

Oh, how loving and how gentle
Are the thoughts of her so dear!
Now she's gone, but still I love her,
Though I do not have her here.

Many times, it seems, I hear her
Singing songs of Jesus' love;
Now the thought to me comes stealing;
She is singing up above.

Thank God for memories of good mothers! Such blessed memories often prove to be anchors that hold amid life's storms. Many a boy has been kept in the safe, good way by the memory of a praying mother who has gone before.

Next there came a message from one of our pastors regarding RECORDER day in his church. It was unique. And, coming, as it did, soon after we had learned of some

churches where many families do not take the RECORDER, and where there seemed little interest in holding a RECORDER rally, and where little had been done to secure new subscribers, it was particularly illuminating. It, too, came like a ray of sunshine out of a cloudy sky.

Sabbath, July 9, RECORDER Day in that church, was given over to reading articles from the RECORDER. One member read the editorial write-up of the association at Verona, N. Y. A sister read a part of the write-up about that splendid pageant on Missions; another brother read the article regarding Laymen; another read the tithing article, and still others read "Paying the Price," by Secretary William L. Burdick; reports to the Tract Board were also read; and the service ended by a strong appeal from the pastor urging all to subscribe for the SABBATH RECORDER.

This church is one of the younger churches; but it is a live church and the pastor is a live wire.

We are convinced that the RECORDER suffers greatly from want of active live workers for it in the local churches. Little can be done by a denominational RECORDER committee if it does not meet with hearty co-operation in the various churches.

What Can Be Done? Don't the Churches Care? The chairman of the RECORDER Drive Committee has just left the editor's office, and the message he brought concerning the effort to secure a survey of our churches to discover the families or parts of families, belonging to them, who do not take the RECORDER, was anything but encouraging.

For two or three months this committee of the Tract Board has been seeking this information. Its members want to get in touch with all Seventh Day Baptists not taking the paper, hoping in that way to secure their subscriptions. The chairman says that after sending out this appeal to all the pastors, requesting the canvass of their churches, only one in three of the pastors has responded in any way!

We know that in some churches not one half of the families take the RECORDER. Nothing is more essential to the success of our scattered people than the denominational paper, as we have already explained in another editorial.

It would seem that the pastors if anybody should take a deep interest in this matter. Some of them regard the RECORDER as an assistant pastor, and they feel that it is a great help in their work. In some of our largest churches, so far as the committee can learn, there has been no effort whatever to increase the subscription list; not even so much as a SABBATH RECORDER Day program has been executed.

The committee feels handicapped by this want of interest and the failure to respond to its appeals for a canvass. Again we ask: "What can be done? Don't the churches care?"

HOW SHALL WE BE TRUE LIGHT SHINERS?

REV. C. A. HANSEN

The "Go ye into all the world and preach the gospel to every creature" was not intended for the disciples only, but in a greater or less degree for all those who accept of Christ and especially every one who has light in advance of the multitudes.

The first and greatest study of the loyal heart is how to let the real light of Jesus shine into hearts for whom Jesus died, and what a study it is so to present the message of this time that men and women will be attracted to it. How much time do we give to the study of this question each week? How often do we speak to some one about the grandeur of God's holy law and the sweetness of keeping the same Sabbath that Jesus kept—the day that requires no laws to enforce obedience to it, save the grace of God.

If every Seventh Day Baptist could win one soul this year, we would have a nice company of new converts, wouldn't we? There are surely plenty of people to labor with, and heaven will no doubt smile on any effort, no matter how humble, to spread the blessed truth among our neighbors and friends. Three things are needed everywhere: first, a vision of world's need of truth; second, a burden to answer Christ's command to go into all the world and preach; third, consecrated souls who burn with a desire to be used of God in spreading his truth, and who will study how they can be successful and profitable servants.

When Jesus comes, will he find us at work?

ALFRED UNIVERSITY*

Eighty-seventh Commencement

JUNE 2-6, 1923

One of the largest audiences that have attended the graduation exercises in many years was present yesterday morning to witness the graduation of the largest class ever graduated from Alfred University.

This year commencement was held before the close of college in order to give all students the privilege of being present at the exercises. Thus Alfred's eighty-seventh annual commencement week was on the whole, one of the largest and best in history.

At 9.45 the Academic procession was formed, being composed of students, seniors, alumni, faculty and friends. The classes gave their yells and started for the Academy, escorting their respective banners and singing school songs. When they reached the Academy they formed two lines between which the seniors passed to the strains of the Alma Mater.

The class of 1923 contained fifty-two members, four of whom received degrees *magna cum laude* and ten degrees *cum laude*. One master's degree was conferred upon Prof. Clifford Potter, and four honorary degrees were conferred.

ANNUAL SERMON

The usual sermon before the Christian Associations was held at the church Sabbath morning, and was one of the best discourses ever given on a like occasion. The Rev. Elmer J. Stuart made many warm friends in this his first public appearance in Alfred. Following is the program as presented:

Processional March
Organ Prelude—"Chant d'amour"
"All Hail The Power"
Invocation
Gloria
Anthem—"My Trust Is In Thy Word"
Responsive Reading
Hymn 556
Scripture
Prayer

* Compiled by C. R. Clawson, A. M., Librarian, from the *Alfred Sun*, *Fiat Lux* and *Hornell Tribune-Times*.

Organ Response
Offertory—Anthem—"Ave Maria"
Soprano Solo Eleanor M. Prentice
Violin Obligato Benjamin M. Volk
Chorus Choir

Sermon
Theme: The Challenge of the Difficult
Text: Numbers 13:30
"For we are well able to overcome it"
Hymn 442
Benediction
Postlude

THE HIGHWAYS OF CULTURE

Baccalaureate Sermon Delivered By President
Davis Sunday Evening

Text: Joshua 3:4. "Ye have not passed this way heretofore."

Joshua was speaking to the Children of Israel. They had just emerged from the forty years of journeyings in the wilderness. They were encamped for three days along the low hills that skirt the Jordan on the east. Now they are about to cross the Jordan into the Promised Land. It is to be a memorable crossing. The waters of the river are to be parted and they are to go over "dry shod." The ark of the covenant of Jehovah is to precede them a little distance and the people are to follow the ark that they may know the way they must go, for they have not passed this way heretofore.

The long journey in the wilderness was over. They could now look back on its forty years of toilsome wandering. But there is a new land just ahead of them; a new journey into it must be made and a new highway discovered.

A baccalaureate occasion is not altogether unlike the temporary encampment between the wilderness journey and the entrance into the "Promised Land." Four years of varied experience in training is now ended. We may not call it a wilderness, or a desert, but it has had its wanderings, its encampments, its uncertainties, its questionings. Sometimes it has seemed to have its tread-mill grind, and its windings which lead nowhere. But today we pause and look back over the journey. It begins to take on perspective. It looks organized. It proceeds toward a goal. Instead of leading no-whither, it has brought us to the Jordan crossing. We stand today overlooking the "Promised Land."

Pausing here, both in retrospect and prospect, we can survey the past and contem-

plate the future. From this vantage point the highways of culture emerge and summon us to evaluate them.

College life has its own new highway. No one has been this way before. No one of you will journey this way again. Yesterday you were on this new highway; now it is closed. As in the journey through college, we pass this way but once, so it is also after graduation. New and untried paths lie before each one who today passes out from the familiar scenes of college halls. Student activities, classroom instruction and laboratory work give place to other tasks. It is fitting, therefore, that we pause to comprehend and analyze the elements in our journey that have meaning and significance for us.

I. THE YEARS IN COLLEGE

The years which we have now passed demand the least time and consideration from us. Men and women who live in the past seem aged and senile. It is what is before us that stirs the red blood of young manhood and womanhood. But the past can never be indifferent to us, or be overlooked by us; for the past, particularly in training, is the foundation upon which we build for the future. These happy and swift-flying college years are our "capital in trade." They are the investment of the four most plastic years of life. They contain the elements which are to determine the direction of our future and the efficiency of our lives in these directions.

The trend of thinking and action has been determined when we graduate from college. If we have trained ourselves to industry, to careful, critical, analytical work; these characteristics will remain with us and will be the measure of our success. If here, however, work has been accomplished on the minimum basis, if we have worked on the theory of just "getting by," we are likely to be hunting throughout life for the short cuts that will help us to just "get by."

College years, too, accustom men and women to the adjustments of thinking and action necessary in the processes of growth. Childhood's limitations are exchanged for something deeper and broader. But the clarity of the new viewpoint, the breadth of its understanding, and the elasticity with which the adjustment is made, are in proportion to the individual's scope and

thoroughness of training while in college. The ever-changing and enlarging intellectual horizon of college culture is the best possible equipment for the shifting and turning highways of life.

College training seeks to give men and women faculty in meeting new problems, new responsibilities, and new tasks, that can be gained as adequately in no other way. Those who have most broadly touched college life, both in scholarship and in student activities, will find most facility in meeting broadly and successfully the problems of society which will come to them.

The college course in these days differs from that of previous generations as the present day of the industries and the new social problems differs from the former world of individualism. No generation of students has ever before gone over the same highways with which you are familiar. Each new and succeeding college generation has its own fresh, new experience. No passing generation absorbs the newness from that which is to follow it. The subject matter in science is in constant flux. New discoveries, new applications, new methods, are all constantly presenting themselves. So likewise, the goals before us in the changing social order modify the emphasis and mark "New" on every college man's experience. Each one must make his own interpretations and expansions for himself. There is no monotony in living. It is a solemn joy for every man to realize the certainty each morning that he has "not passed this way heretofore."

II. THE YEARS AFTER GRADUATION

It is chiefly to direct your attention to the highways that you will follow after graduation that I have chosen to speak to you on this theme. You are looking out tonight on the prospects of life tasks. I want you to realize the newness of the tasks which you take up, and the sense in which you alone can do these tasks. You must leave them finally either well or poorly done. No one who succeeds you can take up *your* tasks, and correct the mistakes which you make. He too will have his own new road to travel.

These are some of the outstanding points in the years after graduation.

1. The man's job.

The first newness that strikes one, when he stops to analyze the transitions after

college, is the newness of maturity. It is the newness of life responsibilities, the newness of life tasks, the newness of the "man's job."

In youth life is full of novelty. "We have not passed this way before." There is a light-hearted expectation of the varieties of tomorrow. Novelty is the fascination of the pathway down which the youth walks. He is free to learn. He asks questions. He investigates. Life is only a research bureau for the young man. The very freedom of it is novelty.

Suddenly he crosses a dividing stream. His skiff glides over it in an ecstasy of poetry and dreams. It has its undulating tide, its verdant banks, its distant low hills and its faraway mist-concealed peaks. What is this wide rolling stream that separates one period of life from the other? It is commencement day. Here a new existence is entered. New and perplexing tasks absorb strength and thought. Seriousness and courage are born of years of training. College comradeships, adjustments to a new intellectual horizon, poetry and dreams, all steady and nerve a man for a man's task. He is no longer a child. He is not even a callow youth. He is a man and has grappled a man's job. It is the biggest new thing in his experience.

2. The newness of an old world.

Nature is ever new. Much in it never grows old, white haired or wrinkled. It seems to be freshened every day and started anew every time the sun rises, newer today than yesterday. The sunshine that came into your window this morning was warm with new birth. The earth has been peopled for some thousands of years, but ages of sunshine only made that day of habitation possible. That ray which warmed you this morning, no matter through how many millions of miles it had made a beamy track before it reached you, was so clean and new, so unspent and unworn that it seems to have been born for your own eye, and to have just flowered out, of the instant. A sunbeam is never dated. It keeps no diary. It has no relation to months or years. It is new to every morning, new to every minute of a man's life.

It is something like this for every man to have a new world all his own, a world which nobody else has consumed or used or seen, exactly as he sees it. So that every

day and every hour he knows he has not passed that way before. Nature has prepared itself for you as new and fresh as the flowing river is to every loiterer on its banks. The river is a liquid picture of a youth that never ends. There is an onrush that tells of movement, a constant going and a constant coming. The coming is from some far-distant, hidden, and never failing sources. The going is out to fill other valleys and to make verdant other fields. There is no break in the constancy, in freshness, or in vitalizing power. There is no vacancy. The channel is always full. The trickling rills from the mountainside, the laughing streams from the upland valleys, all tell us that perpetual youth is pouring itself into perpetual power. The river's life is a young life. It is renewed day by day because it is fed by renewing springs. It keeps young because it goes on to touch other shores and give verdure to other fields. No particle of it ever came that way before. None of it will ever go that way again.

The stream of humanity is like the streams of the river, and the stream of life is the stream of humanity in miniature.

3. The newness of truth.

New as the sunshine or the dew-drop, new as the bubbling spring or the flowing river, is the touch of truth upon the human mind. Stand in the presence of a living, palpitating, saving truth and tell me what meaning has age to it. Motion, heat and light and their action on matter are telling new stories to science and industry every day. Crime, disease, dirt and degeneracy are writing new chapters daily in medicine, sanitation and penology. Love, virtue and brotherhood are finding new expressions hourly in mercy, ministry and service.

Truth is young in the heart of God. It is as fresh and new to him who seeks it as it was when its first intimation entered the struggling minds of ages long past. Truth is the sunshine of the Infinite upon the soul. It is the motive power by which man ever climbs upward through its applications to his present problems and his future hopes. The new man, with the new truth, builds a new world toward God.

4. The newness of religious experience and adjustments.

Religion is an experience, and experience wakes up new in us every day. Yesterday's

daily paper has lost its interest by today. The methods and attainments of last year are superseded by methods and achievements of the present. Keeping fresh, keeping new, keeping young, are dependent on keeping abreast of the times. In business, in politics, in citizenship, in science, in literature, and no less in religion, daily renewal is the price of progress. A religious experience may die of old age before the body does. A church, a creed, or a soul, must drink continually from renewing fountains or it stiffens with age and totters with infirmity. It is nothing new that there are conservatives and radicals in religion, that there are fundamentalists and liberalists. There have always been such and there will continue to be. It is because religion and experience are not static but mobile that religious interpretations and adaptations change from generation to generation and from year to year. Localities and environments influence them, the North and the South, or the East and the West.

Every generation has its Byrans and its Fosdicks, with infinite varieties and modifications of species. It is because religion is an experience and every man must interpret experience for himself. The vital thing is that each should be tolerant of his brother's interpretation and respect his brother's right to have that interpretation. If the Church should lose its tolerance, as the interpreter of religion, it would become static. It would then cease to be true that each man's religion is a new experience. No longer could religion be a highway of culture for every man.

No man is fitted to begin life, no man is educated, who has not traveled for himself the highways of religious experience. Every man must deal seriously, honestly, fearlessly, lovingly, with the faith of his fathers. It was implicitly his childhood's faith. He must make his adjustments as a man and as a scholar to that faith. It is a new journey which he must make for himself.

Life tasks and problems which follow swift upon graduation, will find an illumination and guide in religious experience and adjustment that is to be found in no other way. Fortunate is the individual who enters upon this new and untried pathway with that experience and adjustment well begun while in college. The confusion and controversies of the new world upon which

he enters will be powerless to rob him of his faith. He is "anchored to the Rock of Ages."

I can not carry further these illustrations of the new highways of culture upon which you have entered, fascinating as is the study of them. It has been possible only briefly to summarize their applications. I leave you to the joy of the adventure upon which you are entering. New things in science, in industry, in government, in philosophy and in religion, will be continually opening up to your vision and calling for you to deal with them as men and women of large vision and culture. You will find people who are pessimists. People who say that the world is growing worse, that the Reds and Revolution are gaining the supremacy. Some will say that faith and religion will disappear amidst the controversies between fundamentalists and liberalists. Some men will "care for none of these things," but will struggle only for material wealth, for the sordid dollar. Some people will sell their souls for pleasure. But college training gives larger vision.

Men and women in the highways of culture may go on unperturbed by the pessimist, the revolutionist, the materialist, or the libertine, and may work out a better world day by day. Like the Israelites of old, the Ark of the Lord goes before you. "Ye may know the way by which ye must go."

God grant you the fullness of joy and of usefulness in the journey, and bring you to the end of it in the glad consciousness of achievement for yourselves and for the world in which you live and work.

ANNUAL COMMENCEMENT CONCERT

The most appreciative audience in many years assembled in the Agricultural Hall for the annual concert presented by Florence Cross Boughton, pianist, and Benjamin Maurice Volk, violinist.

It was a most trying evening for the artists and audience on account of the excessive heat but the performers received the enthusiasm from the small group of music lovers and presented a varied program with skill and much feeling.

Mrs. Boughton, a Moszkowski pupil, lived up his tradition and skilfully displayed a marvelous technique entwined with a clear, clean cut tone. She is a musician of the

most fascinating order and we hope to have the pleasure of hearing her again. Mrs. Boughton was recalled after each group and responded each time with an encore.

Benjamin Maurice Volk, who has given to the Alfred public and student body so much of his talent at musicals and public gatherings, played four numbers and two encores with a sympathetic touch. Of all the graduating class at Alfred this year Mr. Volk will be the one who will be sadly missed in the future. Hardly a gathering of any sort in the past four years has not had his able assistance until he really has become a fixture at the university. We all wish you the best of luck "Benny" and will remember your active co-operation and willingness to assist at all times.

PLAY BY THE FOOTLIGHT CLUB

Monday evening, June 4, at Firemen's Hall the Footlight Club presented the best play of the year, "Nothing But the Truth," a comedy by James Montgomery. The choice of this play for production could not have been better. It is a most popular drama, having been played in New York several years ago and having also been a favorite in local dramatics. It is a well-built play, the humor depending upon comedy of situations, many of which are both amusingly novel and highly dramatic. The technique including clearness, swiftness of action, conflict, unity and interest is excellent. Each act has its own climax. The first act is in the interior of a broker's office in one of the principal uptown hotels in New York City. Gwendolyn Ralston entrusts her charity fund of ten thousand dollars, to her fiance to double by investment. By doubling this amount he can get twenty thousand from her father. Robert Bennett, the finance played by Irwin Conroe, puts up the amount in a bet with three other men in the office, E. M. Ralston, the broker, Donnelly and VanDusen, that he can tell the truth for twenty-four hours. The bet is accepted and at once Bob's troubles begin. In the second and third acts at the summer home of E. M. Ralston, Long Island, E. M. Donnelly and VanDusen plot continually to make Bobby lose his remarkable bet. Mr. Conroe, the leading character as Robert Bennett, certainly played his part to perfection. Due credit and praise should be given Mr. Conroe for playing a

difficult role with such ease and naturalness due to his interpretive ability. Harry Hoehn playing the part of Dick Donnelly deserves mention for his perfect poise. Two humorous characters were Bishop Doran played by Robert Spicer and Clarence VanDusen played by Benjamin Volk. VanDusen loves money but unfortunately made a mistake and bought some worthless stock. VanDusen not to be outdone, sells to the innocent Bishop. Bobby in his determination to tell the truth destroys all of VanDusen's stock sales, and also makes enemies for himself of the whole family. The chorus girls enter to make the affair more complicated. Bobby insists on telling the truth to Mrs. Ralston that Mr. Ralston has seen them before and VanDusen is confronted by an enraged wife. Mr. Ralston, played by Theodore Ahern, also deserves mention for a part well played, while Charlotte Rose made an admirable Mrs. Ralston.

The success of the performance is due not only to the choice of play and the actors, but to the directing by Prof. Morton E. Mix.

THE WEE PLAYHOUSE PERFORMANCE

The presentation on Monday afternoon of three original one-act plays at the Wee Playhouse was much enjoyed by a small but appreciative audience.

The program consisted of a Chinese fantasy, "The Hawthorn Vase," written by Prof. Charles F. Binns. The play was built around the story of a Chinese boy, who being guilty of faults of sloth and self-indulgence, is reprimanded by the viceroy and commanded to expiate his offense by producing something of lasting beauty and perfection. Through the inspiration of the head potter's daughter, he constructs a vase, decorated with a design suggested by a hawthorn spray. This, the boy brings to the viceroy, who, impressed with the beauty of his achievement, pardons his past offences.

The lighting and stage effects were carefully worked out, and the whole play was highly artistic.

The second play, "Greater Love," was a tragedy, translated by Dean Paul E. Titsworth from the German of Karl Shonherr. It dealt with peasant life in Tyrol, the scene being laid in a wood-carver's mountain home.

The dean is to be commended on the selection of this play, for, though brief, it contains all the elements necessary to good drama: namely—youth, old age, character poets and the eternal triangle. While it was the tragedy of one man sacrificing his life for the happiness of his friend, the somberness of the story is relieved by deft touches of humor skilfully interwoven with the plot.

The play was coached by Miss Elsie Binns, and all the characters were very ably presented.

The third play, "Fiat Lux," written by Dr. Morton E. Mix, was a clever comedy which balanced the program. It dealt with the financial difficulties of two young people, recently married, and living in an apartment with a wealthy maiden aunt. Through their numerous misunderstandings many humorous situations arose. The clever lines and repartee written by Dr. Mix were admirably handled by the cast.

The costuming of the plays, directed by Miss Fosdick, should receive special commendation.

It is hoped that this successful performance will encourage many others in the community toward the art of play writing.

CLASS DAY

An unusually large crowd gathered at the park Tuesday afternoon to witness the Class Day exercises. The play, an allegory named "The Magic Cup," written by Miss Elsie Binns, was unique in itself and the outdoor setting with the Memorial fountain in the near background, added to the picturesqueness of the effect.

The cast consisted of: The Bookworm, Martin M. Larrabee; The Mechanic, Robert M. Campbell; The Miser, Henry Hinchcliff; The Child, Frances E. Otis; The Spirit of Beauty, Marjorie H. Beebe; members of the Class of 1923.

The interest centered about a cup of leaves, thought to be possessed of certain magic powers, in which the child offered water to thirsty travelers passing by. The musical tinkle of the fountain, the woodland setting and the character costumes of the actors all served as an aid to the imagination of the onlookers until each senior had received the magic cup in turn and the first part of the program drew to a close.

Later in the afternoon the class planted

the ivy in front of the new Laboratory Hall to express their appreciation in a more tangible manner than is possible with words. John McMahon delivered the Ivy Oration.

At 4 o'clock a reception was held at the Ceramics School at which time work of the students in Ceramic Art was on display. The exhibit showed much artistic skill on the part of the students and the wide range covered by the pieces on display showed that the work is far from being stereotyped.

MANTLE ORATION

FREDERICKA L. VOSSLER

"There is a tide in the affairs of men which taken at the flood leads on to fortune." To such a tide in our affairs have we, the class of 1923, come after four of the most meaningful years of our lives. We have just passed through an experience which is not only a preparation for life, but a slice of life itself. Each one has had an equal opportunity either to utilize the advantages offered by college life, gaining a priceless jewel thereby, or to disregard the benefits it so willingly offers, thereby losing what can never be regained. This college life of ours has been an era of preparation and growth of character-building and of establishing aims and ideals. Here we have received the inspiration for tackling our job in life with increased vigor and self-confidence.

And so we have come to the tide of our affairs. Nineteen hundred and twenty-three. It is the threshold across which we pass from a somewhat sheltered and dependent life, into one of independence, where everything rests on our own decisions and solutions. It is a life in which dreams are turning to realities for us seniors. The world is ours to conquer or be conquered by. Are we going to be buffeted about by Chance, or are we going to take the initiative, vigorously meeting the challenge of life with a clear vision of service to guide us.

To our Alma Mater who has been the source of our inspiration, power and wisdom, the class of 1923 renders deepest gratitude. To our faithful faculty who have cheered us on, imbuing us with a dauntless resolution and fortitude, to meet and solve

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(Continued from page 105)

the world's problems as well as our own, and to our president who symbolizes achievement and service—we fain would express how much they mean to us. Our friendships made in college—they are by no means without their powerful stimulus on our lives. Books we love, favorite courses, all of the beauty and majesty of our college campus, the dark green shadow of the pine trees, the Kanakadea gurgling beneath the overhanging willows, and the dear old college buildings so closely associated with all our memories,—all of these assume vivid form and significance for us as we reincarnate the past four years. We are impressed by the inevitable march of time and by the indissoluble bond which joins us with those who have gone before and those who are to follow. We are all united by a common link, our Alma Mater.

And so the class of 1923 has gone through college—contributing in its share of bearing responsibilities, helping its Alma Mater in her forward progress, making many blunders withal gaining much inspiration for the consummation of life's aim. After all, the glory of life lies not so much in its achievements as in its endeavors, in attempts to reach the goal. For "a man's reach should exceed his grasp or what's a heaven for."

The time has come for us to put aside the tangible possessions of our collegiate life. Among those most cherished is the mantle, which is valuable only for that which it symbolizes. The cap and gown has always been the symbol of intellectual achievement. Yet it signifies more than that. To seniors, it is the outward sign of all we have endeavored and achieved in the past, all our ambitions and ideals now so firmly established. And further than that it inspires us with the highest ideals and noblest ambitions toward a broader, more tolerant, and sympathetic life of service in the future.

It is with the deepest realization of its significance that we, the class of 1923, proudly bequeath this cap and gown to you, the class of 1924. We feel confident that it is passing into worthy hands. Accept this, your most cherished possession, with our congratulations. May it bring to you all the happiness and inspiration it has to us.

SENIOR ORATION—THE ETERNAL CONFLICT

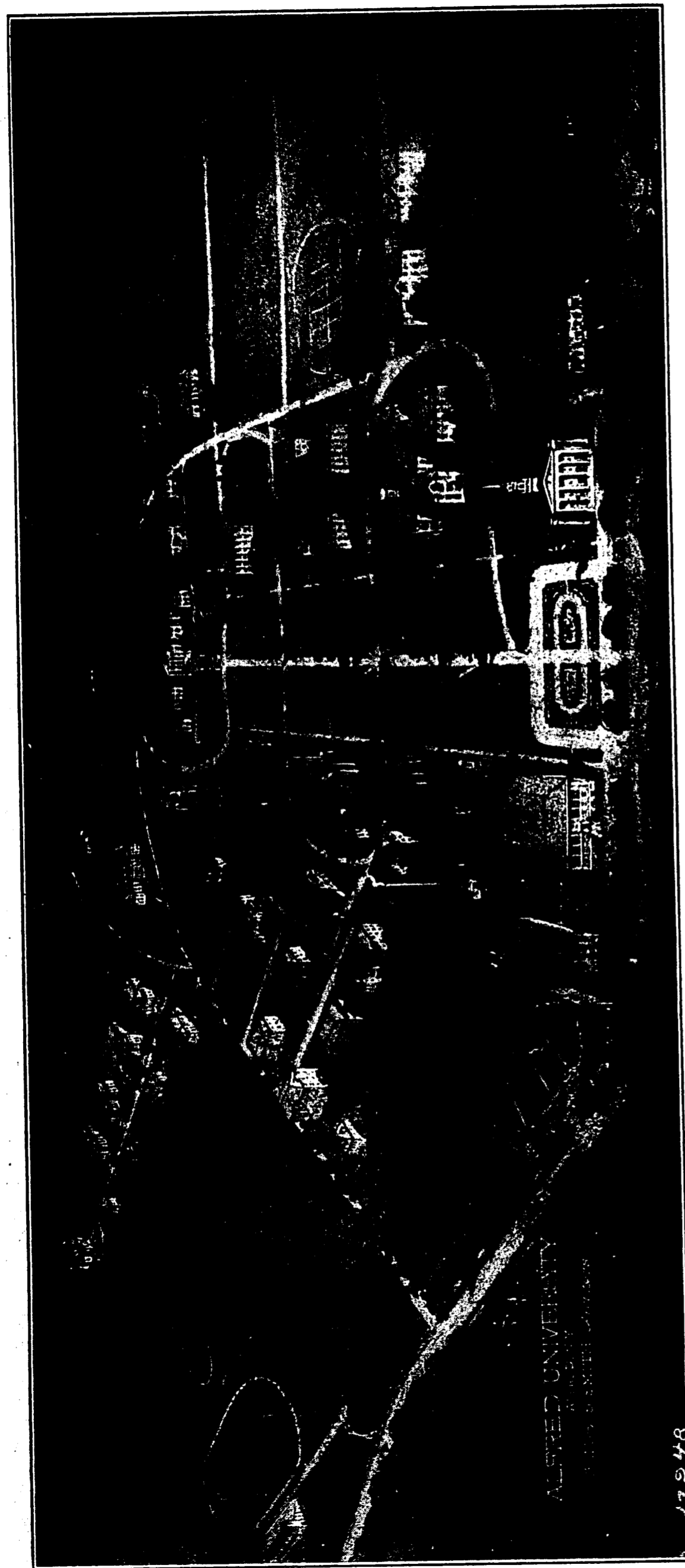
CHESTER A. FEIG

There has been, there is, and there always will be in the world a force which is vitally important to the welfare of nations and individuals. For as we study history we find some nations relegated to the scrap heap of the past, while others have risen to the zenith of power, individuals have been left petrified in their sarcophagi covered with the consequential ruin and decay of their folly, while others have been immortalized. Education which attracts and crystallizes our experiences into concrete actions, has been threatened. In order to maintain its position it must shake off its slothfulness and respond to the summons of newborn conditions. The Church has been rudely jarred into a realization that Institutionalized religion must be abrogated or at least very much modified. Conditions indicate that if the Church would hold her position as the center of life's solar system she must meet the demands of the world not for an ancient and past shackled creed, but for a new interpretation of that truth, the knowledge of which shall make us free. She must respond to the clarion call of the advancing forces of civilization and so mingle with them not so to lose her identity, but that by her benignant, softening and spiritual influence she may hold life in its true course through the elliptic path of the ages.

What is this force which possesses the power either for lifting to the heights of achievement, or for hurling to the depths of failure? It is the Eternal Conflict which has been ragged bitterly between the shackling forces of the past and the liberating and magnetic influence of the progressive future. It is the conflict waged in choosing whether or not we will follow the old ways of our fathers or explore the hidden paths of the tractless forests of the newborn future.

From the beginning of creation there has been evidenced the fact that we possess an inherent and latent germane tendency to grow, expand and ascend. But often in the history of a nation or an individual this tendency has been thwarted by worship of the past. In the House of Seven Gables, Hawthorne puts these words into the mouth of Holgrave:

"Shall we never get rid of this past? It



lies upon the present like a giant's dead body! In fact the case is as if a young giant were compelled to waste his strength in carrying about the corpse of the old giant, his grandfather, who died a long while ago, and only needs to be buried. Just think a moment, and it will startle you to see what slaves we are to bygone times, —to death, if we give the matter the right word."

I am not decrying the past. I am not disparaging its influence and lessons taught us. I thoroughly appreciate the fact that some of our richest possessions have had their roots in the past. But I do declare that it does not logically and truthfully follow that we must live in the tomb of the past, bow to the gods of antiquity, or feast at the tables of the obsolete.

Despite the emphatic protestations and sincere entreaties of those who could see only doom and disaster in the expansion of this latent tendency, venturesome nations have dared to defy the forces representing temporal power in an endeavor to give expressions to this inherent desire for progress, and have risen to the power of the Nth degree. Witness the United States of America. While other nations clinging tenaciously to the past, subjugating new ideals to the old; and where the antiquated policies of "Might Makes Right," the Mailed Fist and legalized national hate and retribution have refused to yield to the newer ideals given the world by a recently born civilization, there has been disaster and decline. Witness the German Empire. History then shows to us that without a doubt, "the old order yieldeth giving place to the new."

It matters not whether it is a conflict between a Master Mind and refractious matter; between a Moses and a Pharaoh; a Socrates and an Athenian tribunal; a Christ and a Sanhedrin; a Paul and a Negro; a Charles Martel and a Mohammed; a Luther and Ecclesiastical abuses; a Lincoln and Established Slavery; a Militarism and International Brotherhood; in short it matters not what the forces of conflict are, those ideals which are representative of the new day, harbingers of that progress fore-ordained at creation must and will have ascendancy. If they do not, instead of witnessing the vistas of world expansion and growth as the Acme of triumph, we shall view the ashes of a past-shackled civiliza-

tion as the Nadir of defeat and despair.

The world is in a state of transition. We as a part of the world are involved in the change. What shall be our attitude? Shall we be satisfied with a mess of pottage of the past, when the birthright of the future is imminent? Shall we blindly follow antiquated customs? Shall the chauvinism of the disinherited masses control and fashion the destiny of future civilization? Let us not be content with the past. But may we see and proclaim that behind this chauvinism is an evil influence working to thwart our faculties, intensify the sense of inferiority, and to aid the world in retrogression.

When we stop to consider that the present is but the dream of great men long since dead; and that for those to come in the future the present will be but the conjectured past; do we not feel stirring within us, and urging us on to newer fields, the spirit of progress and truth? Truth has always been constant, but for the different ages of life it has been clothed in different garments, and we must see it as it is clothed for our age, for

"New occasions teach new duties,
Time makes ancient good uncouth,
We must upward be and onward, who would
keep abreast of Truth.
Lo before us gleams her campfire, we ourselves
must Pilgrims be
Launch our Mayflower and steer boldly through
the desperate winter sea
Nor attempt the future's portals with the past
blood-rusted key."

The world of International affairs is a melting pot of petty jealousies, the political life of our own nation is seething with discontent and malcontentions; the Church is struggling with two alternatives, whether she shall withdraw into the microscopic circle of her own existence, or lose herself in the universal sphere of these inevitable changes. Education is rapidly changing, bringing in new ideas and methods for coping with mental development, and thus engendering strife between schools which differ in their interpretation of what education really is and what means will produce the best results. Unrest, radicalism and international strife are only a few of the most virile members of a coterie of world evils. But all these are the results of the transitory period through which we are passing, and out of this foreboding cataclysmic chaos shall emerge a new world and a new civilization.

We as individuals are not outside the pale of this seemingly inextricable labyrinth. We can not evade the responsibility, especially we who are college trained. The world expects much from us. How much are we going to give? We dare not falter, though the forces of opposition turn the guns of doubt, ridicule and skepticism upon us. Ours is a divine call to go forward. Shall we break the fetters that bind us to the past, and respond to the forward call, or shall we permit ourselves to be lulled to sleep on that pessimistic tide which sees nothing but ruin for the daring progressive, but is itself bearing us peacefully towards the falls and the rocks of destruction. We must choose whether we shall be prisoners of the dead past or leaders of the live future!

They tell us that we have made mistakes in our efforts to advance, that we have progressed at the cost of sentiment and valuable age-long influence; that we have groped blindly at times and incurred disaster and woe; that in our efforts to educate, to legislate and to fraternalize internationally we have led some astray and transformed good into evil; in other words the devotees of the past declare that progress has been, and will be attained but at what fearful cost. But is it not infinitely better to be among those who have made mistakes in an effort to promulgate the advancement and expansion of all our God-given privileges and duties, than to be among those blameless ones who, attempting nothing and frustrating nothing, would allow civilization to falter, totter and plunge headlong into the Stygian abyss of universal emptiness; sacrificed on the altar of chauvinism! For the Great Book tells us "that where there is no vision the people perish."

"Look not mournfully into the past, it comes not back again;

Wisely improve the present—it is thine.

Go forth to meet the shadowy future

Without fear and with a manly heart."

—(Longfellow-Hyperion).

We of this year's graduating class will soon be numbered among Alfred's alumni. Our voices shall no more be heard within her halls. We go out to fill our niches in life; some of us in the world of international affairs, some in the political arena, some in the Church, and still others in the educational field. Shall we be prisoners of the dead past or leaders of the live future?

We say farewell with a note of sadness but not one iota of regret. The years spent here have been helpful, inspirational and preparatory. To our Alma Mater and those who have guided us we say, "Farewell!" Then as youthful optimism and hope, stir within us, we turn our faces toward the rising sun of life's new day and exultingly shout "Hail!" as we go forth into life's eternal conflict.

THE ALUMNI BANQUET

The Alumni Banquet on Tuesday evening was enjoyed by about one hundred sixty of the alumni and friends and was a huge success. The menu was one of the best for several years, and was provided by Mrs. Eda Sheppard and Mrs. Jessie Post. Following is the menu and toast list:

MENU

Iced Watermelon Cubes	
Radishes	Olives
Roast Spring Lamb	Mint Jelly
Maitre d'Hotel Potatoes	Peas in Timbles
Rolls	
Perfection Salad	Saltines
Neapolitan Ice Cream	Assorted Cakes
Nuts	Mints

Coffee

TOASTS

Toastmaster—William M. Dunn '07	
Class of '23	Burton T. Bliss '23
What They Do	Norah Binns '12
What They Say	Frank C. Shaw '07
Fraternities	Frank L. Greene '63
The Alumni	Pres. Boothe C. Davis '90

PRESIDENT AND MRS. DAVIS ENTERTAIN SENIORS

On Monday, June 4, President and Mrs. Davis entertained the senior class at a buffet luncheon. The occasion had been long looked forward to, and in every way fulfilled and even exceeded the anticipations of the class. Even the weather was favorable to the class, for the rain held off just long enough to let the guests gather and though it did drive a few inside, it did not dampen the spirits of the party any.

At shortly after one o'clock the seniors regretfully bade farewell to President and Mrs. Davis, who had proved such a charming host and hostess.

The luncheon will stand out in the minds of the class as one of the most delightful occasions of all the commencement festivities.

PRESIDENT'S RECEPTION

Last Wednesday night was held in the Carnegie Library the president's reception to alumni and friends of the university, which was the final function of the eighty-seventh commencement.

President and Mrs. Davis were assisted in receiving by Dr. and Mrs. J. J. Merrill, Miss Isabel S. Goodhue, Professor and Mrs. Seidlin and members of the senior class. Members of the class of 1924 acted as ushers and the class of 1925 served refreshments.

ALUMNI SESSION

The annual session of the association was held Wednesday afternoon. After a brief address by the president of the association, Mr. William M. Dunn of the class of 1907, five-minute speeches were given by Judge Clarence Willis, of Bath, Dr. Walter B. Davis, Prof. J. N. Norwood and Hon. L. W. H. Gibbs.

The most important feature of the meeting of the Alumni Association was the dedicatory address for the new Laboratory Hall, given by Dr. Leon I. Shaw, assistant chemist with the Bureau of Standards. His address dealt with "Recent Discoveries in Chemistry and Biology," especially as they were related to the laboratory work in the Bureau of Standards.

PRESIDENT'S ANNUAL ADDRESS

The university has, during the year, sustained the loss by death of one member of its Board of Trustees, Frank L. Bartlett, LL. D.; and one member of the teaching staff, Prof. Archie L. Ide, Ph. D. No death has occurred in the student body.

Frank L. Bartlett, LL. D., of Olean, N. Y., a member of the Board of Trustees since September, 1921, died in New York City, December 6, 1922. Mr. Bartlett had been for many years a warm friend and generous contributor to Alfred University. He was a man of rare business ability and high character and integrity. We owe to Mr. Bartlett the first suggestion for our new campus plans. In his death Alfred University has sustained the loss of a most valued and loved member of its Board of Trustees.

Archie L. Ide, Ph. D., Professor of Philosophy and Education in Alfred University

since September, 1920, died at a hospital in Philadelphia, February 23, 1923. Dr. Ide had been in ill health for about a year and was given a leave of absence for one year in June, 1922. He was a man of broad and thorough scholarship, endowed with unusual teaching ability, and during his connection with Alfred he had made for himself a place of great influence and usefulness.

REGISTRATIONS

The total registration in all departments of Alfred University for the past year has been as follows:

College	206
Seminary	2
Ceramic School	100
Agricultural School	173
Specials in Music	23
(101 in department)	
Summer School	171
Total	675

Of this total, 52 are duplicates, leaving a registration for the year of 623 different individuals. This is the largest registration in the history of Alfred University.

SUMMER SCHOOL

The Summer School in 1922, with an enrolment of 171 showed an increase of nearly 25 per cent over the preceding year. This is the largest growth in any one year. The prospects are good for a still further increase this coming session.

ALFRED THEOLOGICAL SEMINARY

The faculty of the Alfred Theological Seminary has remained the same as in former years. Nineteen students of the college have pursued courses of study with the professors of the Seminary in Religious Education and Bible Study. Two students have pursued Seminary courses.

THE COLLEGE OF LIBERAL ARTS

To fill the vacancy on the college faculty caused by the death of Dr. A. L. Ide, Prof. Edward J. Colgan, A. M., who has been serving the past year as substitute professor, has been elected major Professor of Philosophy and Education and head of the department.

Prof. Morton E. Mix, Ph. D., for three years Professor of Modern Languages, has been promoted to the rank of major professor. Prof. Joseph Seidlin, S. M., for three years Babcock Professor of Physics, has

been promoted to the rank of major professor.

Assistant Prof. Charles J. Adamec, Ph. D., for two years Assistant Professor of Ancient Languages, has been promoted to a full professorship and has been elected William C. and Ida F. Kenyon Professor of Latin and William B. Maxson Professor of Greek.

Prof. A. A. Wesbecher, for the past three years Professor of Physical Education and Coach of Athletics, has voluntarily and for personal reasons, tendered his resignation, some six weeks ago. The resignation was regretfully accepted by the trustees at their annual meeting yesterday. The president desires to make an acknowledgment at this time of the very valuable service which Professor Wesbecher has rendered to Alfred University and to its athletic interests in the three years of his connection with the university. His high personal character, his standards of scholarship, and of athletic activities, and his ability as a coach and teacher have endeared him to all, and have left a record of progress in athletics never before made by the university in any three years.

To succeed Professor Wesbecher the trustees have elected as Professor of Physical Education and Coach of Athletics, Mr. Thomas C. Kasper, a graduate of Notre Dame University in the class of 1920 and for the past two years director of Physical Education in the public schools of Faribault, Minn. Mr. Kasper comes to this position with the highest recommendations and is believed to be a man equal in character to the former coach, and with the training in athletics which is given by Coach Rockne in Notre Dame University, one of the most celebrated coaches in this country, and with an additional two years' experience as a coach.

[Here follows seven flattering recommendations and testimonials regarding Mr. Kasper, which we must omit for want of space.—Ed.]

Mr. Kasper will be at Alfred on September 1 to begin the fall practices, and hopes, with the full co-operation of the team, to show Colgate some surprises when we play our first game soon after college opens.

A new professorship of Economics is to be established with the opening of the college year. Investigations are in progress

regarding a desirable candidate for this position but no final decision has yet been reached in connection with this appointment.

NEW LABORATORY HALL

The new Laboratory Hall is now completed and will be dedicated this afternoon. When completed it will cost approximately \$40,000.

THE GREENE BLOCK

The retirement from business of Mr. V. A. Baggs has left vacant the rooms in the Greene Block which he had occupied. Next year these will be used by the Department of History and Political Science, and the new Department of Economics.

THE IMPROVEMENT FUND

The total payments during the past year on the Improvement Fund aggregate \$34,250.79. There has now been paid in toward the endowment required by the General Education Board \$241,433.98.

SPECIAL GIFTS DURING THE YEAR

The following gifts during the year deserve special mention: First, in size and importance is the completion of the Stephen Babcock and Henrietta Van Patten Babcock bequest which now totals \$52,000. About \$45,000 of this amount has been received by the treasurer within the past year. The bequest constitutes first, the Stephen Babcock Professorship of Higher Mathematics, amounting to \$40,000; second, the Henrietta Van Patten Babcock Fund of \$10,000 for the Theological Seminary; and third, two \$1,000 scholarships in memory of Mr. and Mrs. Babcock's deceased son and daughter. Second, the contribution of \$1,000 for a scholarship by the Catherine Schuyler Chapter of the Daughters of the American Revolution. This chapter is composed of the members of the D. A. R. organization living largely in Allegany County. It is a matter of great gratification that so large a body of influential and patriotic women in our country have been interested in the establishment of this scholarship.

Third, the gift of \$1,000 by the Hon. Clarence Willis, of Bath, N. Y., to found the William Hern Willis and Nancy Whiting Willis Memorial Fund for the teaching of Public Speaking in Alfred University. Judge Willis has made numerous gifts to the university in the past, but this is the largest and most significant of them all and

furnishes a permanent memorial to his parents, both of whom were students in Alfred University in the early days of its history.

Fourth, the Ethel Middaugh Babcock Scholarship (Music), of which \$800 has already been subscribed.

Fifth, on the Income Gift Plan some \$3,000 has been added to the endowment of the university.

Sixth, the Electric Clock by senior class, for the Assembly room.

Y. M. C. A.

The Young Men's Christian Association has requested the county Y. M. C. A. executive committee and the Trustees of Alfred University to concur in the appointment of Mr. S. F. Lester, county secretary for Young Men's Christian Association work, as executive secretary of the Alfred University Y. M. C. A. and voted to undertake to raise \$100 toward that expense. The trustees of the university have voted to approve of this arrangement and have made an appropriation of \$300 toward the expense. The County Executive Committee has also unanimously approved this plan. For the first time we are, therefore, to have an executive secretary of our Young Men's Christian Association. Mr. S. F. Lester, an experienced and trained secretary will fill the position, residing in Wellsville but giving perhaps one day a week to the work in Alfred.

MR. BAGGS' RETIREMENT

The retirement of Mr. V. A. Baggs as president of the Board of Trustees which occurred in September, calls for recognition in this annual report. Since 1909 Mr. Baggs has served the board with untiring devotion as its president and a member of various committees. His service has contributed much to the growth of the university during the years. He has placed the university and the Board of Trustees under permanent obligation for his valued service and on his retirement the president desires to place on record this tribute to his untiring service. The election of Mr. Orra S. Rogers, of the class of '1894, to fill this vacancy, brings into this office a man whose long and valued service on the board makes him a worthy successor to those who have preceded him in this office, and it is gratifying to the president as I am sure it is to all members of the board, to welcome him to this position.

"A CLASS" COLLEGE

It is a matter of very great interest to all Alfred that at the November meeting of the Association of American Universities, the highest standardizing agency in this country, if not in the world, Alfred University was approved as an "A Class," standard college and will be so reported in the future in all publications of the association, both in this country and in Europe.

NEW CAMPUS PLANS

The provision made by the trustees one year ago for a general campus plan to be prepared by architects Childs and Smith of Chicago has resulted in the preparation of a comprehensive plan for the future development of the campus. The definite adoption of a campus plan is of very great importance to the future development of our university campus. There are details in which it should be modified. Some locations for buildings should doubtless be changed before all is completed, but the trustees have never before had a comprehensive program of development such as is now furnished by the new plan.

TREASURER'S REPORT

The treasurer's report shows that Alfred University has increased its endowments during the past year, approximately \$65,000. It further shows that the university has, for the thirteenth year, lived within its income and has incurred no deficit for current expenses.

DOCTOR'S ORATION

The doctor's oration was delivered by Hon. J. J. Merrill of Albany, N. Y. Mr. Merrill has been in the state tax department thirty-one years and at the present time is State Tax Commissioner. Mr. Merrill has been frequently consulted by other States and by foreign officials on tax questions.

I do the best I know how, the very best I can, and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything.—*Abraham Lincoln.*

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.
—*Longfellow.*

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director
207 West Sixth Street, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MANUAL

At a meeting of the Commission of the General Conference held in Pittsburgh last December a committee was appointed to distribute the *Seventh Day Baptist Manual*, which was then about to be published. An edition of two hundred copies was later published for the Commission by the American Sabbath Tract Society. Because the edition was small the cost per volume for publication was correspondingly high. It seemed to the committee only fair, therefore, that those who were to profit most by the Manual should help bear the expense of its publication.

In harmony with this decision the committee sent to each church two copies of the Manual (one copy where there was no pastor), one for the pastor and one for the use of the church clerk. These were sent in every case to some one in each church who we felt would have some special interest in the matter, and who would give it prompt attention. The price per volume decided upon was \$1.25, and it was suggested that the church consider the question of remitting that amount per volume for the copies received.

Following is the letter which accompanied the books as they were mailed out:

DEAR FRIEND:

We are mailing you under separate cover two copies of the *Seventh Day Baptist Manual*, and are asking you on behalf of the General Conference to present one copy to the church and the other to the pastor.

Much time and labor has been spent to make this Manual as complete as possible: and the Commission feels that our people owe a debt of gratitude to Rev. William L. Burdick and Mr. Corliss F. Randolph for their patient and painstaking labor in bringing this undertaking to a successful issue. This volume meets a long-felt want in the denomination, and it will be of great value to the churches.

We are mailing these volumes to you because we believe you will be thoroughly appreciative of the significance of their publication, and will endeavor to make the presentation in such a way as to impress others with its importance.

We wish to confess another motive, also, in passing these volumes through your hands. The labor of compiling and editing the Manual has been done without cost to the denomination. It has been well printed and durably bound at considerable cost per volume, however, as you must know, since the edition is limited to two hundred volumes.

We are fixing a price of \$1.25 per volume for the copies sold, which, of course, does not cover cost. We are very much in hopes that you will be glad to see that that amount per volume is secured for the copies sent you. You may want to bring the matter to the attention of the church, and the church may want to vote that sum from its own funds. Or you may prefer to handle it otherwise. You may think it best simply to pass the copies on to the church and let the General Conference pay the bill.

If every one who receives these books acts upon the above suggestion, it will mean the small sum of \$2.50 for each church, but a saving of something like \$140.00 to the Conference, which is already carrying a deficit.

We do not wish to place you in an embarrassing position with reference to this matter. We are counting upon your understanding of the situation, your denominational interest, and your brotherly spirit to interpret correctly our purpose and motive.

Doubtless you will agree with us that the church clerk should be the custodian of the copy of the Manual belonging to the church.

Send any money to apply on cost of publication to the last named member of the committee.

Faithfully yours,

ESLE F. RANDOLPH,
EDGAR P. MAXSON,
AHVA J. C. BOND,
Committee.

Plainfield, N. J.,
May 23, 1923.

The committee has no reason as yet to feel that the method was not a wise or proper one to pursue. So far as known to the present writer there has not been a single criticism made of the manner of their distribution. And it has been his experience in an effort covering two and a half years to serve the denomination, that the criticisms and objections usually come first. Those of more sober judgment usually reserve their opinions until they have had time for more mature reflection. Sometimes these later reactions reflect the second thought of the one who is expressing himself. Of course a late adverse criticism on the part of one who has deliberated at length is not unknown, and is not unwelcome. One can not hope to be always right or always to act wisely.

In the case of the Manuals there is some positive evidence that they are appreciated, and that those receiving them are willing to pay the price suggested. Seventeen

churches have made remittance to date. Including a number of copies sold to individuals, seventy dollars (\$70) has been received.

One pastor gave notice from the pulpit on Sabbath morning that the books were for use on the part of the members of the church; and he placed his copy at the disposal of any one who wished to read it. He proposed the plan of letting one person have it for a week, or at most two weeks, and then loaning it again to the next in turn, or to any one who wanted it. This is a commendable plan, and we mention it here because of its suggestiveness.

One woman to whom the book was sent held it for a few days in order that she might read it before turning it over to the church. This incident only proves that the book was sent to the right person in that church.

The following quotations from letters received are also cases in point.

"I thought best to present the books at the semiannual meeting, which occurred today. The books were accepted and will be paid for by the treasurer. I think them a valuable asset for ready reference. Thank you for the same."

"We are very glad to have the books and will make good in the enclosed check."

"The books were received and very much appreciated. I took the matter up after presenting one copy to the pastor and one to the clerk, and we decided to make it by subscription. It was raised in a few minutes, each giving a quarter. Our pastor has examined the book, and told us yesterday how splendid it is, especially the chapter on 'The Call to the Christian Ministry.'"

"I presented the Manuals tonight and they were received very kindly. They are very fine."

FROM THE COLORADO FIELD

Rev. William L. Burdick, Corresponding Secretary,
Ashaway, R. I.

DEAR BROTHER BURDICK:

I began work for the board the middle of May, and did not close it till the first of July. Mrs. Coon and I traveled with the Ford, 1,390 miles, making ninety-three visits and calls. I preached nine sermons and conducted four Bible readings on our denominational

faith, and taught or assisted in the study of a number of Bible-school lessons.

We visited interested people in Denver, Colorado Springs, Canon City, Pueblo, Rocky Ford, Ordway, Elkhart, Brandon, Matheson; all in Colorado except Elkhart, which is in the southwestern corner of Kansas.

We have parts of two families in Colorado Springs, loyal Seventh Day Baptists, who attended the Sabbath services of the Seventh Day Adventists in that city. We have parts of two loyal families in Canon City; the Harold C. Stillman family besides the Wardner Williams in Pueblo. The Stillman family, six, study the Sabbath-school lesson in their home each Sabbath. We are happy to find that from fifteen to twenty Sabbath-keepers, including children, in Elkhart, are meeting each Sabbath in private homes for the study of the Sabbath-school lesson. I preached four times in the First Christian Church of Elkhart, and had three Bible readings in private homes there.

We had a pleasant time with the family of Judge Leslie Fitz Randolph in Brandon. They have 800 acres of land there, and are planning to do more for our denominational work in the future. The Thayers, too, at Elkhart, have the same acreage there, and are making like plans for supporting denominational interests.

We have two families in Matheson, numbering twelve persons. They are meeting each Sabbath together with fifteen Seventh Day Adventists in private homes where they study the Bible. I preached twice in the Matheson schoolhouse.

We spent three Sabbaths in Denver preaching each Sabbath in the home of W. M. Jeffrey. Last Sabbath two auto loads of our Boulder folks went the thirty miles to Denver in order to attend the service there. Our Denver people have decided to try to hold a Sabbath school each Sabbath. They are also hoping that I can manage to be with them as often as once a month or every six weeks. It has not yet been determined whether I can meet their request.

All of these people mentioned, and many more, are in great need of what we ought to be giving them. We received a splendid welcome in every place. All gave us a hearty invitation to "come again."

In a number of places it would have been
(Continued on page 123)

MISSIONS

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

EVANGELISM PERMEATING ALL

The position taken on evangelism by the General Assembly of the Presbyterian Church at its recent meeting in Indianapolis is inspiring. It took the position that evangelism is the primary business of the church and should permeate every phase of missionary work. It has had a Committee on Evangelism for some time and the sum of \$85,000 was appropriated for its use the coming year. Evangelism has been made one of the six divisions of the new missionary board. The following is the "Declaration of the Assembly":

"Evangelism, in its broad sense of bringing men to Jesus Christ for personal salvation, being the primary business of the church, should be carried through each division and department of the Board of National Missions, and should not be regarded as the exclusive function of any one division or department. But the promotion of the evangelistic spirit, instruction in evangelistic methods, and training in the practice of evangelism, is a sufficiently specialized and technical branch of Christian work to call for the erection, as a constituent part of the National Board's organization, of a Division of Evangelism, which will co-operate with the other divisions and departments of the Board, and through the Synods and Presbyteries, with the church at large, in some such manner as the Assembly's Permanent Committee on Evangelism has done.

"This Division shall co-operate with the other divisions and departments of the board, and through the Synods and Presbyteries, with the whole church, in such a manner that the experience gained and the results attained by the assembly's present Permanent Committee on Evangelism may be conserved and still further developed."

Under the title, "The Foremost Things," is a splendid evangelistic program. It is given in four statements and is worthy of careful study. It is as follows:

"1. The work of encouraging and heartening pastors and churches in remote places,

and in places where spirituality is at a low ebb.

"2. The work of developing a spirit and a program of prayer and personal evangelism, that our churches may illumine individual life, and enlighten the communities they serve.

"3. The work of deepening the spiritual life of our Presbyterian students through evangelistic addresses in our schools and colleges.

"4. The work of developing the financial resources, and organizing the forces of Presbyteries, in order that they might carry in to every church in their bounds an intensive program of evangelism during the coming two years. Thirty-four Presbyteries are now actively engaged in this work, under the general leadership of the assembly's committee."

GOD'S LOVE

E. MARGUERITE SAUNDERS

'Tis moon-light on the ocean,
And over a weary soul
Comes the peace and calm like the waters
As the billows cease to roll.

It looks as a path of golden
Far out across the blue sea,
It seems to me like a pathway
From God to the soul of me.

And each little star that twinkles
In the sky so bright above
Seems to speak of our Creator
And his infinite power and love.

God's love is expressed all about us,
There are things we can not know
'Tis enough to see their beauty
And know he made it so.

Weekapaug, R. I.,
July 9, 1923.

We have found good in the world after all that the forces of evil and destruction could accomplish; therefore we will ally ourselves with the good in confidence that it will survive and win. We will do what in us lies to unify the forces of good. We will hold fast the confidence that we and our fellow-men can come nearer together as we more perfectly understand one another. As men and women more or less educated we will not rest content with narrow prejudice and superficial information, but we will press on toward that more adequate knowledge which is the companion of wisdom.—*Elmer Ellsworth Brown.*

EDUCATION SOCIETY'S PAGE

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

A FABLE OF THE TRACKWALKER

Do you know the story of the trackwalker and his foot?

Getting tired one day, Mr. Foot said, "I'll not work for a time. Although I do all the labor, Mr. Stomach gets all the reward."

The following day, Mr. Foot felt even less like work. Then he grew weak and finally sick.

Mr. Stomach kept saying to Mr. Foot, "You must work and give me food, else you'll die."

But Mr. Foot kept putting off working. At last Mr. Stomach quit digesting, and the trackwalker—foot, stomach and all—died.

Perhaps this crude fable has a denominational bearing. Perhaps there exist Seventh Day Baptists who feel that the Forward Movement is a hungry stomach forever asking for more, forever consuming, and never giving anything in return. Contemplate the trackwalker!

You and I know that the Forward Movement is—shall I say it?—the stomach of the Denomination, that the nourishment it receives it distributes even into the denominational capillaries, and that upon its financial and spiritual health hangs the welfare of each church in the denomination. Conversely, a sluggish life in any church means less denominational vigor. Possibly it means denominational disease.

Many of our churches have been sluggish this year—and the Forward Movement has suffered. Perhaps your church has failed by a good deal to do its share. Is this failure partly due to your own oversight and neglect?

Let us keep the "Move" in Movement—Forward Movement.

THE RHODES SCHOLARS

The statement recently issued by the trust which administers the Rhodes Scholarship fund indicates anew the vast scope of the plan contemplated by its founder and reminds us again that, when his history is

considered and the aims to which he dedicated the working part of his life, his will is one of the most remarkable tributes ever made to the value of education.

In the last year academic distinction was gained at Oxford by eleven Rhodes scholars, one each from Jamaica, Saskatchewan, South Africa, and South Australia, two from New Zealand, and five from the United States. . . . In all, 300 Rhodes scholars were in residence at the British University, 144 from the United States, 156 from the British Empire. Classified by subjects, 98 went in for law, 66 for natural science including medicine, 40 for modern history, and the others were divided among a large number of specialities, while five are set down as seeking advanced degrees through courses in "miscellaneous reading."
—*The Boston Herald.*

The American Club in Oxford has formulated a proposal looking toward the formation, by individual contributions from Rhodes scholars, of a reciprocal fellowship, whereby the American universities may be open to a selected group of students from the universities of Great Britain and the Empire.

The scheme, if carried out, would require a capital endowment of five million dollars. Students would be selected by a scheme corresponding to the Rhodes Scholarship plan, excepting that fellowships would be assigned to individual universities rather than to districts or provinces as such.

A STEP TOWARD BETTER RURAL HEALTH SERVICE

In February Governor Alfred E. Smith, of New York, sought the advice of leading representatives of the medical profession regarding the improvement of medical service in country districts. As is well known the New York State Department of Health has for several years been urging some solution of this problem even if it involved some form of state assistance to local communities. The plan for official health centers offered by the department to the legislature in 1920 and 1921 failed of approval chiefly because of the opposition of the medical profession, based, it would seem, on widespread misapprehension as to the actual nature and scope of the proposals.

This year's conference resulted in a general advance in the understanding of the

HOME NEWS

NORTH LOUP, NEB.—We were glad to have Pastor Polan with us last Sabbath, and to hear him preach. He remained seated while he spoke. He was assisted in the service by L. O. Green. Mr. Green also assisted in the communion service which followed.

The class on the rostrum voted last week to continue as they had been for past six months, only one voting to go back to the other method of conducting the meetings. Officers will be elected tomorrow and a new teacher or superintendent will be selected. It is hoped a full membership will be present to assist in the reorganization.

Some of the young people, particularly the Intermediates, are talking of going camping. The writer's suggestion is that instead of camping on the river or some other place an auto trip of two days be made. A stop could be made in a grove by the roadside for dinner and an early stop made for night. Then the return trip could be by another way, and another roadside dinner eaten.

The July birthday tea served by the Endeavorers was fairly well attended, the birthday table being better filled than usual. The decorations were in the national colors. A unique decoration was an American flag made up of red, white and blue flowers. The colors were perfect, and it was a real work of art, for which Dena Davis and Eunice Rood are given the credit.—*The Loyalist.*

BLESSEDNESS OF ETERNAL SERVICE

How much we have to thank our Savior for, in what he told us about our future life! We often wonder that he did not say more. But the words, "If it were not so, I would have told you," are a sufficient answer to any feeling of insufficiency. However lonely and obscure and seemingly unimportant our life-work may be, let us remember that it is only our novitiate, our apprenticeship, and that to be good and faithful in a few things, even in that which is least,—is to make as good a beginning as God asks of any one, and will be as certain of recognition in the day of account as though we were kings or princes.—*Malthie D. Babcock.*

problem, and in a constructive report from a committee appointed at the conference. Taking up the subject in a special message to the legislature on April 11, 1923, the governor advocated more community hospitals as one step in ameliorating present conditions, and suggested legislation providing that when any county containing no first or second class city should undertake a new public health project and make an appropriation therefor, either for small hospitals in rural districts or for public health activities of any other kind, the State should appropriate a similar amount dollar for dollar. The State Commissioner of Health must certify that the work undertaken is necessary and in conformity with the standards of the Department of Health. The legislature passed a bill embodying these recommendations and with the governor's recent approval it has become law.

Definite possibilities of improvement in rural health conditions are opened up by this new statute. One of its chief merits, as suggested in the governor's message, is that it throws the initiative and a due share of financial responsibility upon the local communities which need help, while at the same time offering them the stimulus of matched appropriations. While recognizing its obligation toward those of its citizens who should share more adequately in the advantages of modern medical diagnosis and treatment, the State still rightly refrains from the indiscriminate application of public funds to solve medical problems.

It is gratifying that the outcry over the imaginary dangers of "socialism" and "state medicine" has been absent from the whole course of this year's consideration of the question. On the contrary, New York State has quietly and rationally attacked a problem which equally exists in other parts of the country, and has taken a promising step in the direction of its solution. This has been accomplished amid good feeling through the application of the required amount of that American common sense which meets new conditions with concrete and expedient measures, and does not stop to worry too much about the abstract economic implications.—*Health News.*

Be strong by choosing wisely what to do; be strong by doing well what you have chosen.—*Samuel Osgood.*

WOMAN'S WORK

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

GREAT SAYINGS OF MISSIONARY LEADERS

"God wants your obedience, not your patronage."

"We are leading a crusade, not to take a sepulchre, but to take a world."

"To have what we want is riches, but to be able to do without is power."

"We must preach or perish, teach or tarnish, evangelize or fossilize."

"A man may be a blot or a blessing, but a blank he can not be."

"Only consistent giving keeps the soul from shrinking."

"Doing nothing for others is the undoing of one's self."

"He is likest to Christ who, like him, holds all the world in his heart."

MEN FIRST!

Women were not first in Protestant missionary endeavor as is generally supposed. The first missionary society in the history of Protestantism was not started by a few timid, shrinking women, in the corner of a church, but by a courageous layman—a German nobleman who dared to remind the emperor and his court, as well as the church and its ministers, of their forgotten duty to an unevangelized world. More than a hundred years before Carey, Baron Justinian von Welz organized the first missionary society of Protestantism calling it "The Society of the Love of Jesus." In the year 1664 he issued two pamphlets: one was "An Invitation for a Society of Jesus to Promote Christianity and the Conversion of Heathendom." The second was "A Christian and True Hearted Exhortation to all Right Believing Christians of the Augsburg Confession respecting a Special Association by means of which, with God's help, our Evangelical Religion Might be Extended." In the latter pamphlet he asked three searching questions:

1. "Is it right that we Christians keep the Gospel for ourselves alone and do not seek to spread it abroad?"

2. "Is it right that we everywhere encourage so many to study theology, yet give them no opportunity to go abroad, but rather keep them three, six or more years waiting for parishes to

become vacant or for positions as schoolmasters?"

3. "Is it right that we Christians should expend so much on all sorts of dress, high living, useless amusements and expensive fashions and yet have hitherto thought of no means for the spread of the Gospel?"

He sent out his invitation and his questions and waited for the answers. Not one came, except the answer of ridicule on every side. His pastor denounced him as a fanatic, and publicly warned his congregation to have nothing to do with such a madman; while the congregation complacently sang a verse from the hymn book of the day:

"Go into all the world
The Lord of old did say.
Now where he has placed thee,
There he would have thee stay."

"The heathen," declared the minister, "have brought their fall on themselves. The holy things of God's Word are not to be cast before such swine. If the Lord told any one to preach the gospel to them, he told the apostles long ago, and he did not mean for us to do it."

When von Welz failed to arouse the clergy, he tried to establish a layman's movement, proposing that artisans and teachers be prepared to go. Finally realizing that in all Germany none would hear him, he crossed into Holland to plead with university students there.

As they too met him with ridicule and pronounced him a fanatic, he realized that he, himself, must be the messenger of the Gospel of Jesus Christ to lands afar. He sold his estate and gave the first large gift of the "Layman's Missionary Movement," 30,000 thalers, to establish a school to train missionaries. He persuaded a minister in Holland to lay his hands on his head and ordain him to go out as "an apostle to the Gentiles." With no "farewell service," with no pledge of support from the home church, with no Board of Foreign Missions standing behind him, this first missionary of Protestant Christianity set sail for Dutch Guiana, South America. Down by the Surinam River he began to tell the story of the Savior for whose sake he had literally forsaken home and country, houses and lands, father and mother. As he went he prayed fervently, "Oh, Jesus, help me in this weak beginning. Oh, Jesus, hear me. Oh, Jesus, Jesus, fulfill my wish."

Down by the Surinam River, the lone pioneer told the story of the Gospel for two

VERNON ANDRE BAGGS

Mr. Baggs was born in North Kingston, January 10, 1859, and died at the home of his son at Marblehead, Mass., July 4, 1923, after a few years of failing health attended by much suffering. He was in school at Alfred, N. Y., in 1876, 1878, 1879. During these years he was a schoolmate and roommate of Mr. Earl P. Saunders, who came to hold Mr. Baggs in high and affectionate esteem.

August 11, 1881, he and Miss Mary M. Greene, daughter of the late Mr. and Mrs. J. Chandler Greene, of Alfred, were joined in marriage by Nathan V. Hull, D. D. This was the last marriage ceremony performed by the venerable and long-time pastor of the First Seventh Day Baptist Church of Alfred.

Mr. and Mrs. Baggs lived in Ashaway, R. I., until 1885, during which period he was bookkeeper for the Ashaway Line and Twine Company. They returned to Alfred in 1885, when Mr. Baggs entered the employ of Burdick and Greene, hardware merchants.

After a few years he became traveling salesman for the well-known dealers in cheese, William C. Burdick and Company.

In 1895 he became associated in general merchandise trade. After the death of Mr. Greene the business continued under the name of V. A. Baggs and Company. Failing health compelled a retirement from business; and he and his wife, about six months ago, went to Marblehead to live with their son Arthur.

In early life he was baptized by Rev. Charles M. Lewis, and joined the Seventh Day Baptist Church of Woodville, R. I. In June, 1885, he became a member of the First Alfred Church, of which, for about thirty-eight years he was a loyal, esteemed and honored member.

Mr. Baggs was the son of Mr. Elisha Larkin Baggs who was a teacher for many years in the common schools of Rhode Island, and of Roxanna Sunderland Baggs, whom the son held in loving esteem.

He is survived by the widow, his son Arthur E., two grandchildren, a sister Ella, wife of W. R. Martin, of Barrington, two nieces and one nephew.

The Executive Committee of the Trustees of Alfred University, at a special meeting held at the office of the president, July 6, 1923, adopted the following minute:

years. He is supposed to have been killed by wild beasts, but not until he had blazed a trail that has never yet been lost since he opened the way. The great missionary historian, Warneck, wrote: "The indubitable sincerity of his purposes, the noble enthusiasm of his heart, the sacrifice of his position, his fortune, his life for the yet unrecognized duty of the church to missions, insure for him an abiding place of honor in missionary history."*

Another historian wrote: "Sometimes in a mild December, a snowdrop lifts its head, yet is spring far away. Frost and snow will hold field and garden in chains for many months, but have patience, only a little while and spring will be here!"

Forty-one years later the spring was at hand when Bartholomew Ziegenbalg and Henry Plutschau sailed for India. In another eighty years they were followed by William Carey, but the earnest missionary zeal of a fearless layman, Baron Justinian von Welz, was the first sign of the missionary spring in the Protestant Christian Church.—*Missionary Review of the World.*

WORKER'S EXCHANGE

NORTH LOUP, NEB.—Perhaps there are some who would like to hear from the Woman's Missionary Society of the North Loup Seventh Day Baptist Church. We have thirty-five resident members, twenty-two non-resident, and six associate members. We meet every two weeks and have had several special meetings besides, with an average attendance of fourteen.

We have quilted fourteen quilts, and made an autograph quilt which we sold names for and received thirty-five dollars; then gave the quilt to Mrs. H. L. Polan as a Christmas gift.

In August, 1922, the society voted to have each member put aside not less than ten cents a month which should be a Conference emergency fund, and that brought us fifty dollars. Our collections amounted to \$232.34 and we feel we have been greatly blessed in having our health and strength to do this work. We have done some missionary work besides.

HANNAH WATTS,
Secretary.

July 12, 1923.

*And yet he is not mentioned in the Encyclopedia of Missions nor in missionary books on South America.

The Trustees of Alfred University hereby place on record and make public their sense of deep loss and profound sorrow in the death of the late Vernon A. Baggs, which occurred at Marblehead, Mass., July 4, 1923. For twenty-six years Mr. Baggs was an esteemed and loved colleague on the Board of Trustees of Alfred University.

Since his election to the Board in 1897 until his death, he has served on many important committees and has at all times generously given of his time and means for the advancement of the university.

In 1910 he was elected President of the Board of Trustees and Chairman of the Executive Committee, and for twelve years, until his resignation in 1922 in view of his proposed removal from Alfred, he filled that office with the utmost fidelity and devotion.

As a man, his character was above reproach. In generosity, kindness and consideration, he was unsurpassed. As a friend he was loved by all who knew him; and as a promoter of education he has served with distinction, long and faithfully.

The Trustees direct that the University flag be placed at half mast on the day of his funeral, July 7, 1923, from ten o'clock in the morning until four in the afternoon; also that a copy of this action be forwarded to his family with assurances of the sincerest sympathy of the Board in this great affliction.

The following seem to us to be some of the leading qualities in the character and conduct of our friend:

Manliness of a high type; a youthful though quiet spirit, freedom from ostentation; a moral judgment that sought the best in word and deed; care not to wound the feelings of others; friendly helpfulness; loyalty to local interests, church, school and business; a mind and heart concern for world affairs; a vital, warm sympathy with real life as he saw it in work, play or trouble; a genuine love of home and family; and a cultured valuation of literature of a high grade, and of the best music. Such qualities as these made him a fine, Christian gentleman.

The broken-down earthly house of our brother, whose spirit has gone,—such is our faith,—to a house not made with hands, eternal, in the heavens, was buried in Alfred Rural Cemetery, July 7, 1923, after funeral services in the church, in charge of President B. C. Davis, assisted by Pastor A. Clyde Ehret, Dean A. E. Main and a quartet.

Six trustees of the university served as pall-bearers.

The floral offerings were many and beautiful.

A. E. M.

GOOD WORK BY THE BIBLE SOCIETY

An interesting event in connection with the recent conference called by the Secretary of War to consider moral and religious work in the Army, was the dinner at the Army and Navy Club on the evening of June 7, when the members of the conference were the guests of the General Committee on Army and Navy Chaplains of the Federal Council of Churches which was in session in Washington at that time.

At this dinner the American Bible Society through its General Secretary, Rev. William I. Haven, D. D., presented specially inscribed Bibles to the offices of the Chiefs of Chaplains of the Army and Navy.

The following official acknowledgments have been received:

From the Navy Department, Bureau of Navigation: "On behalf of the Navy Department, I desire to thank you for the beautiful Bible recently presented, in the name of the American Bible Society, to the office of the Chief of the Chaplains' Division in the Bureau of Navigation. The Navy has long been debtor to your society because of the many generous bequests you have made to our officers and men. We believe that this gracious symbolic gift was instinctively fitting, and that it will serve to emphasize the place of religion in the Navy, and attach a greater importance to the work of the Chaplain."

From the War Department, Office of the Chief of Chaplains: "I am sure you will be glad to know that in the proceedings of the conference, which we trust the Secretary of War will present to the President of the United States, mention will be made of the banquet given by the General Committee on Army and Navy Chaplains of the Federal Council of Churches and into that paragraph there will be written a suitable statement concerning the presentation of the two copies of the Holy Bible. This will be the formal recognition.

"If I can write any line that will further express my appreciation of the spirit and action of the American Bible Society in placing this copy of the Holy Bible in the office of the Chief of Chaplains it would please me to do so. I am indeed grateful. We expect to provide a suitable stand with cover and to have the Book available for ready reference.—*American Bible Society.*

YOUNG PEOPLE'S WORK

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

ABOLISHING POVERTY

EDGAR P. MAXSON

Christian Endeavor Topic for Sabbath Day,
August 11, 1923

DAILY READINGS

Sunday—Temporary help (Job. 29: 11-25)
Monday—Provide work (Matt. 20: 1-7)
Tuesday—Honest wages (Jer. 22: 13)
Wednesday—Curb greed (Deut. 24: 14)
Thursday—Aid for the disabled (2 Sam. 9: 1-13)
Friday—Brotherliness (Lev. 19: 9, 10)
Sabbath Day—Topic, What can be done toward abolishing poverty? (Luke 16: 19-30)

Perhaps one of the most common expressions attributed to poverty is, "For you have the poor always with you." Matt. 26:2. It is a truth handed down through history. The study of the rise and fall of nations has revealed the gorgeous luxury of kings' palaces, which is counterbalanced by the poverty of subjects within their realms. And so it is today. On all sides we have evidences of poverty, and greater wealth among individuals has never been known. Too many people, however, are inclined to believe that because history has shown us the truth of the Biblical reference—that we always do have the poor with us—it is to be taken as a matter of fact, and no particular concern over the problem need follow. But here is the question, as Dr. Watts in his divine songs puts it.

"Whene'er I take my walks abroad
How many poor I see!
What shall I render to my God
For all his gifts to me?"

If young folks and older folks would think of the real meaning of the final two lines, and feel that spirit expressed in their hearts, there would be a decided step toward eliminating poverty. A fault, and a very definite fault in the world, is that, as we pass on through life, we become so engrossed in our own prosperity that we disregard too much the unfortunate reverses of others. We should realize that the poor are not poor from any choice of their own. For the most part they are victims of circumstances. They would better themselves

if they could; all they want is an opportunity. And why not give it to them as, in Matthew 20:1-7, they were told to go into the vineyard "and whatsoever is right, that shall ye receive."

There are various causes of poverty. To be sure some are self imposed, but whether self imposed or not, poverty is a menace to our social structure, and so far as it is possible it should be removed. When man can not obtain a living by honest means our court records show a tendency toward dishonest methods, the unfortunates assuming the attitude that the world owes them a living. Occupy a man's mind with good, honest work and a higher plane of citizenship will result.

So it is decidedly our duty, so far as it is within our power, to eliminate unemployment, to send our idlers "into the vineyard" and whatsoever is right for their services, let them receive it. By helping them to help themselves a Christian duty has been performed that will bring its blessings, not only to them, but to all. And there is always joy, measured in terms higher than dollars, in performing a real service.

Westerly, R. I.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

A man once remarked that there is no reason why any one should be poor. I have often thought of that and wondered if there is anything in it. I have wondered, too, if he is doing his duty toward meeting human needs. I wonder if the church also is doing what it should in this line of work, or are we so engrossed in our foreign mission work that we forget those around us who are suffering from conditions caused by poverty. This is a wonderful field for the church, and is one way in which poverty can be abolished. Christian Endeavorers, let us be more charitable, and always be willing to help those in need, remembering:

"Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungry neighbor and me."

C. E. NEWS NOTES

WESTERLY, R. I.—We want to tell you of the lovely picnic given us by Dr. Anne Waite. She invited both the Ashaway and Westerly societies to come to her farm for

an outdoor supper of strawberry short-cake. You can imagine that the response was not meager.

Arriving at Dr. Waite's, we helped carry the supper to the summit of a steep hill, one side of which formed a rocky cliff. This vantage point afforded us a view of wooded country for miles in every direction. Here we spread out our supper, and were soon served with strawberry short-cake, salad, sandwiches and lemonade. It was a splendid picnic, followed by some C. E. rally songs. On our return to the farm we stopped at the home of Mr. Gardiner, who has been ill recently and sang a few hymns. After this the picnickers departed, feeling well repaid for this evening spent together in the open.

Sincerely yours,
BETTY WHITFORD,
Recorder Correspondent.

MARLBORO, N. J.—Our society consists of sixteen members. Though the attendance of late has been small, we have been holding very interesting meetings at the parsonage, Friday evenings. Each member takes part in prayer at every meeting. The meetings are informal but full of sincere worship. Pastor Hurley has been an inspiration for each one of us to lead clean, pure lives.

After two of our C. E. meetings all participated in a game of Bible Baseball. Questions on the Bible were asked by the captain of each side and the members found how much they knew or didn't know, about the Bible.

Books on "The Sabbath," by Rev. A. J. C. Bond, were ordered. They have been studied by some of the individual members.

The Seniors held a joint meeting with the Juniors one week.

Our society joins with three other C. E. societies forming a local union which is held four times during the year. At these meetings we learn what each society is doing, form new acquaintances, etc., thereby developing our spiritual and social life.

The society has won the attendance banner (a silk flag) three times in succession, at the Christian Endeavor County conventions.

Yours for better service,
ELLA J. TOMLINSON,
Recorder Correspondent.

TO OUR YOUNG PEOPLE

MRS. JENNIE SEAMONS

(Read at the Central Association, Verona, N. Y.)

To me nothing could be more noble and inspiring than a life devoted to Christ from childhood. Such is the aim and goal of the Young People's society and young people everywhere can be proud to be considered members of this organization. Christ said, "Ye are witnesses," which includes the young people as well as the older, and many a delinquent has been brought face to face with an accusing conscience when a young church member has taken a decided stand for the right principle. The present day, with its many temptations has the tendency to make delinquents of us all, old and young. Yet, "Today belongs to Jesus, a blessed busy day. O, yes, my work for Jesus brings gladness to the day." He needs strong, true people and this is the question, each individual must put to himself, "Can he depend on me?" With our Father on his throne watching over us, we shall not, can not fail. We will still cling to the rugged old cross and some day will exchange it for a crown; for we must fight the battle bravely before we can wear a crown.

Our very best for Jesus is not half that is due him. This does not mean in a poor half-hearted way for a life of idleness can not repay the debt of his tender love. We must stand for him, where his name is not revered, show our colors where the fear of our Father is unknown and be not afraid to show our light where the Light has not appeared.

Side by side we stand each day, we are saved but they are lost. They will come if we dare to speak the right word backed up by prayer. Only cowards would refuse; dare we to misuse this Gift of God? Not for the hope of great personal reward, to turn men's hearts to God, but just to see a saved man's smile or speak the word before some dear friend goes to his grave. "So if you'll bring the one next to you, I'll bring the one next to me, and in all kinds of weather we'll all work together and see what can be done and in no time at all, we'll have them all, winning them one by one."

The Good Book says that "whosoever cometh Jesus will receive," and "whosoever" means you and me. That is the thought we

must convey to our erring neighbor in a tactful way. Bear always this suggestion in mind that in the depths of God's promises there is an untold wideness of meaning that will fit every crisis of our life. Our mind interprets according to the depth and needs of our researches. If we ask freely of him, we certainly receive. Every good thing is supplied and his word, he will surely fulfill. He is the Shepherd watching his flocks from the glory above, knowing how weary is their way through the wilderness, yet ever praying for them.

In this field of labor each one has his share, speaking a word of comfort any time and any place, cheering the weak and the weary, lending a hand to lift another's load, doing, daring and winning in the name of love. Let your faith often recall the great promises and carry your cross with a smile, beguiling others from sadness to gladness, just look ever to Jesus for he'll always carry you through. Make the message clear and plain, "Christ will receive sinful men."

Never let a shade of care rest on your brow for you can have the Savior's helping hand now. If we would believe his word, he has promised that according to our faith shall we receive. He has promised to give us power from above when we tell of his wondrous love to the erring feet we wish to guide from paths of darkness to light. Just claim the promise and read it over and over, making your faith mightier than before and never let the sunshine of your light grow dim. I have tested, trusted and tried it and I know God's promise is true. Never give up, look on the path that is brightest, pray and the path will be cleared.

There is nothing quite so cheering as a smile, lengthening sunny hours, clearing rocky roads, brightening drooping hearts, dispelling gloomy doubts, all your happiness employ as you go. Jesus has set the example, dauntless he was, young and brave. Give him the best that you have.

Syracuse, N. Y.

During the first four months of this year we distributed nearly one hundred and fifty thousand volumes of the Scriptures. This is the largest distribution that the society has made in any corresponding period. This distribution has been in nearly forty languages.—*The Bible Society.*

THE INDISPENSABLE CHRIST

I am so weak, dear Lord, I can not stand
One moment without thee;
But, oh, the tenderness of thy enfolding,
And, oh, the faithfulness of thy upholding,
And of the strength of thy right hand—
That Strength is enough for me.

I am so needy, Lord, and yet I know
All fullness dwells in thee;
And, hour by hour, that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need, and so
Thy Grace is enough for me.

It is so sweet to trust thy word alone;
I do not ask to see
The unveiling of thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise-roll is all my own—
Thy Word is enough for me.

There were strange soul-depths, restless, vast and
broad,
Unfathomed as the sea—
And infinite craving for some infinite stilling;
But now thy perfect love is perfect filling;
Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me.

—*George MacDonald.*

FROM THE COLORADO FIELD

(Continued from page 114)

no little embarrassment all around for us to have slept in the house. Anticipating this condition I had the front seat of our car cut down so that we might sleep in the car, and had provided a tent and camping outfit at an expense of \$57.30—no expense to the board,—so that we were well provided for these emergencies. For weeks we encountered severe winds. On the return journey we got stuck in the mud with the wheels in up to the hubs. But finally managed to back out and get around without having to be pulled out. Could you have seen Mrs. Coon wading out of this mud and falling with her hands sticking in the mud; and then have seen the tent go down and our things in it get soaking wet in a drenching rain and terrific wind-storm one night; and then one day witness the wind tear a corner out of our tent you would know that spying out the land in this missionary effort is not without its perils.

D. BURDETT COON.

*Boulder, Colo.,
July 2, 1923.*

CHILDREN'S PAGE

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

WHAT TO OVERCOME

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
July 28, 1923

DAILY READINGS

Sunday—Overcome sin (Rom. 6: 13)

Monday—Overcome Satan (1 John 2: 13)

Tuesday—Overcome the world (1 John 5: 5)

Wednesday—Overcome persecution (Rom. 8: 35-37)

Thursday—Overcome evil (Rom. 12: 20, 21)

Friday—Overcome temptation (Jer. 35: 6)

Sabbath Day—Topic, What to overcome, and how? (Rev. 3: 5)

A long time ago there lived a little boy who took care of sheep and after he grew older he started out to fight a giant without one piece of armor on his body and just a sling, such as you boys make, and some little stones in his hand. Can you guess his name? Did the giant kill him? No, because God was with David for David trusted him and knew he would be on his side.

We boys and girls all have giants to overcome, many and many of them, such as bad temper, unkind words, selfishness, bad things to eat and drink, wrong amusements, bad companions, etc. So today for our blackboard lesson we will draw a picture of the world or the globe, for the giants we have to overcome are the things of this world and Satan is at the bottom of them all. So we will print Satan below the globe. Then on the globe in the upper half put a question mark and in the lower part print the word "Temptation." Temptation is the name we can give to all the giants. Then we will draw a circle on the left of the globe near the bottom to represent the stone we are going to throw to kill the giant. In the story of David he was able to kill the giant because he trusted in God or, in other words, he had faith in him. So we will name our stone "Faith." Then we will print "God" above the globe. Now if we have faith in God and believe that he will help us overcome "Temptation," when we throw our stone around the world it will go to victory on the other side because God

helped us throw it and then guided it to its mark. Now draw a curved line from the stone three-quarters around the globe, drawing it between "God" and the top of the globe and put an arrow on the other end. Then print "Victory" below the arrow.

Many, many times when we try to overcome the giants we fall as though we were not victorious but God sees and knows and he will never disappoint us.

The Nortonville Junior society has thirty members with about eighteen attending regularly. They are divided into three classes and use the *Junior C. E. World* and the *SABBATH RECORDER*. They sometimes meet with the Intermediates for the opening exercises. The boys and girls are very willing to take part in special music, repeating Scripture, short prayers or leading their classes. They have socials every quarter, and hold their graduation services in June.

OUR LITTLE WINTER PETS

IRIS ARRINGTON

When winter comes all dressed in white
And with silver in her hair,
She makes the world look desolate
And puts frost into the air.

Of course the birds have been merrily singing
But when they see her appear,
Most of them go winging
Back to the south till next year.

All winter did the cardinals stay
And whistled their loud notes
To the people day by day
Who passed by in furry coats.

We have a feeding station
Out in our back yard,
Nailed upon a maple tree,
And in it suet frozen hard.

In the morning bright and early
Comes the blue jays—one, two, three,
And the sparrows by a dozen,
Then comes one lone chickadee.

Mr. Woodpecker lives nearby
With his home up in the tree,
And, every now and then, peeps out his head
As if looking for me.

He is a saucy fellow,
With his cap of red,
And when the sparrows like to tease
He picks them on the head.

Then comes the junco and nuthatch,
And downy woodpecker, too,
To help themselves to little crumbs
Which they always do.

But the cardinal is gayest of all
Who wears a coat of bright red,
He sits in snow eating pumpkin seeds
Upon which he is daily fed.

God made these tiny creatures
To cheer us on life's way,
So let us be more thoughtful
And feed them every day.

Welton, Iowa.

THE GUESTS OF THE ROSE

"Janey's car and the Ford will hold five apiece, and then 'Laine's—even the other six of us will be lost in such spaciousness. Then pennants all over and loads of wild stuff and—"

"But, Bee, wait a minute," thoughtful Alice laughingly stopped her. "Elaine is our very newest member and dear and generous 'for all her money' as you say, but perhaps,—oh, lots of perhaps—maybe she couldn't take the car that day. Her brother belongs to the 'Workers.' Maybe he'll have it."

"Why, her father grants her every wish before she has a chance to wish it. There's not a particle of doubt. Of course," she went on, "we have only sixteen to the Workers' twenty, but Mr. Bennett didn't mean numbers when he said 'the best represented class.'"

"And we must win that picture." Vera Seaton voiced the sentiments of the class in six words.

It was the occasion of an unofficial class meeting of the Gleaners and though the full number had not arrived the discussion was warm.

The Bible school was giving its Spring Festival with a splendid out-of-door program, followed by games and ending in a delightful picnic supper. To add to the zest of the day the superintendent had offered a beautiful picture of the Child Christ to "the best represented class." As the annual festival was a much-looked-for day, attendance could not be questioned and in meeting the edict, "best represented" they must look elsewhere for a meaning.

"Of course, we'll all wear white and that gives uniformity. I wonder if Elaine isn't coming today."

"Deed I am, honey," said a merry voice, and Elaine Holmes smiled down at the eager group. "I went in to see little Bobbie Haynes. The poor child broke his leg the other day and he is the most impatient little

rascal. We got to working zigsaw puzzles though, till even I forgot. Now—how are the plans?"

"Oh, wonderful!" Bee's voice won over the others by its very excitement. "Five of us in Janey's car and five in the Ford and the six left—in yours. Then—"

Elaine's face lengthened. "Isn't that a shame! I told Billy he could take the smaller car. Daddy is leaving them both for us that day."

Bee laughed airily. "Oh, well, the big one will do."

"But you don't understand. I can't take you girls because—I promised to take—guests, and I wouldn't disappoint them for anything. They're—"

Bees eyes were snapping. "Don't bother to tell us; we're not a bit curious. Disappointing us and losing the prize doesn't matter as long as your guests—"

"Why—Bee!"

"Please call me Beatrice."

Elaine's gaze went from one to another of the group.

"Is—is that the way you all feel about it?" she asked.

"Of course not," Alice was nicknamed "the peacemaker," "but—"

"Is it?" insisted Elaine.

Some were silent; a few voices hesitated on "No, but—"

"You didn't even hear me out; condemned me without a hearing. I'm glad I found out how really selfish you are. I hope you don't get the prize. It would just give you that much more to be selfish and conceited about." And before a girl could stop her, had they tried, Elaine was gone. Not until they heard the hum of a powerful car did one of the group speak.

"Well, of all things!" drawled Vera, and again put the thoughts of every member in a few words.

"And she calls us selfish," said Bee. "I think that's the most selfish speech I ever heard. Now however could we win the prize? It's as good as hanging in the Workers' classroom this minute."

Nevertheless they continued to plan and work and the morning of the festival hopes were high. A huge bunch of red roses, the class flower, arrived just as they were starting, and though Alice insisted that they grew nowhere at this time of the year save

in Holmes' greenhouse, Bee's contemptuous laugh dissipated that theory.

Though fifteen were crowded in the two available cars they made a splendid showing as they drove twice around the grandstand and benches and parked the Workers' four cars and Elaine's. It did not bear the Gleaners' pennant, but was gay with flowers and greens.

The program was a fine one. The hopes of the Gleaners fell at the carefully prepared drill of the Workers, but rose as their own numbers met with hearty applause. They caught occasional glimpses of Elaine, but under Bee's watchful eye, greeted her only with faint nods.

At the next morning assembly all the classes eagerly watched the superintendent as he stood before the beautiful picture.

"For some time I was at a loss," he began, "as to which class, by their splendid efforts, had earned the prize. It was, to my mind, much of a tie. But yesterday I visited the County Farm and a dear old soul told me of the 'guests of the rose,' as we will call them now. He smiled kindly toward the Gleaners. "I noticed at the festival several people wearing red roses but it did not occur to me that it was a symbol. Now I have learned that five old people, a small boy with his leg in a cast, and a weary mother who has nursed him, were able, as 'guests of the rose,' to enjoy a day of pleasure that would otherwise have been denied them. You were all well represented, but one class has shown that the lessons they are learning here they are practicing as well. They did not wish their kind act to weigh in their favor and the seven to whom they gave happiness were cautioned not to tell. They were to be 'guests of the rose.' And but for this dear old lady we would never have known that 'the guests of the rose' were really guests of the Gleaners. I am sure you will all agree with me that the Gleaners deserve the picture."

All eyes were turned to the Gleaners and soon their corner was a buzz of congratulations. Never were congratulations received by a more mystified group.

In their classroom Miss Grayson added further difficulties by telling them how proud she felt. After an embarrassed moment they faced the problem squarely.

"It isn't ours, Miss Grayson. We'll have to give it back as soon—as we get our

breath. We didn't have any guests. We don't know a thing about it."

Miss Grayson nodded slowly. "If I were you I'd ask—Elaine."

"Elaine!" Every eye turned to the blushing Elaine.

"Oh, don't say you mind, girls. I told them they were to be guests of the class and—and they were," she finished lamely.

"But we didn't know," said Bee, "and we didn't entertain them or anything. We'll have to give it back. It was lovely of you, Elaine, after we'd been so horrid. I hope you'll forgive us—and—me—especially."

"As if I had anything to forgive. You're the ones to forgive me. Miss Grayson, must the picture—"

"I think," said Miss Grayson, "we have all learned a lesson. Elaine is one of us. She has proven herself true blue and since her thoughtfulness has, inadvertently won the picture for us, I think we may keep it. Maybe it will help us to remember—not to judge so hastily hereafter.—*The Girls' Circle.*"

THE ERRAND

Harriet heard Mrs. Snow call her as she was on her way to school. She knew that Mrs. Snow could not see her, for she was already within the shelter of the trees.

"I won't go back! I won't! I won't," she said. "She's always wanting me to go errands, and I'm not her child."

She walked on and on. School came in sight at last. All the children ran to meet her.

"Come on play!" they cried.

But Harriet did not feel like playing. She wanted to sit by herself and think things over. She thought long and hard. Mrs. Snow had no little girl of her own to run errands. Harriet had gone many errands for her.

"I don't know why I didn't wait," she thought. "I just wanted to get to school to play, and now I don't want to play!"

She was very quiet when school opened. Her teacher noticed how softly she entered the room, how quietly she took her seat.

"Are you sick, Harriet?" she asked.

Harriet shook her head. "No, Miss Leaton."

The clock ticked on. The children were busy with their lessons, but Harriet could not put her mind on books. She had been

unkind to a neighbor who had always been kind to her.

"What shall I do?" she thought. "I wish I had answered when she called."

When the bell tapped for recess, Harriet jumped up and ran to the teacher and asked to be allowed to run home for a moment.

"I'm sure I can be back in time," she said.

"Did you forget something, Harriet?" asked the teacher.

Then Harriet told why she wanted to go. "Mrs. Snow has no little girl to run errands for her, and she is always good to me," explained Harriet.

Mrs. Snow lived next door to Harriet's mother, but Harriet did not go home. She went straight to Mrs. Snow.

"I came to do your errand," she said.

"What errand, dear? I can't remember any. We had a telephone put in yesterday and I shall not have to ask you to run any more errands for me."

"But you called me this morning."

"Oh, yes, I remember now. I had some chocolate cookies for your lunch basket. Wait and I will get them."

When she came back Harriet reached up her arms. Mrs. Snow kissed her.

"Please," said Harriet, "make up a few errands for me, even if you have a telephone. I have a special reason for wanting to go errands for you."—*Ida Alexander, in The Sunbeam.*

CELEBRATE BIRTHDAY OF FIRST MAN

As far as known, the only existing monument to the memory of our common ancestor, Adam, the father of all mankind, stands in Gardenville, a suburb of Baltimore. The memorial was erected in 1909 on the estate of John P. Brady. Mr. Brady thought it was high time some shaft be put up to commemorate our noted ancestor. It is simple in design and is surmounted by a sun dial on the face of which is the inscription, "Sic transit gloria mundi," which means "Thus passes the glory of the world." One side is emblazoned the legend: "To the memory of Adam, the first man."

On October 28 of each year Adam's memory is observed with appropriate ceremonies at the monument. The celebrations are of a quiet nature and consist of the placing of garlands of leaves on the stone. The few

persons thus honoring Adam accept as authority an old act of the British Parliament which fixed the date of Adam's birth as October 28, 4004 B. C. The site of the monument was formerly known as the Garden of Eden.—*Pathfinder.*

WHAT TO DO SABBATH AFTERNOON

"Hurry, mother, we are waiting for something to do," called Jack.

Mother came in very soon. "In my reading this week," she began, "I came across the description of a game, which I think you will enjoy. I will read it aloud, then I shall expect you to suggest some way in which to make it suitable for Sabbath afternoon."

"Go ahead," urged Jack, so mother read as follows:

SUNSHINE AND RAIN

Take a sheet from a big calendar and mount it on cardboard. Now, find some thin cardboard about as thick as a postal card. If you have no thin cardboard, use thick, white or brown paper that you can't see through. Cut two pieces about five inches square. Blacken one side of one piece with a black crayon. With a red crayon make one side of the other piece red. Now, cut these cardboards into little squares about three fourth of an inch each way. You will need about thirty black squares and about thirty red ones. Lay these squares on the floor or table with their colored sides down so that you can't tell which are black and which are red.

You must now decide which one of the two players will be Sunshine and which will be Rain. Sunshine plays first and takes up one of the squares. If it happens to be red, he puts it on Figure 1 of the calendar. If it is black, he puts it to one side. The second player, Rain, now picks up a square. If it is black, he puts it on the first number of the calendar that is still uncovered. If it should be red, he puts it aside and lets Sunshine have his turn.

Each player can draw only one square at a time; then the next player takes his turn. When all the days of the month on the calendar are finally covered, Sunshine wins if there are found to be more red squares. If there are more black squares on the calendar, Rain wins.—[George N. Sleight in *Girls' Companion.*]

"Oh, I know, mother," cried Rose eagerly, "we must see how many pleasant Sabbaths there are in the month."

"Let's try the month of August, then," Jack said, running to get the big calendar from the wall.

Perhaps the readers of this page can suggest a better way to make the game applicable to Sabbath Day.

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

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

"Sir—Where the railway was the river is—Yours faithfully, ———."

A SHOCKING TALE

First Class—Whatchereadin about?

Second Class—Electricity.

F. C.—Current events, huh!

S. C.—No, light reading.

NO CAUSE FOR ALARM

"Ma, did you hear the step-ladder when it tumbled over?"

"No, darling; I hope your papa didn't fall."

"Not yet—he's hanging on to the picture-moulding."

BACK NUMBERS

Too oft it comes to pass,
The man who's halfback in the field
Is 'way back in his class.

—Boston "Transcript."

HE CARETH FOR YOU

Little children, all the day,
In your study, in your play,
Storms or sunshine, all the way
"He careth for you!"

When among the pillow white,
Sweetly sleeping till the light,
Thru the dangers of the night,
"He careth for you!"

If before your eyes shall wake
Leave of earth your soul shall take,
Still, dear one, for Jesus' sake,
"He careth for you!"

—Children's Friend.

DEATH

BAGGS.—Vernon A. Baggs was born in North Kingston, January 10, 1859, and died at the home of his son at Marblehead, Mass., July 4, 1923, after a few years of failing health attended by much suffering. Extended obituary elsewhere in this issue.

A. E. M.

THE SABBATH RECORDER

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Lucius P. Burch, Business Manager

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Education must be made more personal and spiritual, less machine-like and lifeless. All that I know about pedagogy is contained in a verse in the twenty-third psalm, "My cup runneth over." When the full, strong personality comes close to the small or vacant mind, something spills over and the little empty mind is filled with new inspiration. Our best teaching consists in the things we never try to teach, not in what we say, but what we are. Education is not a matter of files and indexes and catalogs, not a matter of grades and diplomas; it is the touch of life on life, and the truest, highest life is that which shares the insight and the purpose of the Man of Galilee.—W. H. P. Faunce, in convention address.

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low "thou must"
The youth replies "I can."—Emerson.

Sabbath School. Lesson VI.—August 4, 1923

MARY MAGDALENE. Luke 8: 1-3; Matt. 27: 55, 56; John 19: 25; 20: 1-18.

Golden Text.—"Our soul hath waited for Jehovah:

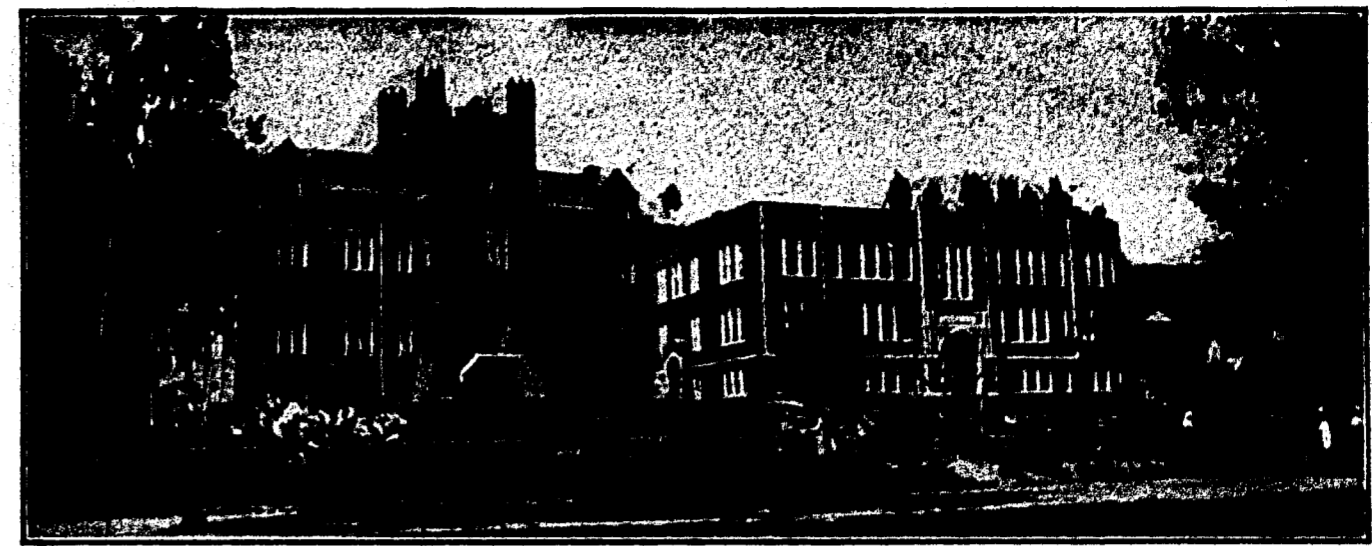
He is our help and shield."
Psalm 33: 20.

DAILY READINGS

July 29—Luke 8: 1-3. Mary Magdalene Healed.
July 30—Luke 7: 36-50. A Sinful Woman Saved.
July 31—Matt. 27: 54-56. The Last at the Cross.
Aug. 1—Luke 23: 50-56. Following to the Tomb.
Aug. 2—Mark 16: 1-9. First at the Empty Tomb.
Aug. 3—John 20: 11-18. The First to See the Risen Christ.
Aug. 4—Psalm 45: 1-8. The Song of the Redeemed.

(For Lesson Notes, see *Helping Hand*)

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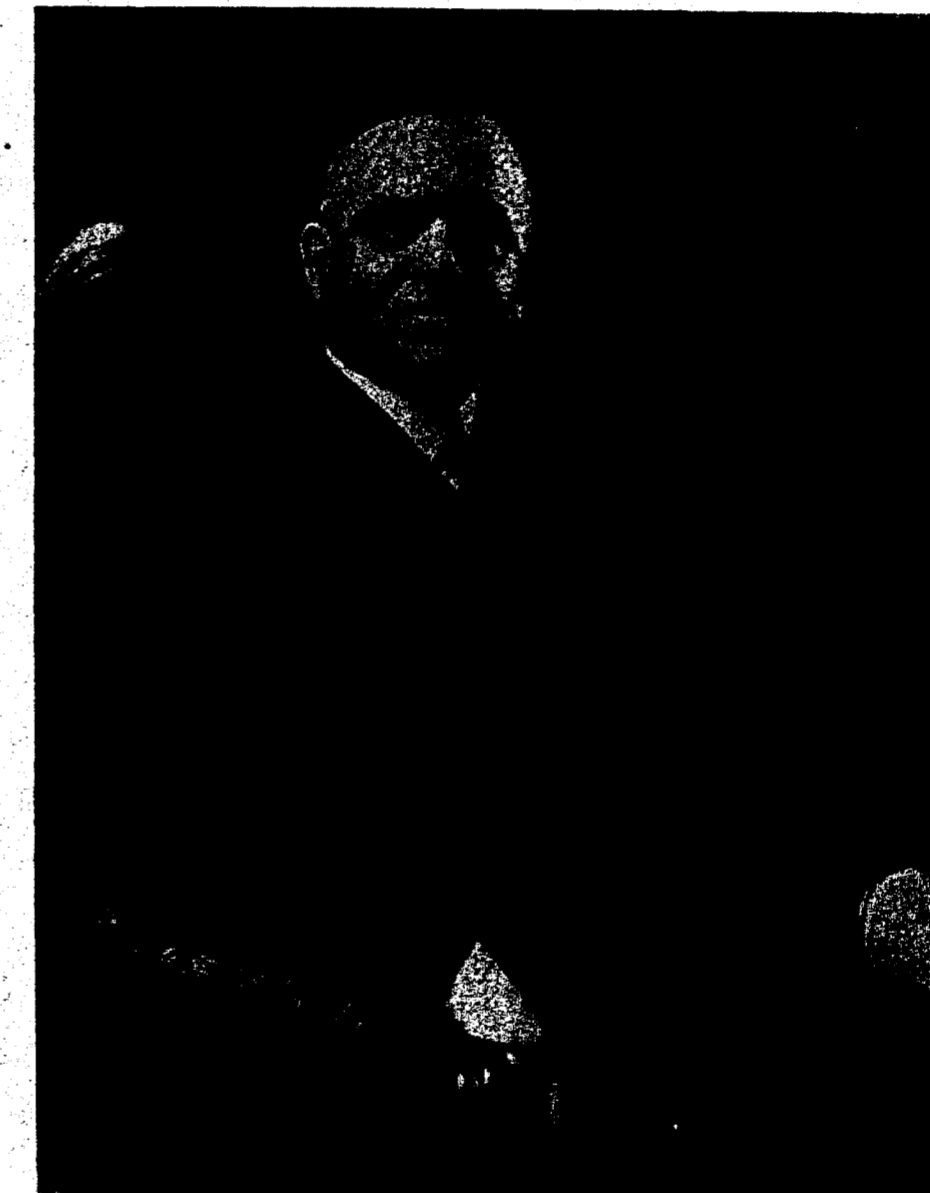
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