

# The Sabbath Recorder

The Forward Movement

\$17,000.00 in June



## ANCHORED TO THE INFINITE

The builder who first bridged Niagara's gorge,  
 Before he swung his cable, shore to shore,  
 Sent out across the gulf his venturing kite  
 Bearing a slender cord for unseen hands  
 To grasp upon the further cliff and draw  
 A greater cord, and then a greater yet;  
 Till at the last across the chasm swung  
 The cable—then the mighty bridge in air!

So we may send our little timid thought  
 Across the void, out to God's reaching hands—  
 Send out our love and faith to thread the deep—  
 Thought after thought until the little cord  
 Has greated to a chain no chance can break,  
 And—we are anchored to the Infinite!

—Edwin Markham.

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# SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-24, 1924.

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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.

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(INCORPORATED, 1916)

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

# The Sabbath Recorder

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WHOLE No. 4,138

**Notes By the Way** Half past four o'clock on the afternoon of June 11, finds me at the hospitable home of Mr. and Mrs. Lev-eritt Briggs in Ashaway, R. I. Here Mrs. Briggs has kindly provided a cozy, restful room for my home during the Eastern Association; and she did not forget that the editor was bound to write as well as rest, so here she has provided a very convenient writing table with the window in just the right place for good light.

The day has been filled with interesting things; even if I did leave Plainfield in a deluge of rain this morning at eight o'clock "standard time." In New York, too, the rain continued to pour down, and I began to think I would have to make the journey alone, until I felt a punch in the back as I walked among the crowds in the Grand Central Station. Upon turning around I found Pastor Skaggs had followed me up and I was glad to have company. In a few moments Pastor Loofboro, of Shiloh, N. J., appeared, so there were three of us to take the 12.03 train for Westerly.

To me there was a peculiar charm about this ride on the Shore Line railroad; for it runs through many attractive towns during the first two hours out from New York, and the entire country had been washed clean by the heavy rains, giving it an unusual freshness. Then freshly painted houses, in their light attractive dresses, embowered in the tender green of early summer, gave the passing pictures a restful, homelike appearance that was very enjoyable.

Under the mellow light of a half-veiled sky, Nature seemed to throw a mantle of charity over every angular, ugly object, to hide every imperfection. The cold, rugged rocks and stony cliffs, were tastily draped with growing ivy and moss; little sprays of green hung from every crack and crevice, and even the old stone walks seemed draped with beauty by Nature's careful hand. Indeed Nature has no half-way work. She always makes a good job whenever she tries to cover imperfections. She makes even

the troublesome white daisy to add beauty to her pictures.

Every now and then church spires towering above the trees revealed the spots where homes nestle more closely together under the shelter of the groves. Then the scenes would change and pasture-lands with contented herds would stretch away under the mellow light of clearing skies. Here was a meadow with a quiet brook all doubled up in zig-zag channels as though it were too long to be put in straight. Now we pass a little country grave yard full of clean, white, thin marble slabs standing in rows as modest and unpretentious as must have been the lives of "the rude fore fathers of the hamlet" whose lowly beds they guard so well. We could not help comparing this rural resting place of the dead with one of another type, nearer the great city, where costly and elaborate monuments lift their heads proudly over the sleeping forms of the dead. Who can see these two cemeteries without thinking of the times in which we live as compared with the times of the pioneer fathers of New England.

Indeed, it was a restful four hours' ride among fields and forests, dotted with cozy cottages and beautiful bungalows, and over a well-ballasted road-bed, with its shining steel rails upon which our train glided swiftly along with never a jerk and with scarcely a jar—just a moving panorama full of pleasant sights.

It did not seem long before we were crossing the Connecticut River; and in a few moments pulling into New London. From here on through Poquonock, Mystic, Stonington and Westerly, the editor was living over the days of a half century ago, when, just three weeks later in the season he came with wife and little three-year-old daughter to find a home among the good New England people among whom he was to preach the gospel.

It was fifty years ago that, fresh from school, I came to supply the Pawcatuck Church while its beloved pastor was resting in Europe; and after four months' service

there, began the five years of service in Greenmanville—or Mystic. Who could help living in dreamland while passing through these scenes of happy days in life's bright morning?

**Eastern Association** On Thursday, June 11, On Historic Ground the eighty-seventh session of the Eastern Association met with the old First Hopkinton Church at Ashaway, R. I.

Miss Gertrude Stillman was the president, and a good sized audience was present at the first meeting.

The one thing that seemed uppermost in my mind as we rode to town from Westerly, was the historical interest attached to everything about us. While the association is only eighty-seven years old, the dear old church that entertains it is no less than two hundred and sixteen years old. In 1672 the Sabbath keepers withdrew from the Baptists in Newport. In 1680 the first meeting house was built on the banks of the Pawcatuck River where the ancient cemetery is still being used as the city of the dead. Here a minister's monument, surrounded by the graves of the old elders of the church, marks the spot where the first house of worship stood. As we passed this historic spot and the old "baptismal pool" in the river where some three thousand persons had been baptized, imagination was busy with the scenes of many years gone by, when great revivals rewarded the efforts of the people of God who here wrought for the Master, and laid well the foundations for the builders of many generations.

The first house was built by members of the old Newport Church before the Hopkinton Church was set off as a separate church, the second meeting house was built in 1835. In 1852 this house was moved a mile and a half to its present site in Ashaway. Again in 1882 it was enlarged and later was turned squarely about to its present position.

The opening services of the present association were held on Thursday evening, beginning with a praise service led by Mrs. Edward Welch.

There were three good and appropriate songs for such an occasion: "My Faith Looks Up to Thee"; "Brighten the Corner Where You Are"; and "Blessed Assurance." Then, after appropriate introduc-

tory remarks by the president, Miss Gertrude Stillman, and three prayers, Pastor Alva L. Davis gave a stirring address of welcome; which was responded to by Pastor A. L. Wing, of Berlin, N. Y. He spoke of the new problems and the needs of our time.

"Greater Faith—Greater Works," was the motto of the association, which was the key note of several addresses during the meetings. Pastor Davis' address will be given our readers in due time. There was the right ring in his plea: "Back to Bethel," which many RECORDER readers will enjoy and to which they can say "amen."

After Brother Wing's response and words of approval, the congregation sang: "Faith of Our Fathers" and Pastor Paul S. Burdick, of Rockville, R. I., preached the first sermon on "Men of Faith and Men of Works," using Old Testament characters to illustrate.

The song: "He Leadeth Me," made an appropriate ending for this spiritual meeting.

Friday morning found Vice President Coon in the chair. This was a very strong and interesting session. Mrs. Emma Burdick's report as corresponding secretary was full of encouraging reports from the churches. Rev. George B. Shaw brought an interesting and encouraging message from the Southeastern Association, and Rev. Herbert L. Cottrell spoke of the great Northwest.

There was a most interesting missionary hour this morning in charge of Secretary William L. Burdick of the Missionary Society.

One little thing touched my heart while Rev. and Mrs. Willard D. Burdick were singing this song:

BLESSED JESUS, KEEP ME WHITE

Blessed Jesus, thou art mine,  
All I have is wholly thine;  
Thou dost dwell within my heart,  
Make me clean in every part.

I am safe within the fold,  
All my cares on thee are roll'd;  
I enjoy the sweetest rest  
For I'm leaning on thy breast.

Precious Jesus, day by day,  
Keep me in the holy way;  
Keep my mind in perfect peace,  
Every day my faith increase.

CHORUS

Blessed Jesus, keep me white,  
Keep me walking in the light,  
All I have is wholly thine,  
Blessed Jesus, thou art mine.

While the first verse of this beautiful song was being sung, I noticed a little woman with a small child sitting near, who seemed much affected, and bursting into tears she partly covered her face evidently to hide her emotion. But this mother could not hide her feelings from the little one. Quickly the child laid her face up against her mother, and with every expression of sympathy, laid her little hand on mama's cheek, stroked it gently, kissed tenderly her mama's hand, while her face showed every sign of sympathy. Through all the stanzas and in every chorus it was evident that something in it contained a wonderful gospel message that stirred the heart of one woman in the audience, and as the strains died away, in my heart I said, "Blessed be the beautiful gospel of song!"

The spirit of missions prevailed, and live talks were given regarding the various fields in which the audience seemed much interested.

Treasurer Samuel H. Davis said that the sum of \$7,221.06 was now in hand for the Boys' School building in China; \$7,186.43 for the Girls' School, and \$454.50 for the Georgetown Chapel. There is in the bank \$6,281.05, and recently the churches have done well in their payments. But the drafts on the treasury have, of late, been unusually large for unavoidable reasons, so there must be quite a debt at the close of the Conference year.

Since last Conference the debt of \$8,581.03 has been cut in two. Mr. Davis hopes the returns may still be sufficient to reduce the debt.

His remarks regarding our obligation to obey Christ's command to "send or go" in mission work, were clear and strong. He said, "We have heard the call. How can we meet it? Shall we meet it? Yes, we will, because we believe Christ requires it." His command is definite. It is, "Go ye into all the world" and it still holds true. We must give our best in men, in money, and in our influence.

Our people must stop saying: "Keep our best men at home." We should send the best we have into the foreign fields. Let us have greater devotion, more of the sacri-

ficial spirit and greater faithfulness in our Master's service.

In the afternoon session the subject of education had the right of way. Brother Bond spoke of the young men preparing for the ministry and the editor spoke of his week at Salem College Commencement. Then came a good sermon by Brother Skaggs on "Knowing God," which he promises for the RECORDER.

**Sabbath Eve** We always expect a good **In Ashaway** spiritual meeting on the eve of the Sabbath in our association. This time we were not disappointed. Rev. George B. Shaw had charge, and after his stirring remarks the people had a mind to work.

Everything, outside and in, prepared for a good meeting. As the shadows began to gather, a Sabbath stillness settled down upon the people, and as the last bell ceased its call to prayer, the audience seemed ready for a blessing. So when the organ-tones took the place of the bell's call, all hearts seemed attuned to heavenly music.

When I tell you that Doctor Edwin Whitford, of Westerly, led the praise service, you will know very well that we had an inspiring one, for Brother Whitford is a regular cyclone as a leader in song.

Rev. George B. Shaw preached and led the conference meeting. His text, Mal. 3: 16, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name," was a sermon in itself for such an occasion, and when he was through talking the people were ready to speak one to another; and we had an excellent meeting.

The thought that as a people we are losing out in spiritual things from a lack of such meetings in our churches, was expressed in various ways. People seemed to long for a revival of the good old fashioned ways of worship.

**Sabbath Morning** Everything was beautiful **At Ashaway** on Sabbath morning at Ashaway. The heavens were veiled with an even, light cloud from horizon to horizon, modifying the usually heated sunshine

of the middle of June; the foliage of fields, and of trees along the street was luxurious, clean and fresh from recent rains; the ample lawns were shaven smooth around the homes; and a profusion of flowers gave a brightness and a beauty which made the newly painted, tidy-looking dwellings show to the best advantage. The air was bracing and cool, and as the sunshine showed some signs of breaking through the clouds, and gathering crowds gave promise of a full house, the sound of the Sabbath bell called the people from hand-shaking to worship.

Soon the deep toned organ caused the visiting to cease, and led in the song: "Praise God from whom all blessings flow."

As the song ceased, the voice of the pastor was heard invoking God's blessing to help us "worship in the beauty of holiness." Then by responsive reading the people said: "Bless the Lord, O my soul, forget not all his benefits." This was followed by a response by the choir: "Glory be to the Father, and to the Son and to the Holy Ghost."

By this time everybody was ready to sing with the true spirit of worship: "My faith looks up to Thee." When they came to the words: "Oh may my love to Thee pure, warm and changeless be, a living fire!" every word seemed to come from true hearts. Every ear was ready to hear while Pastor Ehret read the faith-chapter of the Bible—Hebrews, eleventh chapter.

When time for the offering came, the pastor made a strong plea for a generous gift. He said in substance: If you believe in the work of missions as represented in the home fields and in the foreign; if you believe in such work as that done for years in West Virginia—a work that has given us so many good workers in the pulpits and in the schools—if you really do believe in the Tract Society's work; in the mission of education and all these blessed movements, then *give today accordingly*. This offering amounted to \$139.22, for the three societies.

The trio in instrumental music was indeed fine. Miss Maud Briggs played the violin; Mrs. Julian Crandall the 'cello, and Miss Mildred Taylor the organ.

The sermon by Pastor Clayton A. Burdick, of Westerly, was a most timely one. His introductory remarks about God's plan

to do away with any people who persist in refusing to do the work he has clearly given them to do were true words and fitly spoken. Seventh Day Baptists should lay this warning to heart if they hope to live as a people.

His text was: And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthæ, of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions . . . . turned to flight the armies of aliens. Heb. 11:32-34.

The key note of this sermon was given in the motto of the association: "Greater Faith—Greater Works"; and Brother Burdick made it plain that every successful work depends upon faith. In faith we plant and sow hoping for the harvest. Even the food we eat shows our faith in others whom we have never seen. At every turn Christ demanded faith in his followers, without which he could not do many mighty works to bless them.

The same law holds today. Our works lag because of unbelief. Great revivals do not come to a people lacking in faith. Christ may well say of us: "Oh thou of little faith, wherefore didst thou doubt." God's people of old did great things by faith. They even subdued kingdoms by faith.

Seventh Day Baptists have a great work. Doors are opening on every hand. The best opportunities for good work are being pressed upon us, good men are pleading to be used in the Master's work, and we have not faith enough to use the men we do have. We need more faith more than we need more men.

This sermon had the right ring and it found a responsive chord in many a heart. The burden of the closing prayer was: "O Lord, increase our faith."

I wish all our people could have heard the congregation sing: "Faith of Our Fathers," after this sermon. When they came to the words: "Holy faith, we will be true to thee till death," it seemed as though every heart meant every word of the song.

There were signs of heart-yearning for spiritual revival in the meeting last evening and this morning, that were really encouraging.

**Evening After Sabbath** Sabbath day at Ashaway will not soon be forgotten by many who enjoyed its excellent meetings.

On the evening after Sabbath, Rev. Willard D. Burdick led the song service, beginning with: "How firm a foundation ye saints of the Lord," and it was good to hear the whole-hearted singing of the people. A good sized men's chorus sang: "Come Spirit, Come," and a lady in the choir sang, "Pilgrims of the Night." Then Brother Loofboro, of Shiloh, preached a practical sermon on the wide-spread unrest of these times and the one remedy that could cure it. The world is dissatisfied, and it may be that this is a good sign. The melting pot makes hard metal plastic, so it can be molded into a desired form. When people are ready for the change, Christ can transform our old world.

The Church must arise and get at its God appointed work. It is a good sign when the Church shows dissatisfaction and longs for help. It is a bad sign for the Church to feel satisfied with itself in a time like this. Better Christian living is needed if the lump is ever to be leavened.

**Woman's Hour Was Very Good** The main thing in the Sunday morning service before the sermon was the exercises of the woman's hour led by Mrs. Willard D. Burdick, of Dunellen, N. J. She called the roll of all the societies, and a report from each society was read by some one. These reports were brief and newsy, and made an interesting program. The societies reporting were: Ashaway, Berlin, Marlboro, New Market, New York City, Plainfield, Rockville, Shiloh and Waterford. These reports were followed by a history of the Woman's Board by Mrs. John Austin, of Westerly. These papers will appear in the Woman's Department in due time.

Rev. Harold Crandall, of New York, was an old Ashaway boy, and it was his happy lot to preach the sermon on Sunday morning. His text was: "Why could not we cast him out? And he saith unto them, Because of your little faith." Matt. 17:19, 20.

This was an application of the motto of the association: "Greater Faith—Greater Work." Brother Crandall promises this sermon for the RECORDER.

Our faith settles the question of our

power. God can not use a faithless people. The offering for Woman's Board, Young People's and Sabbath School Boards amounted to \$48.02. The two offerings in the association came to \$187.24.

The people enjoyed the music of the excellent choir, in charge of Mrs. Edward Welch. The violin played by Miss Maud Briggs; the 'cello played by Mrs. Julian Crandall, and the organ by Miss Mildred Taylor, made a splendid combination for several pieces of instrumental music. Miss Briggs' violin solos were very fine, and were highly appreciated by all.

Indeed the music by the choir, and the hearty songs by the congregation were great sources of power every day in the association.

The association found a proficient presiding officer in Miss Gertrude Stillman, and an excellent secretary in Miss Tacy Crandall.

**Young People's Program** On Sabbath afternoon the young people gave a very good program, presided over by Rev. Paul Burdick. He called a fine group of young people to the front, several of whom were on the program.

The general theme: "Memories of Paul," was announced, and out of it came some excellent advice for young people. Memory makes the life, here and hereafter, one life. Memories made today will help to make our future. Good and true living makes for good and pleasant memories in days to come.

The program was arranged for addresses in which the topics should begin with some letter of the list: S, D, B, C, E. Some papers were read which will appear in the Young People's Department, to illustrate the plan. Elmer Hunting spoke with "C" for his letter, covering the points: Co-operation, Consecration, Church, and Christ. And Harold Crandall with the letter "E," spoke on Elimination, Education, Experience, Effort, Example, Earnestness, Enthusiasm, Endurance.

This was a unique program and enjoyed very much by the audience.

**The Sabbath School Program at Ashaway** The Sabbath school work was in charge of Rev. Willard D. Burdick, who emphasized the commands to "preach" and "teach."

On the aim of the Sabbath school Mr. Jesse Burdick, of Dunellen, N. J., used

seven candles to illustrate the points: Knowledge, Training, Example, Perseverance, Enthusiasm, Sympathy, Faith. As each point was made, Brother Burdick lighted a candle on which was fastened a card with the word for which it stood clearly printed. When he was through there were seven red candles brightly burning, each bearing its topic card as indicated above. The demonstration was fine and highly appreciated.

**The Tract Society** President Corliss F. Randolph presided over this session, and made a convincing plea for the completion of the Memorial Building. His address was well received and approved by many.

In view of the fact that the editor was on for preaching in the closing service and to lead the farewell conference meeting, he felt obliged to remain away from this meeting, for much needed rest and quiet. Therefore our readers must excuse him from writing up the last half day of the association.

The association will meet in 1925 with the church at Plainfield, N. J. William C. Hubbard is president and Dr. Stanton Davis vice president. Miss Ethel Titsworth is secretary.

### CONCERNING THE EARLY HISTORY OF THE SABBATH, AND THE INTRODUCTION OF THE SUNDAY INTO THE CHRISTIAN CHURCH

CORLISS F. RANDOLPH

X

THE WITCH-CRAFT CULT IN WESTERN EUROPE: A STUDY IN ANTHROPOLOGY. By Margaret Alice Murray. Oxford. Clarendon Press. 1921.

No book which has hitherto appeared in this series of discussions, and none which it is expected will appear in the future is so difficult of presentation as this; for any other treatment of witch-craft seriously than as a delusion, or as pure charlatany, is, generally speaking, of dubious credibility. Yet the volume in hand is a serious academic treatise with a definite thesis, supported by voluminous evidence from authentic sources; and is of such a character as to command a respectful hearing at the

hands of any thoughtful scholar in the religious, or cult, field of anthropology.

Ever since Heinrich Schliemann, the famous German archæologist, amid the jeers of his intimate friends and the ridicule of the academic world; set forth to seek the ancient city of Troy in the Troad on the hill of Hissarlik, and found the ruins, not only of Troy, but of a whole series of cities of still more ancient successive civilizations super-imposed each above the other, the most ancient, of course, at the bottom; ever since that time, it may be said, historians and archæologists and students of anthropology, all, have assumed a new and more sympathetic attitude toward all myths and traditions, which had formerly been regarded as "old wives' tales"; realizing that all such myths and traditions contain, at least, a certain modicum of historical truth, however fantastic or incredible they may seem, and the witch-cult, or witch-craft (while these terms are not really synonymous, they will be regarded as essentially so in this connection), is no exception to this rule. The mystery, for example, which has always surrounded the life and death of Joan of Arc (Jeanne d'Arc) is most unsatisfactory to the modern inquirer. It is well said that "To a person with any rational understanding of military operations it was mere nonsense to talk of a young peasant girl suddenly launching and conducting a great campaign which practically freed her country from a powerful invader. Fairy tales of that sort are for children, not for serious students of history." Just why did the English wish to burn her to death as a witch? They had plenty of other unpleasant ways of dealing with prisoners of war without charging with witch-craft a young girl, who (according to legend) was of acknowledged pure and saintly character. Why did the French people, of whom she was the idol, not make the slightest effort to ransom or rescue her: Gilles de Rais, one of the richest nobles in France who kept up an estate described as more royal than baronial, and likewise Marshal of France, was her friend and protector. He passively allowed her to go to her death, and nine years later he himself was executed as a witch on his own confession. The great witch persecutions of the fifteenth, sixteenth, and seventeenth centuries present to the modern mind a baffling prob-

lem. We know that witch-craft was believed in by the keenest intellects of these centuries, by men of great scholarship and first-rate intelligence, and that these men had the fullest personal knowledge of hundreds of witch trials in which the facts were sifted to the very bottom. We today simply do not believe in witch-craft. Then, how can we explain the universal belief of these centuries, and why was there such a tremendous outbreak of witch-craft and witch-burning at that period? The key to all these mysteries is the thesis of Miss Murray's book, now under consideration. And for its merits in this respect, there is cited from a British reviewer of sound scholarship the following:

"She (Miss Murray) puts forward, and goes far to establish, the theory that the witch-cult was the survival of the ancient pre-Christian religion or religions of Europe, and that the great persecutions of the centuries referred to were the final, tremendous, and practically successful efforts of the Christian Church to stamp out the opposition of a popular rival. What makes her theory convincing, as it makes all true theories convincing, is that it fits exactly with everything we know, and explains a great deal that is otherwise unintelligible. . . . Before the coming of Christianity into Western Europe there existed religions very similar to the nature-religions found to this day in other parts of the world. . . . The older forms of this great Nature-cult were pre-agricultural. Later, rye and corn, etc., were cultivated and took their place in the religion or cult. . . . Trees, animals, the sun, the rain, all played important parts in the beliefs and rites of the people. When Christianity came from Rome, it was largely an affair of the chiefs, as the tribe was supposed to be converted with the chief. . . . But the common people, whatever they might think about the new official religion, did not readily abandon their old beliefs and practices. An illustration of how gradual the process of conversion was may be found in the case of Redwald, King of the East Saxons, who "in the same temple had an altar to sacrifice to Christ and another small one to sacrifice to devils." The Church, be it noted, regarded all strange gods as devils. For centuries the Church struggled to suppress the older beliefs and practices, but in ordinary circumstances (that is, except in case of war) it would not use extreme measures—that being in itself a proof of the popularity of the old religions. By the fourteenth century, however, the Church's power was firmly established, the ruling classes were definitely and permanently Christian, and the Church began to strike home at what it called devils and witches. By the fifteenth century it had begun to burn, instead of merely fining, them. The burning of Joan of Arc, according to Miss Murray, was the first great test case, or trial of strength.

"Joan of Arc (so runs the theory) was a simple peasant girl who joined one of the covens

(witch congregation, or churches) at the usual age, about thirteen, and was selected (for what reasons we can not now tell) as the god-victim who was to be sacrificed after a year of worship and power. As such she commanded the devotion of the common people, who followed her enthusiastically when she was taken up by Gilles de Rais, the real military leader and a member of the same great organization. Under her nominal leadership the common people drove back the English out of their country. Then when the year was up (of which she had often spoken) they allowed her to be captured and executed. Nine years later, Gilles de Rais himself was a similar sacrifice, clearly by his own desire."

Such, in short, is the story of Joan of Arc as constructed by Miss Murray. As to the accuracy of her theory, the careful student must judge for himself, after reading her book which is largely made up of citations, from the records in old German, old French, and archaic sermo-plebian English.

These strange worshipers were loosely organized after the manner of Congregational churches. In each locality there was a congregation, more or less autonomous, though possibly owning some affiliation with a higher body of which practically no trace is left. Each congregation had thirteen elders or officers (men and women) including the "devil" or god. This little body or congregation was known as the coven or conventicle, and it was from these covens that the victims of the great persecutions were drawn.

Miss Murray, herself, calls this witch-cult a Dianic-cult, from certain strong resemblances it bore to the cult of Diana of Southern Europe. It also strongly resembles Mithraism in certain respects, and to an almost blasphemous degree resembles certain features of the primitive Christian Church. Its meetings, not the day on which they were held, but the meetings themselves, were known as Sabbaths.

It is a strange story that the book tells, but it is of very real interest to the highly specialized student of primitive religions, and of the Christian Church. That the Church made war upon witch-craft is true beyond the peradventure of a doubt; and Miss Murray's theory as to the cause is the most satisfying explanation yet offered. An ample bibliography, and a full, scientific index are invaluable helps to the reader.

One can not be a friend without having one.—A. S. Hardy.

## THE NEW FORWARD MOVEMENT

# \$17,000!

Seventeen thousand dollars must be raised on our Forward Movement budget during the month of June if our total receipts for the year shall equal the amount raised last year. Last year in June the churches raised twelve thousand dollars, or rather that amount was paid in during that month.

Unless the churches do better than that this month by five thousand dollars our great Forward Movement will close with a thud instead of with a bang. This must not be. Every Seventh Day Baptist should awake to the situation and should face it squarely, and with honest heart and purpose, during the next ten days. Get out the Sabbath Recorder for last week and look up the "Standing of the Churches." What is the record of your church for the year thus far? Look it up. Is it what it ought to be? Is it what you want it to be?

More than sixty churches will have to do something in June if their record shall equal the record of last year. If your church fails to do its part, then the denomination fails. Friends, we must not fail!

Everyone who reads this should ask his neighbor, Seventh Day Baptist neighbor, of course, if he knows just what the denomination is facing in these closing days of the five year New Forward Movement. Pastors should preach and pray and talk about nothing else from now to the last day of June. Forward Movement committees, finance committees, church treasurers should be on the job with earnestness and devotion from this moment to the end of the month. Church members everywhere should give this matter thoughtful and prayerful consideration during the next several days. An earnest, united effort will bring success even yet.

## \$17,000 IN JUNE—IT CAN BE DONE!

### THE SEVEN CHURCHES THAT ARE IN THE SOUTHEASTERN ASSOCIATION

During the month of May it was our privilege to visit the churches of the Southeastern Association. Denominational matters were presented to these churches under three heads: The Forward Movement Program, the Parallel Program, and the Future Program. On Sabbath day, May 17, Rev. Claude L. Hill, of Welton, Iowa, was with the Dodge Center (Minn.) Church on a similar mission.

#### BEREA

All the West Virginia churches were visited on this trip with the exception of the Ritchie Church at Berea. We were sorry not to be able to make connection with the good people of Berea, but we secured the promise of Rev. H. C. Van Horn, of Lost Creek, to visit them later in the summer.

The Ritchie Church has recently experienced a double loss. Their pastor, Rev. William L. Davis, has just resigned the pastorate to accept the call of the Salemville (Pa.) Church, which leaves them without a leader at the same time that they are without a church building, their meeting house having burned down recently. The latter loss is not so grievous, however, since they had already been considering the question of a new building. The old one had been in use for a number of years, and was inadequate to present needs. Besides its location was not central to the community which it serves, and it has been the plan to erect a new and more commodious building on the splendid property owned by the church in the beautiful bend of the river near the village of Berea.

We trust the Lord will lead them to the right choice of a minister. And whoever goes there as pastor will have a big opportunity for service. They need a modern church building, similar, we would say, to the one at White Cloud, Mich.—a church that will serve the needs of a large community of people, all of whom look with more or less conscious desire to Seventh Day Baptists for religious and social leadership.

#### LOST CREEK

It seemed good to talk over again with our seminary friend, Rev. H. C. Van Horn and wife, denominational interests and the work of the kingdom in general. This is Pastor Van Horn's second pastorate at

Lost Creek, and he finds many evidences of good work done by Rev. M. G. Stillman who has spent many years with the church since Pastor Van Horn's first years there. He spoke of different ones for whom he was anxious in those earlier days, and who are now members of the church, having been brought in through the faithful ministry of Pastor and Mrs. Stillman.

The Lost Creek Church did not make its full quota to the Forward Movement budget last year, but they are making it up this year. They have already paid in to the treasurer more money this year than during any previous year of the Forward Movement, and by the end of June, Lost Creek will be one hundred per cent for the full five years. They are not making any special effort to help on the Parallel Program this year, the extra effort being necessary to raise the additional five hundred dollars needed to bring their Forward Movement quota up to the one hundred per cent mark.

It was a very great privilege to speak again in this dear old church, and to teach a class of men and women in a Bible class, all loyal friends of former days, still eager to know the truth and to do the will of the Master.

#### ROANOKE

It was Sabbath morning, May 17, that we spoke in the Lost Creek church, and in the afternoon, without the opportunity for lunch, (and neither of us cared about that) Pastor Van Horn and I went up to Roanoke where I spoke to my uncles and aunts and cousins in the little white church that stands above the pike on the hill, the church of my boyhood. Like many of our smaller country churches this church feels the loss of those who move away for school opportunities and other reasons. With six school teachers in this church of some forty members, I tried to show them where they were even yet strong enough to render appreciable help to the work of the denomination. If a church of that size and character had but recently been organized in a new community we would all rejoice because of its strength and promise. Why not become a little enthusiastic over some of these small churches that have a history, and help them to revive their spirits and still look forward? Pastor Van Horn made arrangements while we were there to meet with the church members and plan some

needed repairs on the building. The Seventh Day Baptist church was the first one built in that community, and was the only one for a number of years.

After supper the pastor and I borrowed saddle horses of Uncle Lee Bond and rode up to my old home on Canoe Run. Smoke was curling out from the kitchen flue in a most familiar way as we rounded the turn in the road past the cattle scales, but we knew the fire had been built by strangers, and that hands other than those our boyhood knew were preparing the evening meal. We were given a cordial welcome, however, and were told to go into any of the rooms, and to look about the house and place as we wished. We accepted with thanks the proffered privilege, but we feel that it will not be considered on the part of any one as a discourtesy if I draw the curtain at this point. All of us are thankful, I trust, for happy childhood memories.

#### SALEM COLLEGE

It so happened that my visit to Salem coincided with certain plans of the president of Salem College in connection with their drive for endowment funds, and I was glad to give the movement whatever encouragement my presence and words might add. Eminent speakers had been announced for the occasion, but I was much happier in doing my humble part when it had been publically announced that President Paul E. Titsworth of Washington College was "they."

#### MIDDLE ISLAND

Salem is now connected with the outside world by a hard-surfaced road; but the best mode of travel in a rainy season in many sections, especially in the region of the oil fields, is on foot. It wasn't the first time I have walked over to the Middle Island church, and so far as I can remember the walk was never made without its rewards and compensations. Dinner awaited us at the parsonage. After dinner Pastor G. H. F. Randolph and I walked up to the home of Uncle Franklin Randolph. I have been in this hospitable, cultured, Christian, country home a good many times during the last twenty-five or thirty years. I was first entertained here as a delegate to an association which I had ridden forty miles on horse-back to attend, accompanied by my mother and older brother who drove through, that same distance of course, in a

one-horse buggy. Not many were able to get out to the evening service, but to those who were there we endeavored to explain the denominational program.

#### SALEM

The Salem people seemed very busy, and our only opportunity for public service was at the time of the regular services Friday evening and Sabbath morning. As is usually the case at Salem the prayer meeting service on Friday evening was well attended, especially by the young people. Pastor George B. Shaw had asked me to speak at this hour, which I was glad to do. We endeavored to make it a preparation service for the Sabbath morning message. The good people of Salem are face to face always with the needs of the college with its ever increasing opportunities for real service to hundreds of promising young people. They are anxious also to do their part in the world-wide work of Seventh Day Baptists. Their receipts last year to the Forward Movement were not up to that of previous years. It is hoped that the efforts of the Finance Committee to collect unpaid pledges will bring their receipts up for the present year. The matter of denominational support for next year had been referred to the Finance Committee likewise for recommendation to the church.

#### GREENBRIER

No regular services are held at the Greenbrier church. However, one good brother who is a member of that church, but who lives in Salem and attends the Salem church, placed in my hands checks to the amount of fifty dollars, twenty-five for the Forward Movement budget, and a like amount for the Parallel budget.

#### SALEMVILLE

It was twenty-seven years ago when as a young man, then in college, I first visited Salemville, Pa. But I fear I am taking up too much space with reminiscences of other days. Someone will be saying that I am getting old, and am living in the past. Well, I like to walk back through the years once in a while, and linger along the old paths, but the road ahead looks good to me. And this statement holds good with reference to the church at Salemville. Our visit here was most satisfactory. I arrived Thursday afternoon and left early Sunday morning, and during that time spoke five

times to large and attentive audiences. One of the most satisfactory meetings was the one held Sabbath afternoon when the people had a chance to talk also. There are some very substantial people in the Salemville Church, promising young people, and a fine group of children. There is now a four-year high school at New Enterprise, two miles away, which is attended by some of our young people.

We were glad to join in an impromptu memorial service in the little cemetery, which was under the direction of our good friend of many years, Frank King, of the German Seventh Day Baptist Church.

The Salemville Church will make a June offering to the Forward Movement, and they are planning a more systematic support of the denominational budget for next year.

### PREPARATION FOR LIFE'S WORK

REV. E. ADELBERT WITTER

(Baccalaureate Sermon preached at Walworth, Wis., June 1, 1924)

*Text, Exodus 4:2*

The story of Moses places before us, in a unique way, a valuable lesson on the ideal life and the preparation that may be made for such a life.

There is much of meaning in the trite saying, "Aim high," or in that other saying, "Hitch your wagon to a star." The high aim, the lofty aspiration, is essential to great attainment, or to a true life. Every life to be true or great must be centered in the thought of helpful service in the uplift of our fellow men and in the glorifying of God, our heavenly Father.

No person will rise higher in his attainments than the ideal which he constantly holds in his mind's eye.

The following from Thomas B. Aldrich is worthy our thought just here.

"Build as thou canst, and as the light is given. Build as thou canst, unspoiled by praise or blame; Then, if at last, what thou hast built shall fall, Dissolve, vanish, take thyself no shame. They fail, and they alone, who have not striven."

The crux of this bit of philosophy is to be found in the first line.

"Build as thou canst, and as the light is given."

Humanly speaking no one could have prophesied, at the time of Moses' birth, that

he, born in the midst of such surroundings and conditions, could be marked as the great man history has proved him to be. He was great in body, mind and spirit, as a brief survey of his life will reveal.

The history of his life reads like a romance—born in the obscurity of a withering bondage, committed to the waters of the Nile in a boat of rushes, found by an Egyptian princess, adopted into the royal family of the greatest nation of the earth, taught in all the learning of that nation, surrounded with the best, humanly speaking, that the world provides in social, intellectual, and political training. Much less than this has turned the head and spoiled the life of many a young aspirant for renown.

Let us look back a little into the foundation training for this life that looms up so big and noble before us. We must not fail to take note of those years in which he was nursed by that God-fearing mother. Who can measure the power of the spiritual life of that mother, in the molding of the life that was committed to her for those brief years. Who can measure the value of the seed sown in that young heart. Who can estimate the fruitage of that early training and seed sowing as the boy came into the years of ripened manhood. Herein is to be found a worthy lesson for every mother. Remember that your life will be immortalized in the life of your child. Geraldine Stockvis has given us a beautiful thought along this line.

O little son upon my knee,  
Thou art my immortality!

And my blood, when I am gone,  
In thy warm veins shall still run on.

When you look into my eyes,  
With that air of calm surprise,

When your eager lips are pressed  
Closely to my offered breast,

Then a Godlike joy I know,  
Which death itself can't overthrow!

But time, which knows no rest or pause,  
Moves on, nor halts for any cause;

And this my flesh, which is but clay,  
Ere long to dust must fall away;

And of my body there shall be  
Nothing save a memory.

Yet in thy flesh, and in thy mind,  
Something of me is left behind.

What time the wintry days have passed,  
And lovely spring has come at last,

My heart in your heart will rejoice,  
And you will laugh with merry voice;

Then you will sigh, remembering:  
"My dear mother loved the spring!"

And when your children come to be,  
And they sit upon your knee,

And look at you with calm surprise—  
I shall look at you through their eyes.

O little son upon my knee,  
Thou art my immortality!

There is a bit of real truth in this scrap of philosophy. We will not stop now to seek to determine just how much of truth there is here to be found. There is something more for us to consider that we may feel its power and take it into our philosophy of life.

The training of Moses in the Egyptian court was surely something to be desired, the value of which was not to be overlooked, by way of preparation for a large service in life.

The truly ennobling qualities of mind possessed by Moses, and seen, in his inherent sense of injustice to the oppressed, is set forth in his treatment of the Egyptian taskmaster. The confidence of the rulers of the country in his worth as a leader is to be seen in the fact that he was sent forth at the head of the armies for the conquest of Ethiopia. His success in this undertaking, and his popularity in the royal court, aroused the jealousy of the older Egyptian officers, and, to escape their treacherous plottings, he fled to the land of Midian.

These chapters of a life history read, indeed, like a romance; but as we see him standing before the burning bush at that moment when he had a conscious recognition of his life work, we are made to consider the equipment, the training, that is necessary for success in such a life work. We stand with admiration before the man of eighty as he steps forth into the greatest task that had been laid upon the shoulders of man. As we thus stand wrapped in thought the occasion has stirred within us, there is revealed to us the fact that the equipment for this service has not come from man's planning and effort alone, it has come from the hand of God. Listen! "What is that in thy hand?" He said, a rod. And he said cast it on the ground. And he

cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, put forth thy hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand: That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, the God of Jacob, hath appeared unto thee." What an equipment with which to undertake such a momentous work as that to which Moses had been sent of God.

Subsequent history reveals the value of that equipment. Let no one make the mistake of thinking that the value was in the stick as a weapon of defense or an instrument of necromancy. It was the stick plus the man with all the preparation that had been his through all the long years of struggle with the life problems that had pressed upon him. And yet we must remember that the stick and the man were worthless in this battle of life, only as the stick in the hand of the man became the symbol of the power of man plus God. Moses, in his great work as deliverer, leader, and founder, of the Israelitish nation is a notable example of the value of training for preparation for life's work. In the strong, patient, faithful man, seen in the exodus as leader and lawgiver, we are shown the subduing power of a real training for the work of life.

David S. Johnson has left on record a thought which we wish just here to quote: "No man can ever stand true under the severest tests of life without increasing the self-respect of every other man who knows it. I never hear of, or see such instances without feeling proud that the human race can commit such virtue. . . . There are teachers who talk about life and what they get out of it; who exhibit the handful of nuggets they have dug and tell where they have found them; and as we listen we are aroused to dig too. Their helpful and successful lives quicken ours. Jesus belonged to this class. There is a peculiar power in his, 'I say unto you.' One feels that he has lived his words, and that they can be lived. The ideal of Jesus is himself, and because he was so much of a man, and dealt so much with commonplace things, we feel that we can do as he did." He became to all true men and women the real ideal of a most fully perfected life.

Members of the Graduating Class, you have passed important years in this department of instruction. Being let go, sent forth, from the constraints of this institution of learning, you are to find a place you are fitted to fill. Some of you will go forth into other institutions of learning there to seek preparations for still higher positions in life. Some of you will, with this graduation pass forever beyond the halls of learning only as they are found in contact with the sterner duties of life. No one can over estimate the value of that contact in perfecting your equipment for success. Some of you may be satisfied to drift along upon the sea of life in the enjoyment of present attainments. I want, however, to help you to remember that character elevates a person to commanding position more than talent does. Character is the very foundation of success. Character, unsullied, unstained, is the pass-key to any position to be desired. If you would be truly great you must first be good, be true and noble. This is a fact inwrought into the web and woof of human society.

Earth has no sinecures, no soft jobs, no short cuts, no snaps for anybody; not for the drone, and surely not for the bad. God asks of you, as you stand tonight, facing your life work, "What is that in thine hand?" Your friends, with real interest in your future, bring the same thought in the question, "What is your preparation for the work of life?"

Let us hold your minds for a few moments to a consideration of this important life thought.

What is that in thy hand?

In seeking an answer to this question we want you to realize, first, you are strong, in the vigor of a youthful life. A sound body is needed for the workings of a sound mind. Seek a full control of that body. Avoid the excesses of nights of revelry and days of folly. Know that in the acts of each day and night you are sowing the seeds that will give a fruitage of pleasure or sorrow.

Second, you have keen minds that have been sharpened by contact with school problems. Keep them keen to all that is good, true, and elevating. In the Book of books we find these words of exhortation, "Keep thine heart with all diligence, for out of it are the issues of life." Let those words be burned into the horizon of your

mental vision that they may shine with brightness before your every day gaze of life.

Third, forget not that you have had the help of Christian culture to give to you the right prospective of life. Disdain not this glorious heritage that has been yours.

Carry in the innermost recesses of your minds a remembrance that no preparation, no equipment for life will be of worth to you beyond the use you make of it. Unused, the fullest, most complete and worthy preparation, the broadest and most perfect equipment, will become but driftwood upon your sea of life.

I can not close this talk with you more fittingly than with a quotation taken from the preface of E. P. Roe's book, *A Knight of the Nineteenth Century*.

He best deserves a knightly crest  
Who slays the evils that infest  
His soul within. If victor here,  
He soon will find a wider sphere.  
The world looks cold on him who pleads,  
The world bows low to knightly deeds.

#### WESTERN ASSOCIATION CENTENNIAL PROGRAM

##### Church History Meeting

Sunday Morning, June 29

- 9.30 Business Session  
10.30 Hymn—Congregation  
Devotional Service—Rev. George B. Shaw  
Address—Rev. G. D. Hargis  
Music—Rev. and Mrs. Burdick  
History of the Nile Church—Mrs. Henrietta Burdick  
Singing, Congregation—"Faith of Our Fathers"  
Benediction

Sunday Afternoon

- Ex-pastor's Meeting  
Singing, Congregation  
Devotionals—Rev. G. B. Shaw  
Welcome to Ex-pastors—Lyle Canfield  
Double Quartet of Ex-pastors  
Addresses by Ex-pastors  
Rev. George B. Shaw  
Rev. Willard D. Burdick  
Hymn—Congregation  
Rev. A. J. C. Bond  
Rev. James L. Skaggs  
Music—Rev. and Mrs. Bond  
Rev. H. L. Cottrell  
Rev. William Simpson  
Rev. John F. Randolph  
Rev. Dr. Hayden

Sunday Evening

- Historical Pageant  
Arranged by Mrs. Mary F. Whitford  
MRS. GERTRUDE C. CLARKE.

## MISSIONS

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

### EVANGELISTIC CAMPAIGN AT ALFRED STATION

APRIL 6-20, 1924

One reason some people are opposed to evangelistic efforts is that they know only one kind of evangelistic endeavor. The truth is, however, that there are many ways in which a campaign can be conducted and many forms of work and means employed. There is the campaign where an evangelist comes to a church which has made no preparation for a special effort and is expecting the preacher to do all the preaching and all the personal work, with the pastor and laymen sitting back more or less indifferent; there is the one where the evangelist and pastor do all the work; there is the one where the laymen carry on the work with little or no help from the ministry; there is the one where all is planned before hand; there is the one where there is no plan or system whatever; there is the one where little or nothing is done outside the public meeting; there is the one where there are no public meetings—a campaign of personal work; and there are various combinations of these.

The supreme passion of a true pastor's soul is evangelism, which has for its purpose the leading of sinning men to begin the Christian life, the nurturing of believers and the making of Christ supreme. A wise pastor will study the needs of his parish each year and use the form of effort demanded at that time. The pastor at Alfred Station, with telescopic vision, common sense, and a passion for souls, has been led to plan and try out various schemes for evangelistic endeavor. This year the campaign, which lasted two weeks, was especially unique in that laymen did most of the work. The first six meetings were prayer services held at homes in different parts of the parish. The other nine were in the church; but the addresses, except the one the last night, were by laymen, young and old. Pastor Simpson writes as follows:

"Perhaps you know I tried to use as

many as possible of the members in these meetings: I preached only the last evening. The other topics were presented by four or five members giving addresses or papers. I was able to get some of the papers and am sending them to you. . . . You know I have had an idea that there are other means besides sermons for leading people to a decision to lead a Christian life. The fact that only two people were ready for baptism Sabbath day, May 17, does not make me think our plan of meeting failed. I have just stopped to go over the programs of the nine evenings at the church and find that seventy-seven people participated in a special way—writing papers, reading papers, reciting poems, reading Scripture, playing the instruments, singing solos. The attendance was about the same as last year. The church has been benefited. I took particular pains to have the worship part of the service helpful."

This article is not simply to give evangelistic news. Its primary purpose is to encourage other pastors and lay workers to launch out. Below we give two of the addresses given during these meetings. These addresses, together with the entire campaign, show what a church can do when it gets down to the Master's business.

### LOVE OF GOD AND FELLOW MEN A MOTIVE FOR BECOMING A CHRISTIAN

CATHERINE L. KENYON

(Address given during the Evangelistic Campaign at Alfred Station, April 6-20, 1924)

"And behold a certain lawyer stood up and tempted him, saying, Master what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

At first I could not see how this text might be considered as a "Motive" for becoming a Christian—for, in so few words it has summed up what we must *do to be* a Christian and to inherit eternal life. Then I said it this way, "I want to be like Jesus Christ *because he* loved God and his fellow men." And there we find the motive, the propelling force of a Christian life, as clear as truth.

Jesus Christ was born in Bethlehem of Judea. He grew up in an ordinary home with honest, God-fearing people who had to work for a living. He became a man and lived among neighbors for thirty-three years. No other life has ever become so great, no other life has been so true, so consistent, so practical; no one poorer in earthly possessions, no one so wealthy in love for his neighbors and understanding of God's plan for us all. God who gave him powers and life would not expect us to be like him without giving us the same materials with which to build our lives as he gave to Christ himself. These materials are the powers to see, to hear, to think, to reason; common sense to understand, and the will to act. And to better enable us to build we are given health and vigor and a place among neighbors. God gives us these materials with which to build, and leaves to our choosing the *kind* of life we will build. Jesus Christ is the only One who has used these materials given by God to the best and most perfect advantage. He is the only One who has built a perfect life,—the only One who has loved God and his neighbors with all his heart, and soul, and strength, and mind.

How did Jesus Christ attain so great a love for God and his fellow men? I believe that it was by means of the thoroughness with which he *thought* and *studied* and *reasoned* concerning God, and himself, and his fellow men. I believe that it was this thought and reason that led him to be convinced of the plan and power of God and the opportunities offered to humanity. I am convinced that Jesus Christ formed the *right habits* of thinking and speaking and acting in regard to his home-folk and neighbors; that these right habits grew in strength and vigor with use, until they became the propelling force of his life. Thus he was enabled to think so clearly and to see and feel and understand so truly God's plan for all human life that he *loved* God and his fellow men. And so great *service* is only the expression of so great a love.

We are given only a few glimpses of the boyhood life of Jesus—only enough to show us that he lived a natural, normal kind of life; that he was taught God's Commandments at home while he was a little boy; and that he passed through the same age of wondering and curiosity and questioning

that we, ourselves, pass through. And the answers he received from the elders and learned people only served to arouse more wondering. But all this changed, with the years, into reasoning for himself and into the use of a great common sense. Nor are we allowed to believe for a minute that Jesus Christ came to possess so clear a mind and so perfect a judgment through the medium of his common sense alone. But it was his own common sense that led him close to God that he might be shown the plan of God for mankind.

Right here is the difference between Jesus Christ and his fellow men—between Jesus Christ and us. He was given the power to think, to reason and the will to act. He thought, he reasoned, he drew close to God, and he then *acted* according to the firm belief and faith he had thus attained. As for us, we think, we have common sense, we reason, and we realize the truth. But we *do not* stay close to God because we do not persist in exercising our will to act in accordance with our God-given judgment.

And Jesus Christ thought about his *neighbors, his fellow men*. This same thought and reason and understanding of God and himself led him to understand his fellow men, and to believe in them. He saw that God had given each of them the same gifts that he himself possessed. But he saw them wasting this great gift; he saw them allowing wrong habits of thinking and believing, and useless ambitions to take up their time and to narrow their minds and to make them indifferent and selfish and full of hate. And Jesus loved his fellow men, and pitied them for the pettiness, the misunderstanding, the selfishness, the distrust, the loneliness that was suffocating their lives and shutting out the glory of God, so great a love, so great a service. And Jesus gave his life just because he *believed* in his fellow men and *loved* them.

What did Jesus Christ gain from his life directed by God-given judgment? We realize that he gained the only perfect judgment in all things that this world has ever known. We realize that his great soul of kindness and understanding took into consideration every worry and care and misunderstanding and longing and hope of every human life,—and it was through these things that he reached the heart and appreciation of the whole world, and it is on this

account that he has lived through all the centuries, and his example of the only life worth while has been spread so widely over the earth. But I believe the greatest reward that Jesus Christ gained for himself was the perfect *surety* that what he was believing was the *truth*; that what he was saying was the *truth*; that everything he was doing was weighed and measured by the same truth of God. No one could question the wisdom of his words or deeds. And with this surety, within his mind and soul there was the perfect peace and contentment. There could be no doubt, nothing to worry about, nothing to fear. A quiet, even, unruffled life, undisturbed by the petty slanders of those who misunderstood,—a life full of activity the ends of which were all with God. "The peace of God which passeth all understanding." And Jesus said, "Peace I leave with you. My peace I give unto you."

If Jesus Christ loved God because he *thought* about God and *studied* and *reasoned* and *drew close to God*, and *believed*; and if he loved his fellow men because he *thought* and *reasoned* and *understood* the *likeness of human nature in all men*; and if he cultivated the right habits of thinking and speaking and acting in regard to his neighbors; if his intimate relations with them led him to better appreciate and love them; and if his love for his fellow men and his service strengthened his faith and love and brought to him surety and perfect peace,—then this is what we, ourselves, must do.

Matthew 22: 35-39 reads, "Then one of them *which was* a lawyer asked *him a question*, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is *like* unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets." Here we find that our love for God is measured by our love for our fellow men;—that we love and serve God only when we love and serve our neighbors.

A short time ago I heard a sermon on "What is the Greatest Gift in the World?" Some say inventions, some say the discoveries of science; and some say the beautiful pictures and poems and scenery. But all

of these are really only outgrowths of the greater gift—the greatest gift of all—the *ability to reason and understand and then the will to act*. It is a significant fact that in the usual things of life we have a *choice*,—we *may* or *may not* believe all the remarks we hear about our neighbors or read in the newspaper; we *may* or *may not* say the thing that pops into our mind and would be said without due consideration of its truth or the harm of its spreading might cause; we *may* or *may not* do the thing the impulse of the moment would have us do without sensible reflection on the wisdom or the foolishness of such an act. And *how much of everlasting good or harm* may be done in just *one minute* by one little word or act or something neglected! What a mighty power habits thus formed have,—they become the propelling force of our lives!

So our neighbors and God measure us by the way in which we interpret the word "Living." We *live* as we *think*. We think only of "our own"—our efforts are aimed toward that object and we become selfish and indifferent; we think of the common good—we aim to join our effort with our community toward a common accomplishment; we think only of the faults of our human neighbors—we live a lonely, narrow, wasteful life of misunderstanding; we think of the motive and try to understand the circumstances prompting the action—we *do* understand, we see sensibly and in a clear light. Often a good hearty laugh and owning up that it was a kiddish, petty idea altogether does a soul more good than a thousand apologies or a court scene. Just to ask ourselves every morning, "Why did God see fit to put me here for another day? What does he want me to do? Am I wasting my life? What glorious sunshine! I wonder if my neighbor is enjoying the sunshine too,—and my family? If any one of them is putting something useless in the way of God's sunshine, can I understand his feelings well enough to push away any care at all that would keep him from enjoying God's sunshine this morning? What is worth while for me to think about, and talk about, and do today? I want to live a *wholesome life today*."

I remember someone said in prayer meeting one night, "Love is to life what sunshine is to a flower." It warms a life and brings out in it the health and vigor and color and beauty and charm and fragrance

which inspire others to draw near, and feel the happiness and peace and contentment that are there. Without love a life is dwarfed, and colorless, and without the beauty it was intended to have. Love for our fellow men will show us all that is good and true and fine in them—and they will see these things in us. It will inspire us to think truly and speak wisely and act toward a definite good in our home, and in our business and among our neighbors: Just to use our reason, and understand, and understanding, to *live*. "And God is Love."

'Tis the life Christ showed us how to live,—the life God commands us to live. It is the way to our inheritance—the peace of God which Jesus Christ left for us. It is the enjoyment of the blessings that fill each minute of every passing day. It is that appreciation and peace of God in our minds and hearts that fills us with joy at the first song of the robin in the springtime; the first glimpse of apple blossoms; the sparkling and quivering of the leaves in the sunshine after a rain; the smile and nod of greeting when one is among strangers; the little acts of thoughtfulness and neighborliness that weave ever closer the golden threads of common interest and understanding; the appreciation of a good intention; the forgiving of a thoughtlessness. These are the things that *keep* springtime in the soul and love in the heart, and make life worth while. Just the little thoughts, and cares, and words, and actions that fill up the minutes of each passing day—how blessed they may be, or how lonely.

Everyone has the privilege of interpreting the word "Living" in his own way; he is given by God the *greatest gift* in the world—common sense and reason with the ability to act; he is given the chance to choose what he will believe or say or do; and he knows God's *greatest command*.

We want to be like Jesus Christ because he *loved God and his fellow men*.

### THE MOTIVE OF SELFISHNESS

GRAYDEN MONROE

(Address given during the Evangelistic campaign, at Alfred Station, April 6-20, 1924)

John 6:26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Whenever we come in contact with the word "selfishness," do we not too often, if not almost without exception, associate it with some bad characteristic of someone who has touched our lives sometime, and who was so self-centered and egotistic that he wanted to put all his wants and needs above those of everyone else? In this sense we may apply the term to the former German Emperor, to some politician who is seeking his own aggrandizement and wealth at the expense of those who elected him to office, or, to anyone who takes the attitude—"I am *it*, I am the *ego* without whom society can not very well exist, look at *me*, do as I *do*, etc."

However, the word is an ambiguous term, therefore let us consider it briefly, looking through the clear spectacles of consideration and unbiased judgment, and see if there are not some admirable qualities in the term "selfishness." It seems to me that we should refer to the Bible for guidance in this survey. In the fifth chapter of Deuteronomy we find the account of God talking to Moses from the burning bush saying: "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. . . . Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them nor serve them for I the Lord thy God am a *jealous* God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, And showing mercy unto thousands of them that love me and keep my commandments." Then follow the Ten Commandments. From this are we to infer that God was *jealous* and *selfish* in the bad sense of the term? I believe not. Was it not rather because his omnipotent love and his desire to guide his erring children was so great that he wanted to give them those commandments which he knew included the plan for the happiest and most prosperous living? Hence, he asked their obedience. He knew that it is an inborn tendency of the human race to want wealth, position, power, intellect, self-protection, etc., and that they are valuable and legitimate attributes if properly controlled. In fact, if it were not for this properly controlled selfishness in the motive of the individual of which society is com-

posed, there could be no progress, no inventions, no morale, no high ideals. These human ideals of past and present are dependent upon love of self to inspire progress, and thus prevent stagnation and decadence of the human family.

Our great leaders are constantly being trammelled and crucified as Christ was; but with the self-love, faith in self and high purpose, they, like him, are able to carry on and give the world their true Christian principles even at the supreme sacrifice.

Here, I wish to paraphrase a few paragraphs from a book entitled *Christian Ethics*, by Smyth. Duties toward self are plainly recognized in the ethics of the New Testament. The second commandment implies that the obligation of a man to himself at least stands on the same level with, and is equal to, his obligation to his neighbor. The commandment of altruism—"Thou shalt love thy neighbor"—rests on the assumption of the love of one's self. Self-love is taken as the measure for us to love our neighbor. Elsewhere one is exhorted to prove himself, to examine himself, to keep himself from evil, to know that he is the temple of God in which the spirit dwells. "He that loveth his own wife loveth himself," assuming that there is a self-love which is not to be confused with selfishness, but which is natural and right; there is a duty toward self taken for granted, for each soul is an end in itself in God's sight. Though we live in God and depend on him, nevertheless, as far as we have received power to live within our own finite selves, and as long as we retain our inward consciousness, we should regard ourselves as moral ends in creation. It is a sin to ignore this self-life given us by our Creator. "The soul can say to itself: I have been raised out of unconscious nature, and am a personal being, knowing myself, and moving off in lines of my own choice and aims. I will keep that which has been committed to my charge, I am responsible to myself for myself." Unless we do this we have nothing to give to others.

We can easily distinguish between this kind of self-regard and its counterfeit—the selfishness which is not a true love of self, but a false love. The prodigal son was selfish when he asked for his portion and went to a far country; but he found himself, came to himself, repented, and then his

virtuous life began. It is never selfish to want to *be* one's self and to *remain* one's self.

It is the first law of nature that the order of the whole universe consists of fidelity of each created thing to itself. It is not selfish for an atom to persist as an atom, for the sun to shine as the sun, for man to resolve to be manly, for God to be God for all eternity. But it would be selfish for the atom to seek to be the whole world, for the earth to want to shine as a star, for the sun to desire to cease shining for all its attending planets, for man to cease being manly, and inconceivably so for God to grow weary of receiving worship of the universe since he is the source of all life.

Would it not be selfish for us not to have a special interest in our nation, state, town, denomination, church, our home; for us not to keep ourselves fit spiritually, mentally and physically? Without this self-love involving patriotism, Christian thought of death; causing us to know that suicide is not right; aiding in our conflict against sin; helping us to have self-respect, control, government, responsibility, etc., I wonder what we would amount to anyway?

Again, I wish to paraphrase from a book entitled, *Christian Ethics*, by Dewey and Thompson. There are dangers in our over-emphasizing that form of self-love known as *self-denial*. We are all good and bad and there is a struggle between them. Vice is easy, virtue is arduous. Again, to be good is not intrinsically valuable, unless we are *good for something*. A man who hesitates to rush back into a burning house to get a suit of clothes, is considered sensible; but, a man who is so conscious of his own self and safety that he rushes from a burning building without any thought as to others whom he might assist, is despised and contemptible. Here are a few of the dangers derived from too great self-denial: First, it antagonizes pleasure and this destroys happiness, thereby asceticism may result; secondly, too much conflict with the "flesh" gains strength for it; thirdly, we come to judge others by *ourselves* for we have excluded any other standards; and lastly, it radically violates human nature and we are apt to make servants of others in the attempt to carry out our self-denial. Also, there is a danger in the terms selfish-

ness (egoism) and benevolence (altruism). These have been vital subjects of discussion and speculation in ethics for three centuries. We all know what the self-centered egoism means—unhappiness, oppression, unkindness, revolution, etc. But we have not always thought of the danger in altruism (always putting others ahead of ourselves). Let me quote three of the evils that may be derived from the motive of altruism: First, it tends to render others dependent, thus defeating its own purpose of *helping* others, also resourcefulness and initiative is smothered in them; secondly, the erection of the benevolent impulse into a virtue *in and of itself* tends to build up egoism in others, as is the case with the child who has had the undivided attention of his parents and friends; thirdly, it also develops a peculiar kind of egoism in the individual who is practicing the altruism; and lastly, it may be used as a cloak to conceal and compensate for some brutal exploitation of others. A philanthropist may give large sums of money to charity, churches, schools, etc., in order to veil his unworthy methods of obtaining the money. True altruism means a quickened sympathy for others and a liberality of intelligence and enlightened understanding. We must choose these wisely.

To summarize, we have the two kinds of selfishness depending upon the motives underlying them. We must have the commendable motive of self-love, self-control, faith in self, and the desire to follow the plans laid out for us by our blessed Savior, who shed his blood that we might live, to teach us that death is a part of the great plan of God, that it is a duty which we should willingly meet, that we should subordinate life to death, and that we should learn that death is only a transition to the great eternity where we shall continue to develop accordingly as we have prepared ourselves by Christian living and service and consecration here in this life. The other kind is the self-centered esteem which opposes all this which we have just considered. In short, selfishness is worthy if guided by Jesus Christ; but we must not let it dominate our lives to the extent of overpowering God's plan of living. Let us come to him because of his spirit and great principles, and not merely for the loaves. John 6: 27—Labour not for the meat which

perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

### NOTICE TO SABBATH SCHOOL OFFICERS

DEAR FELLOW WORKERS:

The time has again arrived when we are asking you for the annual statistics of your Sabbath school. The Conference year ends June thirtieth and the statistics are due immediately after the last Sabbath in June, i. e., June 28.

It is necessary that these reports be returned promptly, as the board's annual report to the General Conference will have to be prepared at once, and we depend on the information contained in these statistics for much of our annual report.

So, may I ask you to fill out the inclosed card *in full*, and return it to me immediately after next Sabbath, June 28. Please do not neglect it, for it causes confusion and extra time and labor on the part of this office.

Please answer *every* question on the card as we are poor guessers at this end of the line.

The Sabbath School Board urgently invites all Sabbath school officers and teachers to attend the coming session of the General Conference which meets at Milton, Wis., the home of the Sabbath School Board.

Let us make the attendance of Sabbath school workers a record breaker this year. Come with suggestions for improvement and let us have the benefit of your counsel. Conference will begin August 19.

But for the present, *don't forget the statistics.*

Fraternally yours,

A. L. BURDICK,

Secretary Sabbath School Board.

Janesville, Wis., June 23, 1924.

Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly: for this day is only ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad, and bring into one day's thoughts the evils of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—*Jeremy Taylor.*

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. FITSWORTH,  
CHESTERTOWN, MD.,  
Contributing Editor

### PRESENTATION FOR DEGREE OF THE REVEREND H. EUGENE DAVIS, B. A., B. D., D. D.

In presenting Brother Eugene Davis to President Davis of Alfred University, at the recent Commencement, for the honorary degree of Doctor of Divinity, Dean Main spoke substantially as follows:

Over twenty years ago there was a student here whom we called Eugene, and sometimes Eugene Davis. We still like both the name and him who bears it. He was one of the best football players of the university. In connection with one of the games he was thrown to the ground legitimately, according to the rules. But a member of the opposing team came up and deliberately kicked him. In the exercise of a fine self-control Eugene did not retaliate in word or deed. He, however, said to me that he probably looked two or three thoughts concerning the cruel meanness of the member of the other team.

At another time he, with other boys, were talking with a man of considerable influence about the game. The man said that other teams played unfairly and that Alfred must do the same in self-defense. Eugene replied, "If I can not play a clean, square game I will quit."

Sterling character is a supreme asset of those whom we desire to honor. Therefore, Mr. President, I have mentioned these incidents to illustrate the personal uprightness that has marked the career of this young man from that day until now.

Mr. Davis was born in North Loup, Neb., in 1879. He prepared for college at schools in North Loup and Alfred. After teaching one year he entered Alfred College in 1900, and graduated in 1904. He then entered Alfred Theological Seminary in the class of 1907. For reasons that seemed good he did not quite complete the requirements for graduation. These requirements, however, were fully met at our Seminary Commencement last Friday night, June 6; and a diploma was given him, en-

titling him to the degree of Bachelor of Divinity.

He was ordained to the Christian ministry that year, 1907, and in the autumn, with his young bride, went to China as one of our missionaries in that land.

His excellent work, there, has been of four kinds. First, in physical training. He himself is a good example of the result of religiously looking after health and strength of the body; second, teaching in the subjects of general education; third, instruction in the Bible and in the Christian religion; fourth, preaching, as occasion has required, the evangel of world-wide reconciliation and redemption.

When in the home land for needed rest and change, he has awakened in our churches a new interest in the great cause of missions and inspired scores of young men and women with loftier spiritual ideals and nobler aims. The young people have heard him gladly.

It would be ungracious in me, not to mention here, with great appreciation, his class mate, Miss Mary Ross, who became his wife and his sympathetic, loyal, and valued helper in the great work of world evangelism; and who well merits her share of the tributes of these days.

For these reasons, not to mention others, Mr. President, I count it a privilege to present to you the Reverend H. Eugene Davis, of Shanghai, China, Bachelor of Arts, and Bachelor of Divinity, for the honorary degree of Doctor of Divinity, feeling assured that his history, high ideals, ability, progressive spirit, conscience, devotion to truth and social service, and rational enthusiasm, make him worthy to receive this honor by your hands.

Ye shall be baptized with the Holy Ghost.  
Acts 1:5.

This is a promised blessing. Nobody asked God to promise it, nobody knew enough to ask for it, but God gave the promise of the infinite gift because of his intense desire to give the gift, the Holy Spirit himself.—*A. M. Hills.*

We rise by things that are under our feet;  
By what we have mastered of good and gain;  
By the pride deposed and the passions slain,  
And the vanquished ills that we hourly meet.  
—*J. G. Holland.*

### FINANCIAL REPORT OF THE HISTORICAL SOCIETY

F. J. HUBBARD, *Treasurer*,  
In account with the  
SEVENTH DAY BAPTIST HISTORICAL SOCIETY.

From October 2, 1916 to December 31, 1917

Dr.	
To cash received beginning October 2, 1916:	
William M. Stillman, Plainfield, N. J.—Life Member	50 00
Corliss F. Randolph, Newark, N. J.	50 00
1917	
Mrs. William C. Whitford, Alfred, N. Y.	25 00
Mrs. Viola C. D. Trainer, Salem, W. Va.—Founder	100 00
S. Orestes Bond, Shepherdstown, W. Va.	50 00
A. A. Titsworth, New Brunswick, N. J.	10 00
George B. Utter, Westerly, R. I.	5 00
Plainfield Trust Company, loan	800 00
Sherman E. Ayars, Philadelphia, Pa.	25 00
F. J. Hubbard, Plainfield, N. J.—Life Member	50 00
Asa F. Randolph, Plainfield, N. J.—Founder	100 00
William R. Clarke, Nutley, N. J.	5 00
Willard D. Burdick, Dunellen, N. J.	5 00
	\$1,275 00
Cr.	
By cash paid out as follows:	
1916	
Old steel engraving and manuscript	\$ 27 75
1917	
Stationery	12 03
Julius F. Sachse, collection of books, etc.	1,000 00
Incorporation expenses, and books	22 35
Plainfield Trust Company, account note, and interest	160 22
	\$1,222 35
By balance on hand December 31, 1917	52 65
	\$1,275 00

For the year ending December 31, 1918

Dr.	
To cash on hand January 1, 1918	\$ 52 65
To cash received since as follows:	
S. Orestes Bond, Shepherdstown, W. Va.—Founder (completing payment)	50 00
E. E. Whitford, New York, N. Y.	5 00
Harry W. Prentice, New York, N. Y.	5 00
Esle F. Randolph, Great Kills, N. Y.	5 00
Ernest O. Davis, Salem, W. Va.—Life Member	50 00
Mrs. W. C. Whitford, Alfred, N. Y.—Life Member (completing payment)	25 00
Sherman E. Ayars, Philadelphia, Pa.	25 00
Lucian D. Lowther, Salem, W. Va.	25 00
Theodore L. Gardiner, Plainfield, N. J.	5 00
Mrs. Viola C. D. Trainer, Salem, W. Va.	50 00
A. A. Titsworth, New Brunswick, N. J.	10 00
Charles P. Titsworth, Plainfield, N. J.	5 00
O. B. Whitford, Plainfield, N. J.	5 00
F. S. Wells, Plainfield, N. J.	5 00
A. L. Titsworth, Plainfield, N. J.	5 00
Jesse F. Randolph, Salem, W. Va.—Life Member	50 00
Boothe C. Davis, Alfred, N. Y.	10 00
William L. Burdick, Alfred, N. Y.	10 00
William C. Whitford, Alfred, N. Y.	5 00
J. M. Norwood, Alfred, N. Y.	5 00
G. M. Cottrell, Topeka, Kan.	25 00
Mrs. C. H. Threlkeld, Memphis, Tenn.	15 00
L. S. K., Kansas	3 00
Ernest F. Randolph, Farina, Ill.	5 00
Mr. and Mrs. R. G. Thorngate, North Loup, Neb.	5 00
	\$460 65
Cr.	
By cash paid out as follows:	
Plainfield Trust Company, account note, and interest	\$ 426 93
Plainfield Trust Company, banking service	1 00
	\$ 427 93
Balance on hand December 31, 1918	32 72
	\$460 65

For the year ending December 31, 1919

Dr.	
To balance on hand January 1, 1919	\$ 32 72
To cash received since as follows:	
Esle F. Randolph, Great Kills, N. Y., in memory of Franklin F. Randolph (Liberty Loan Bond—for Endowment)	50 00
Sherman E. Ayars, Philadelphia, Pa.—Founder, (completing payment)	50 00
A. R. Crandall, Milton, Wis.	10 00
Allen B. West, Milton Junction, Wis.	10 00
Wardner Davis, Salem, W. Va.	5 00
Mrs. Viola C. D. Trainer, Salem, W. Va.	25 00
A. A. Titsworth, New Brunswick, N. J.	20 00
Walter L. Greene, Andover, N. Y.	5 00
A. E. Main, Alfred, N. Y.	5 00
Interest, Liberty Loan Bond, Endowment Fund	1 01
Wm. C. Hubbard, Plainfield, N. J.—Life Member	50 00
Woman's Executive Board	10 00
Corliss F. Randolph, Newark, N. J.—Founder (completing payment)	300 49
Also Franklin F. Randolph, Salem, W. Va. Life Member	
Mrs. Franklin F. Randolph, Salem, W. Va. Life Member	
Esle F. Randolph, Great Kills, N. Y.—Founder (completing payment)	
Mrs. Corliss F. Randolph, Newark, N. J. Life Member	
Mildred Randolph, Newark, N. J.—Life Member	
Forward Movement contributions, various individuals and churches	131 16
	\$705 38

Cr.

By cash paid out as follows:	
Plainfield Trust Company, account note, and interest	\$260 17
Plainfield Trust Company, banking service	2 50
Stationery	9 13
Rubber stamp	1 00
Corliss F. Randolph, Newark, N. J.—disbursements from 12-28-16 to 12-31-19:	
Traveling expenses, stationery, postage, etc., stenographer, expenses exhibit Plainfield Conference	\$86 99
Insurance	26 62
Seal of corporation, including drawing, press and electrotype	12 78
Photographs of contents <i>Great Alphabet Book</i> at Ephrata, including mounting and binding in permanent form	30 00
Copy (and framing) water color drawing Mill Yard Church, by William J. Stillman	12 50
Framing steel engraving Joseph Stennett	3 25
Drawing for designs of certificates of life membership, etching plate, Japanese vellum for certificates, and printing certificates	104 00
Transcript from old record book First Baptist Church, Newport, R. I.	7 00
Binding one copy <i>Mill Yard Publications No. 1</i>	85
Books concerning Ephrata and other German Seventh Day Baptists	16 50
	300 49
	573 29
By balance on hand December 31, 1919:	
Liberty Loan Bond (Endowment)	\$50 00
Cash	82 09
	132 09
	\$705 38

For the year ending December 31, 1920

Dr.	
To balance on hand January 1, 1920:	
Liberty Loan Bond (Endowment)	\$50 00
Cash	82 09
	\$132 09
To cash received since as follows:	
A. A. Titsworth, New Brunswick, N. J.—Life Member, (completing payment)	10 00
Woman's Executive Board	10 00
Income from Endowment (Liberty Loan Bond)	3 19

Forward Movement contributions, through W. C. Whitford, Treasurer	267 22
Forward Movement contributions, received direct from various churches	52 56
	<u>\$475 06</u>
<i>Cr.</i>	
By cash paid out as follows:	
Emma Sachse, books, etc.	\$40 50
Printing and stationery	55 29
Deductions from Forward Movement contributions of amount erroneously included	46
	<u>96 25</u>
Balance on hand December 31, 1920:	
Liberty Loan Bond (Endowment)	\$ 50 00
Cash	328 81
	<u>378 81</u>
	<u>\$475 06</u>

For the year ending December 31, 1921

<i>Dr.</i>	
To balance on hand January 1, 1921:	
Liberty Loan Bond (Endowment)	\$ 50 00
Cash	328 81
	<u>\$378 81</u>
To cash received since as follows:	
Forward Movement contributions	302 27
	<u>\$681 08</u>
<i>Cr.</i>	
By cash paid out as follows:	
Mrs. Julia Sachse, One Broadside	\$ 25 00
Balance on hand December 31, 1921:	
Liberty Loan Bond (Endowment)	\$ 50 00
Cash	606 08
	<u>656 08</u>
	<u>\$681 08</u>

For the period from January 1, 1922 to June 30, 1923

<i>Dr.</i>	
To balance on hand January 1, 1921:	
Liberty Loan Bond (Endowment)	\$ 50 00
Cash	606 08
	<u>\$656 08</u>
To cash received since as follows:	
Mrs. George H. Trainer, Salem, W. Va.	4 00
The Utter Company, Westerly, R. I.	7 48
Contributions to Hiscox Chair Fund:	
Courtland Davis	\$1 00
Mrs. Courtland Davis	1 00
Charles Fisher	1 00
Sarah F. Randolph	1 00
S. O. Bond	1 00
L. A. Briggs	1 00
W. C. Whitford	1 00
H. W. Prentice	1 00
Frank Hill	1 00
Esle F. Randolph	1 00
B. F. Johanson	1 00
S. H. Davis	1 00
Okey Davis	1 00
T. L. Gardiner	1 00
A. J. C. Bond	1 00
Mrs. M. Wardner Davis	1 00
L. Kenyon	1 00
A. S. Babcock	1 00
Irving Hunting	1 00
Edward Davis	1 00
F. J. Hubbard	1 00
W. C. Hubbard	1 00
A. E. Whitford	1 00
Mrs. D. E. and Roy Titsworth	1 00
Mrs. E. W. Vars	1 00
Mrs. S. A. Wade	1 00
Edgar Maxson	1 00
L. T. Titsworth	1 00
Albert Whitford	1 00
Mrs. O. E. Vars	1 00
J. N. Norwood	1 00
Elizabeth Randolph	50
Claude Hill	50
Oscar Wells	50
Mr. and Mrs. W. D. Burdick	1 00
Mr. and Mrs. A. L. Burdick	1 00
Mr. and Mrs. G. E. Crosley	1 00
Rev. George B. Shaw	1 00

Corliss F. Randolph	1 00
Rev. W. L. Burdick	1 00
"Friends"	3 00
J. Walter Smith	1 00
Mrs. A. L. Chester	1 00
Elizabeth Hiscox	1 00
Dr. Ann L. Waite	1 00
Mr. and Mrs. A. B. West	1 00
Mrs. George H. Trainer	1 00
Mildred Randolph	1 00
"A Friend"	1 50
	<u>50 00</u>
Forward Movement Contributions	413 37
	<u>\$1,130 93</u>

<i>Cr.</i>	
By cash paid out as follows:	
Construction Historical Society Room in Denominational Buildings	\$200 00
100 book plates	1 50
Expenses in connection with Newport, R. I., Church anniversary exercises:	
Corliss F. Randolph, Newark, N. J.—traveling expenses, etc.	133 17
Photograph and copying records, Newport Church	14 25
Bronze tablet, Newport Church, and photo enlargement	447 00
Lantern slides, in regard to anniversary exercises	18 90
Programs	7 48
Cleaning communion set	1 50
Views of church	9 40
Stenographic report of proceedings	16 65
W. L. Burdick—research work	17 63
Elder Hiscox chair	45 00
Elder Hiscox picture	3 00
	<u>\$915 48</u>
By balance on hand June 30, 1923:	
Liberty Loan Bond (Endowment)	\$ 50 00
Cash	165 45
	<u>215 45</u>
	<u>\$1,130 93</u>

E. &amp; O. E.

F. J. HUBBARD,  
Treasurer.

Plainfield, N. J., May 27, 1924.

Examined, compared with books and vouchers, and found correct.

WM. M. STILLMAN,  
Auditor.

Plainfield, N. J., June 10, 1924.

"Dr. Cherrington declares that the spirit of prohibition is the missionary spirit and insists that America must not wait until enforcement in this country is one hundred per cent effective before carrying the gospel of prohibition to the world. The Church in America would never have grown, he says, had it waited until everybody in America became a Christian before sending missionaries to non-Christian countries. The Anti-Saloon League, he contends, must give large support and cooperation to the World League Against Alcoholism if it is to fulfill all of its mission."

"Never bear more than one kind of trouble at a time. Some people bear three—all they have now, all they ever had, and all they expect to have."

## WOMAN'S WORK

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

### AN APPRECIATION

HATTIE E. WEST

It has been the custom of the Woman's Board to meet at the homes of its members. This has, no doubt, contributed to the feeling of intimacy and friendship which exists between the members.

The other day we met again at the home of Mrs. A. R. Crandall, one of our beloved vice presidents. It was the day on which one of our regular meetings had been scheduled, but this was not a regular meeting, but a farewell service for our dear comrade, and there were many other friends present for our sister after many months of failing health had quietly stepped over the border and was with us no longer. The frail body lay quietly resting beneath the flowers upon the casket. It seemed most fitting that it should be surrounded with beauty. Mrs. Crandall loved beauty, beauty in flowers, beauty in handiwork, beauty in music, beauty in character. As we sat there in the home still pervaded by her presence, these words came to mind:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if any praise, think on these things."

Though Mrs. Crandall's years had stretched to almost four score we never thought of her as old. Indeed, she was not old. In spite of failing health her's was the spirit of youth.

She had loved the meetings of the board and attended them after she was obliged to give up active participation in other organizations with which she was connected. Its members were friends of years, but most of all she loved it because it afforded a medium between her and her beloved denomination whose interest she had so closely upon her heart. "I'm so glad you came," she said to the writer at the close of their last visit together when illness had kept

her away from our meetings, "I'm so glad to hear about the work of the board." Her interest never flagged. She rejoiced at every forward step with the enthusiasm of youth and her counsel so kindly and modestly given was that born of experience in a life devoted to the higher, better things.

Mrs. Crandall's husband, now professor emeritus of Milton College, has been an inspiration to students in Milton and Alfred and other institutions with which he has been connected. Her daughters have been teachers of music and so many students have come to the home for instruction that it has almost served as a class room.

The son is a professor at Cornell. Mrs. Crandall has given to the interests of the different members of her family her hearty sympathy. She was the daughter of loyal Seventh Day Baptists, and the sister of Rev. E. B. Saunders, of beloved memory. She was the personal friend of many of our denominational workers. All these contacts fitted her for wise counsel on the board. We shall miss her. We can none of us take her place, but we shall do our own work better for our association with her for upwards of a score of years.

### BUSY DAYS IN GRACE SCHOOL, SHANGHAI, CHINA

*Woman's Board,  
Milton, Wis.*

DEAR FRIENDS:

Yesterday was Tshing-Ming, the spring festival for the worship of ancestors, and both yesterday and today there has been a steady stream of autos, carriages and rickshas passing. They carry straw baskets filled with paper-money to be burned on the graves. Yesterday as we were coming from our Sabbath school services held in the school in the native city, I saw something I had never noticed before. There were several children dressed in turkey red upper garments and white skirts. Some of them had their hair flying, and the girls with me said all wore, suspended from their necks or in their hands, shackles or wooden handcuffs. I saw only one small child, in arms, near enough to see that feature of the costume. They told me these were children who had been very ill during the year and their parents had promised to do this and give money toward a procession

if the children were healed. Their sickness held them as prisoners and hence they are garbed like prisoners. Those who had their hair flying had committed more serious offenses; that is, they had been more seriously ill. We also saw a part of the procession,—men dressed in old-fashioned warrior costumes and riding horse-back. The children we saw had evidently been in this same procession or were going to join it. One wishes that the parents might also be freed from their prison—that of bondage to such customs.

You will be interested to know that the city school has greatly increased in numbers this semester. There are eighty-two pupils enrolled. This was too many for two teachers to handle so Mrs. Loo, who taught there a few years ago has come back to help us. She has taken the "babies," about twenty of them, and we wish you might all look in and see how darling they are. The outer room, that was the preaching chapel, has been fitted up with low tables and stools for them. Mrs. Dzau and Miss Tsaung are taking the other two rooms as before.

We are more crowded here in the Boarding School than last term too. There are only three or four more pupils but three or four make an already full study-hall more than full. It wouldn't seem so full if several of the new ones weren't such wigglers and gigglers. They are Mandarin speaking and neither understand us nor the ways of school life. Everything seems like a huge joke to them. To add to Miss Burdick's pleasure (?) it was discovered shortly after school began that three of these girls (sisters) had the itch! Their mother was going away so Miss Burdick took them in hand and anointed them morning and night for a couple of weeks. Thereby they acquired the names of the "Three Bears." The "Wee Bear" is quite small and we questioned whether she were truly of school age. We felt sure the mother had put the age up in order to get the child into school, but one day when the "Wee Bear" was alone Miss Burdick found that she was "of age." She is a very modest, demure maiden, who drops her eyes when she is spoken to, and looks very bashful. She has a roguish twinkle in the corner of her eyes, however.

One of the "side-lines" this term has

been a physical examination of the girls. Miss Burdick felt that it was time we were having one and Doctor Crandall was kind enough to give her time for a few days toward that end. Most of the girls were quite willing to be examined but we found some objectors. Two day-pupils, when they discovered what was going on, that Wednesday morning, returned home at once to consult with their parents. We saw no more of them until almost night Sabbath day when they came to get their books saying their parents did not wish them to study here if such an examination was required. Needless to say, Miss Burdick told them we were not forcing anyone though it was to their own advantage to have it done. Later in trying to find out just why their parents objected, it came out that they did not think it was right for anyone to listen to and know what is going on inside of one! Doctor Grace gave the general examination and now specialists at the Margaret Williamson Hospital are examining eyes, ears, nose and throat. The general examination revealed that a few girls had heart trouble and two or three more have weak lungs. They are most of them very grateful to know in time and are faithfully taking the medicines prescribed. The eye examinations have already revealed several cases of trachoma—six or seven cases out of thirty-one examined. In Bridgman School where Mabel is teaching they began with the older girls and found fifty per cent of them with the disease—so we are grateful ours are no worse. Many have conjunctivitis and this group come in three times a day for treatment. Those with trachoma must go to the hospital once a week for treatment. Doctor Miller says treatments for a year are supposed to cure even a severe case of trachoma. It is a hard road ahead of them.

Has anyone written you about our new grandson? Eling's sister has a little son about a month old. He is the first child and the family are very pleased and proud.

Mr. Crofoot probably won't tell you that he is again helping a group in the study of the Shanghai dialect, so I will mention it for him. The class meets each week on Thursday afternoon and consists mostly of people who have been in Shanghai some time but still feel the need of help. Another honor that has come to him recently

is the presidency of the newly organized local Teachers' Association. This is largely composed of Chinese teachers, but foreigners are also members.

With hearty greetings to you all, I am,  
Yours in his service,

ANNA WEST.

April 6, 1924.

#### LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

Spring is here at last, with sunshine and rain, wild flowers and growing crops of wheat, oats and rye, and the long rows of garden stuff greenning above the soil. In the yard the white honeysuckle bush is nearly through giving us its sweet lemon-scented flowers. It began to bloom about the middle of December. For a while it was white with bloom; then occasionally a freeze would cause the open flowers to all turn yellow at the same time, but soon the bush would be white again. The sweet yellow jessamine began blooming earlier than usual and has had open flowers nearly all the time from the middle of February until now. The white jonquils are in bloom as I write; the yellow variety bloomed some time ago. Blue-bells and red-bells are beginning to bloom. Cluster spiraea began to put out flower buds so early that a freeze blackened all of them and they fell off; but a new set showed themselves a little later, and the white blooms, though few in number, are pleasing to the eye.

Single spiraea, not so hasty, was covered with its white flowers some days back, but a sand-storm destroyed their beauty. Day after day the sand-storms raged. They would begin about eight or nine o'clock in the forenoon, and one sand-cloud after another would cover everything exposed to it with a dark colored dust; so fine that we breathed dust, ate dust in our food, drank dust in our water, and slept in dust at night, for it drifted through every opening, large or small. For a spiritual application for such clouds, read Jude 4:13. These dust clouds that visit us in spring carry no water, and have as blighting an effect on growing crops as the east winds that cause blight and mildew in Palestine and adjacent countries. Our sand-storms generally come from a southwesterly direction.

I wish you would look up for me in the Hebrew Bible at Amos 9:6, and find the word translated "stories," (in the margin, "spheres"), and give me the three root meanings, and also your choice of words to be used in the English text. If you can do this, you will show me a kindness.

I have read and re-read your last letter, and I think we are at one on the subject of prayer. Look at prayer any way you will, and it is a wonderful thing. A life depending upon the generosity of the most noble Being for every living necessity, is the life that is free from anxious forebodings for the morrow, and also a life filled full of work for the Master.

Years ago I thought the way to get what I wanted was to do some kind of work that would please others so much that I would receive a good wage for it, and so I worked at whatever seemed to be the best job within reach, and often had to work sixteen hours out of the twenty-four in order to get some special thing that my desire called for. Even then I felt it was right to pray for things I wanted, but I felt also that I was to do with my might whatever my hands found to do, and work was not lacking. I could see such quantities of work, all good and useful, that I often felt that if I had the means I could employ forty women eight hours daily from New Year's Day to New Year's Day again, year after year.

You see, my mind was on the material side of life, while the spiritual side was still in embryo. I think the spiritual side was deep down in my heart, for daily I turned to my Bible for the living food it contained, except when something unusual prevented me, and then I missed it more than I can tell you; and I took to memorizing scripture verses, so that if something debarred me from my accustomed reading, I could, before I slept, repeat enough of Scripture from memory to satisfy the heart-hunger, and I could fall asleep as sweetly as a babe does on its mother's breast.

The difference in working on the material side of life, and working on the spiritual side, I think you already know from your own experience. With my viewpoint changed from the toilsome, careworn side of life to the uplifting sight of a loving bounteous Father, actually coming to meet me with both arms full of things that I

needed, I could just say to him, "If you think I need that, please send it to me for the sake of thy Son," instead of working so hard to earn a little money to purchase that coveted treasure.

If it comes, I can see God's hand as the Giver; if it does not come, I know that I did not need it. If bodily suffering comes, or mental anguish, I know now that these "fiery trials" must be endured if perfection is to be mine; for if Jesus was made perfect through suffering, how can we hope for perfection; unless we endure suffering also?

I must close this letter now, hoping to receive your reply soon.

YOUR FRIEND IN THE SOUTH.

### REPLY FROM THE NORTH

No doubt you have wondered at my delay in replying to your last letter, which I found very interesting. I laid it away in a safe place, but when time came to write my reply, I could not find your letter. I hunted and hunted, and at last concluded I must have accidentally destroyed it, when at the time of family prayer one evening, I opened the cover of my Bible, and there it lay where it had probably been all the time, between the cover and fly-leaf, secure. I will now hasten my reply, so as not to keep you waiting longer. Your mention of the wind-storms interested me very much. They were of sufficient severity to be reported in our northern papers, but I have seen no explanation as to their cause so far. We have had a cold, backward season. Some flowering shrubs are two weeks later than their average time for bloom, and a month later than their earliest appearance.

I will not delay longer before answering your inquiry about "stories" in Amos 9:6. The Hebrew word means step, or stair, or ascent, from a root which means go up, ascend. There are five interesting uses of this word in the Old Testament, as follows:

1. The step or stair of a raised structure, as in Ex. 20:26; 1 Kings 10:19, 20; 2 Chron. 9:18, 19; Ezek. 40:6, 49; 2 Kings 9:13; Neh. 3:15; 12:37.

2. The steps or degrees in the sun-dial of Ahaz, 2 Kings 20:9, 10, 11; Isa. 38:8.

3. The going up from Babylon, Ezra 7:9.

4. The Songs of Ascents (commonly called Songs of Degrees), see Psalm 84:6; Psalms 120-134.

5. The "stories" of Amos 9:6.

As for my suggesting the best translation in this last instance, I am sure I can think of no word which expresses adequately the idea back of this Hebrew expression, which indicates the steps, or dispensations, or processes of our ascent up the heavenly way, "till we all come to the measure of the stature, of the fullness of Christ."

I must make this letter brief. One reason, an invitation has just come to me, to attend the Eastern Association to be held next week; and I almost hold my breath in anticipation and hopes of being able to attend, in which case I shall have something more at length to write you.

Till then believe me as ever,

YOUR AFFECTIONATE FRIEND  
IN THE NORTH.

### JUDGE JOE AND HIS COURT

It is not a make-believe job that Joe Garland, a high school boy of Chicago, has as judge of the Boys' Court of the West Side Department Y. M. C. A., Chicago. He is elected by the boys themselves and heads the democratic system by which the discipline of the Boys' Division is enforced by its own members.

The court is convened with the usual, "Hear ye! Hear ye!" of the bailiff. Then his honor, Judge Joe Garland, comes in and takes his seat. The prosecuting attorney and the attorney for the defense take their places and the prisoner is brought in by boys smaller than himself.

"There is perfect decorum in the court room," says the *Official Bulletin* of the Young Men's Christian Association of Chicago, "because it is serious business for all concerned.

"Most of the boys brought before the court confess their guilt and take their punishment like men, as the court cautions them against any future recurrence of the act and deprives them of certain privileges. 'If these same boys were brought before adults they would not be nearly so penitent or anxious to improve their habits,' says the Boys' Work secretary. 'Then, too, this is a perfectly democratic proposition.'"—*Selected.*

## YOUNG PEOPLE'S WORK

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

### ABOLISH WAR!

HAROLD C. STILLMAN

Christian Endeavor Topic for Sabbath Day,  
July 12, 1924

#### DAILY READINGS

Sunday—The vision (Micah 4: 1-5)

Monday—War inhuman (Luke 21: 20-26)

Tuesday—Suffering and sorrow (Isa. 3: 1-5, 25, 26)

Wednesday—Peace by good will (Luke 2: 8-14)

Thursday—Peace in Christ (Eph. 2: 14-17)

Friday—Our hope (Ps. 46: 9-11)

Sabbath Day—Topic: Abolish war! Why? How?  
(Isa. 2: 1-4)

The first question is more easily answered than the second. Probably the great mass of people all over the world want war abolished. Those who have come in touch with its hardships, its ravages and its suffering are not anxious to pass through the same conditions again. War is generally the outcome of greed upon the part of some nation, organization or power, and therefore is rarely imperative or necessary except on the part of the defense.

Great minds of many nations are at present busy with formulating some plan which may be found effective in bringing about the permanent peace of the world.

The plan submitted by Charles H. Levermore in response to the offer of the Bok Peace Prize has been widely proclaimed, but there is a feeling among certain students of the plan that it is more of an effort to spread propaganda in favor of the League of Nations than anything else. Otherwise why was only one plan submitted to the public? The plan gives America all the advantages of the league but commits us to only a few of the functions of the league. It really places us in the position of an influential advisor.

A plan which might be feasible comes from an island in the Baltic Sea. Governor Roos, of Gotland Island, proposes to sell to each nation an insurance policy which will protect the insured nation against war. The nation which provokes

war loses the amount of the face of the policy and it goes to the nation who is attacked. Governor Roos claims that nations would think twice before running the risk of losing so much money to their enemy.

The French statesman, M. Joseph Cailiaux, would put any nation provoking war under a political and economic blockade. That is, any nation who declares war would immediately be cut off from the other nations in the way of political co-operation and financial credit. He believes that capitalism, in some form, is to blame for all of our wars; that it has built up a great economic system which will eventually crumble under weight of its own faults unless some sort of reform is forthcoming.

Edward A. Fileue, member of the American Defense Society, proposes adhesion to a world court and an embargo against any nation who goes to war without first submitting the case to the world court.

In any case there are four things which must in some way function if the world is to have certain and lasting peace. They are (a) the outlawry of war, (b) complete disarmament, (c) a parliament of all nations, and (d) some sort of world court with jurisdiction.

It seems to me that we can not escape the admonition that "they that draw the sword shall perish by the sword." Wishing for peace but unwilling to let go of the "concealed weapon" is the present attitude of the world at large. No nation seems to have faith that the other nations will fulfill their agreements, hence we are all exceedingly slow to give up our fighting machines and trust to the persuasive powers of our greatest minds to settle our national problems. However, successful war depends upon the brain power of great minds: why not depend upon the same power for successful peace.

Pueblo, Colo.

### INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, JULY 12, 1924

Team-work with Jesus and one another.  
John 15: 1-8; 1 Cor. 1: 10.

#### 1. TEAM-WORK WITH JESUS:

O Lord of life and love and power,  
How joyful life might be,  
If in thy service every hour,  
We lived and moved with thee,

If youth with all its zeal and might  
By thee were sanctified,  
And manhood found its chief delight  
In working at thy side.  
—Ella S. Armitage.

2. TEAM-WORK WITH ONE ANOTHER:  
CO-OPERATION

It ain't the guns nor armament,  
Nor funds that they can pay,  
But the close co-operation,  
That makes them win the day.

It ain't the individual,  
Nor the army as a whole,  
But the everlasting team-work  
Of every bloomin' soul.

—J. Mason Knox.

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

For July 12 write the following verse taken from the scripture lesson, on the board with the letters in italics underlined: "And the Lord said unto Gideon, *By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand.*" Judges 7:7.

Then give each junior a pencil and a piece of paper and ask them to rearrange the letters which are underlined on the board, making two words from them which will give them the most important thought in our lesson today. (The letters form the words: Gideon obeyed.)

In your story about the life of Gideon remember to especially emphasize the fact that Gideon obeyed God.

### YOUNG PEOPLE'S HOUR AT THE WALWORTH QUARTERLY MEETING

Song service led by Carroll Hill.

Scripture reading: John 4:35, 36; Gal. 6:9-10.

Prayers offered by Miss Elizabeth Babcock, Miss Ethel Butterfield, Miss Margaret Babcock, and Mr. Merton Sayre.

Christian Endeavor Opportunities in Our Local Churches, Lloyd Seager, Albion.

Christian Endeavor Opportunities in Our Town, Harold Baker, Milton Junction.

Special music by quartet, composed of O. T. Babcock, C. L. Hill, M. D. Davis and L. D. Seager.

Christian Endeavor Opportunities in the Nation, Harriet Belland, Walworth.

Christian Endeavor Opportunities in the

Wide World, Bertrice Baxter, Riverside, Calif.

Our Consecration to Our Opportunities, Carroll Hill, Welton, Iowa.

Special music by quartet.

Message to the Young People, by Rev. E. A. Witter.

Hymn.

Dismissed by Rev. C. A. Hansen.

### CHRISTIAN ENDEAVOR NEWS NOTES

EXELAND.—Our society is so small that old and young join in our Christian Endeavor services, and we have very pleasant and profitable meetings.

For the nature lesson the service was held out of doors, under the trees on a creek bank and was much enjoyed.

Last fall the whole society was invited to a corn roast at the home of one of our members.

For the last two months, after the lesson we have had contests in hunting Bible references, the first one finding the reference,—reading it. This teaches the younger ones to know their Bibles.

MRS. C. W. THORNGATE.

### MEETING OF YOUNG PEOPLE'S BOARD

The Young People's Board met in special session at 8 o'clock, May 22, 1924.

The president called the meeting to order.

Mr. D. M. Bottoms offered prayer.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, E. H. Clarke, D. M. Bottoms, Lyle Crandall, Aden Clarke, Mrs. Ruby C. Babcock, Miss Frances Babcock, L. E. Babcock, Marjorie Willis.

The treasurer's report was presented and discussed.

The corresponding secretary's report was received and ordered placed on file. It follows:

REPORT OF CORRESPONDING SECRETARY FROM APRIL 23 TO MAY 22, 1924

Number of letters written, 40.

RECORDER Reading Contest reports have been received from the following: (Societies reporting are listed in the order in which they stand in the contest.)

New York City, Westerly, Milton, Ashaway, Adams Center, Nortonville, Waterford, Riverside, Rockville, Milton Junction, Detroit, Welton,

Battle Creek, Verona, Salem, New Auburn, Shiloh.

Report of individuals as they stand: James Waite (Milton), Elizabeth Crandall (Westerly), Hazel Langworthy (Adams Center), Ruth F. Randolph (New York City), Evelyn Ring (Nortonville), Frances F. Babcock (Battle Creek), Virginia F. Randolph (New York City), Harriet Belland (Milton), Ruth Stephan (Nortonville), Elisabeth Kenyon (Ashaway), Mrs. H. R. Crandall (New York City), Emily Barber (Westerly), Elsie Jordan (Ashaway), Munson Gavitt (Westerly), Helen Ring (Nortonville), Rosa Stephan (Nortonville), Betty Whitford (Westerly), Leon Maltby (Adams Center), Allen Whitford (Westerly).

All of the above mentioned have a rating of over 1,000.

Suggestive programs for Conference were sent to each non-resident member of the board.

The lists of 100 questions which are to be used at Conference have been received from the printer.

The program for the semi-annual meeting which is to be held at Detroit, May 30, June 1, has been prepared.

Twenty dollars was received from the Riverside Christian Endeavor society for the Young People's Board. Ten dollars of this was to go to Fouke through the board.

Correspondence has been received from: Miss Elisabeth Kenyon, Miss Vida F. Randolph, Miss Fucia F. Randolph, Hurley Warren, Duane Ogden, Rev. A. L. Davis, Rev. A. J. C. Bond, Doctor Geo. Thorngate, Miss Elrene Crandall, Miss Anna Scriven, Miss Elizabeth Hiscoc, Mrs. H. L. Cottrell, Miss Beatrice Baxter, Miss Esther Ling, Rev. Robert St. Clair, Gleason Curtis, Oswald Ballenger, Rev. E. M. Holston.

FRANCES FERRILL BABCOCK.

Battle Creek, Mich.

Communications were read from Doctor George Thorngate and Rev. A. J. C. Bond.

The Nominating Committee made a report of progress, which was received.

A ballot was taken to select the members of the committee on Field Work. I. O. Tappan was unanimously elected chairman of this committee. E. H. Clarke and Marjorie Willis were selected as the other members.

The board discussed the four suggestive programs for the Young People's Hour at Conference, and a vote was taken to decide which one should be adopted.

General discussion.

Adjournment.

Respectfully submitted,

MARJORIE WILLIS,

Recording Secretary.

Lost—Somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, as they are gone forever.

### THE CALL TO UNITY IN LIFE AND WORK

We can not wait, because the forces of evil are not waiting. Efforts to formulate a doctrinal basis for unity are generally, if not always, divisive; but efforts to serve mankind create a new and higher fellowship. Far more important than unity of organization is unity of spirit—and we have sufficient oneness now in the Church of Christ to plan and work together as brethren to apply the teachings of Jesus to all the ills of the world today.

The Christian Church is impotent before the need and misery of our times because we lack unity of action. This is not only a shame, but a crime. A few years ago Lloyd George said that if the churches of England were united, no government could withstand their demands. That is true of the churches of every country.

The brotherhood of nations has not been given its proper place in the Church's teaching. We should preach not only against private selfishness, but also against national selfishness. We need a healthy patriotism in all countries, but it must be Christianized, otherwise it becomes collective selfishness. The Church has not applied Christ's command on the brotherhood of man to nations.

The Church must recognize its duties, also, in economic and social life. In Europe one priest says, "A true Christian must be a Socialist." Another says he must not be a Socialist. A third priest says the Church has absolutely nothing to do with economic questions. That is all wrong. The chaos in Christian thought concerning our duty toward social and economic life is unbearable. The Church can not commit herself to an economic theory; but Christendom must get a common vision on those things, a common voice for its conscience and a common hand for its action in national and international life.

Fellowship in service is the best way in which the churches can co-operate. It will bring us nearer to each other in faith and doctrine.

Nearly sixteen hundred years ago there was held the Council in Nicaea on dogmatics. It formulated a creed for the whole future of the council. Now we need a Nicaea on ethics, on life and work.—Dr. Nathan Söderblom in *Federal Council Bulletin*.

## CHILDREN'S PAGE

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

### JESUS' LOVE

ELISABETH KENYON

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
July 5, 1924

#### DAILY READINGS

Sunday—By courtesy (John 12: 1-8)  
Monday—By sacrifice (John 12, 23, 24, 32, 33)  
Tuesday—By telling of it (John 15: 9, 10)  
Wednesday—By helping those in need (John 6:  
1-13)  
Thursday—By little services (Luke 22: 25-27)  
Friday—By sympathy (Mark 1: 40-42)  
Sabbath Day—Topic: How Jesus showed his love  
(Mark 10: 13-16; John 13: 1, consecra-  
tion meeting)

FRANCES F. BABCOCK

Superintendent of Battle Creek Society

Boys, how many of you have a pet? I know most of you will say, "Yes, I have a cat, dog rabbit or some animal." I know you love this pet very much and are very kind to it.

Girls, is there one of you who hasn't a doll you dearly love? Now that you have something of your very own to love, you know something of the love Jesus, your heavenly Father, has for each of you, his children. Our parents love us and we all love our parents, and because of this love we want to obey them when they ask us to do anything. Jesus loves each of us and to show our love for him we must try to do as he would like to have us.

At Junior we have learned Bible verses. They told us about his love and what he wants us to do. See how many of these verses you can repeat:

Whom did Jesus say to love? Luke 10: 27.

If we love each other, what rule will we obey? Matt. 7: 12.

How did God show his love for us and why? John 3: 16.

Which is called the "Love Chapter"? 1 Cor. 13.

Can you repeat the last verse of the "Love Chapter"? 1 Cor. 13: 13.

If you can not repeat these verses, won't you please, at least, read them.

Boys and girls, this is consecration meeting. How many of you can tell me what "consecration" means? This is what it means to me—Consecration is the setting apart or devoting one's self to the service of God. It is giving ourselves to God. Our consecration meetings are to remind us of the *pledge* we have and to bring us closer to Jesus and help us to live more as he wants us to. How many of you can repeat the Junior Pledge? Won't you stop now and see if you can repeat it?

Jesus showed his love for others in his daily life by being courteous, always ready to help those in need, sympathetic, kind, and greatest of all, by dying for us on the Cross. Can't we have Jesus' love in our hearts so much that we will show it by being courteous, always ready to help those in need, sympathetic, kind, etc.

#### FOR THE SUPERINTENDENTS

Draw a black and a red heart (chalk will write on each). Have the black one represent a heart which does not have Jesus' love in it. Have the boys and the girls give characteristics which go in this one. In the red one have each give a characteristic which will be in a heart which has Jesus' love in it. Talk to the juniors then about having our hearts like the red one. Close by singing, "Jesus loves me."

*Battle Creek, Mich.*

#### JOY'S OTHER NAME

There's June above,

There's June beneath.

We breathe in June

At every breath—

And listen, little girl and boy,

June's just the other name for Joy.

—Primary Education.

#### BLACKIE'S QUEER BED

"Oh!" cried Betty as she opened the top drawer of her tall bureau, which she was sure had been tightly closed for two days while she had been away visiting at Aunt Mary's. She had taken out a hair ribbon before she went and had shut the drawer again! yet there, curled up on her lace collars and prettiest aprons, lay her pet kitten, Blackie, fast asleep.

He raised his head and looked at her with a good-natured blink. How had he

gotten there. He seemed too comfortable to have been there long. Taking Blackie in her arms, the girl sat down to think the matter over. It was a real mystery to her, quite as much as those she had read in some of Brother Bob's books.

The thought of Bob brought her to her feet. Of course, it was he who had put Blackie in the drawer. He was always playing tricks he thought were funny. Betty sometimes thought them funny, too, and she even laughed a little at this one, though it might have been unpleasant for Blackie if she had not discovered him.

She put Blackie down and forgot all about the incident for a few days. Then, as she pulled open that same top drawer again, she found Blackie once more sleeping on her ribbons and ruffles. Some of the neatly-ironed pieces were badly wrinkled, as if plump little Blackie had rolled around on them before cuddling down for his nap. Betty decided to speak to Bob about it and tell him not to play that trick any more.

When she went downstairs, Bob called to her to go with him to Mr. Briggs' shop, and she ran after him in a hurry for she was always glad to go there.

Mr. Briggs made furniture, and it was fun to watch him put the pieces together. This day he was working on a bureau. The drawers were in place, but the broad board that belonged on top was off. Standing on tiptoe Betty could see into the top drawer and behind it, for between it and the boards that formed the back of the bureau was a space that went all the way down to the floor.

"What's that for?" she wanted to know.

"Saves using lumber, I guess," Mr. Briggs told her, "and makes the bureau lighter so it's easier to handle. Where the bottom of the bureau is not open like this," he went on, "I've heard of things falling down and being lost for years."

"Could anything climb up there?" asked Betty suddenly.

"S'pose it could if it were small enough and wanted to," replied Mr. Briggs.

When Betty reached home, she felt under her bureau to see if the space were there and open. It was, and she could reach her hand up in it. She caught Blackie and held him under it to see what he would do.

Very quickly the little rascal disappeared, and she could hear him scratching his way to the top as if it were a trip he had grown used to taking. When Betty pulled open the upper drawer, his puzzled face peered at her over its edge. When she pulled the drawer from its place, she saw that part of the back was broken out.

"Naughty kitty," scolded Betty, as she helped the little fellow out, "to creep in there and make me think Bob hid you. Next time I'll look around and ask questions before I make up my mind who's to blame."—*Dew Drops.*

#### SOME INTERESTING PALINDROMES

A palindrome, as most of our readers know, is a word or sentence that reads the same backward as forward. "Ere" is a simple word palindrome. "Noon" is another. The supposed regretful expression of Napoleon, "Able was I ere I saw Elba," is one of the best-known sentence palindromes. Here is a clever one: "Dog as a devil defied lived as a god." Others that we have encountered recently are: "Egad, a base tone denotes a bad age"; "Eve damned Eden, mad Eve"; "Repel evil as a live leper." See if you can compose a palindrome. It makes the brain work but it's fun.—*Selected.*

#### AN EVER-HANDY POCKET RULE

Frequently a rule of some sort is necessary, and it would be handy to have one in your pocket, wouldn't it, always around when you wanted it, the same as your jack-knife. Something accurate, too.

You can make it in about five minutes with a regular rule, a file and your jack-knife. Lay the regular rule alongside your knife, and on the back, in the metal, take the file and notch it lightly, but enough to be easily readable. This will make a rule about three inches long. One of the inches can be divided into half inches, a half into quarters and a quarter into eighths. And there you have it.

When out anywhere where you need a rule longer than three inches, simply cut a short stick exactly three inches long, mark with your knife blade for accuracy and multiply on a longer stick for as many times three inches as desired. With that and your knife you can quickly have an accurate

rule of any desired length for use at the moment, and the knife furnishes the fractions of an inch when it is needed.—*Selected.*

Mrs. Newlywed (giving first order to butcher over phone): "Please send me a pound of steak."

Butcher: "And what else, please?"  
Mrs. Newlywed: "And—and some, gravy."

Little Johnny—"Mamma, do the big fishes eat these little sardines?"

Mother—"Yes, they do my dear."

Little Johnny—"But how do they get the can open, mamma?"—*Selected.*

Tommy's aunt: "Won't you have another piece of cake, Tommy?"

Tommy (on a visit): "No, I thank you."

Tommy's aunt: "You seem to be suffering from loss of appetite."

Tommy: "That ain't loss of appetite. What I'm suffering from is politeness."—*Judge.*

Into the general store of a village in Virginia there came one day not long ago a diminutive darkey who laid upon the counter a single egg and said, "Boss, my mudder says please give her a needle for dis aig."

The storekeeper smiled. "Why," he said, "you can get two needles for an egg."

"No boss," continued the darkey, "my mudder don't want no two needles; she says please give me de change in cheese."

#### NOT TRANSFERABLE

At the Negro ball the doorkeeper was asked what "not transferable" on the tickets meant.

"It means dat no gentleman am admitted, 'less he come hisself."—*Selected.*

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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#### Sabbath School. Lesson I.—July 5, 1924

THE BIRTH OF JESUS. Luke 2: 7-20.

*Golden Text.*—"There is born to you this day in the city of David a Saviour, who is Christ the Lord." Luke 2: 11.

#### DAILY READINGS

June 29—The Birth of Jesus. Luke 2: 7-14.

June 30—The Shepherds See the Child. Luke 2: 15-20.

July 1—Jesus Dedicated to God. Luke 2: 22-32

July 2—Children are God's Gift. Gen. 33: 1-5.

July 3—Children Glorify God. Psalm 8.

July 4—Jesus Reveals God. John 1: 1-8.

July 5—The Righteous Child. Isa. 11: 1-5.

(For Lesson Notes, see *Helping Hand*)

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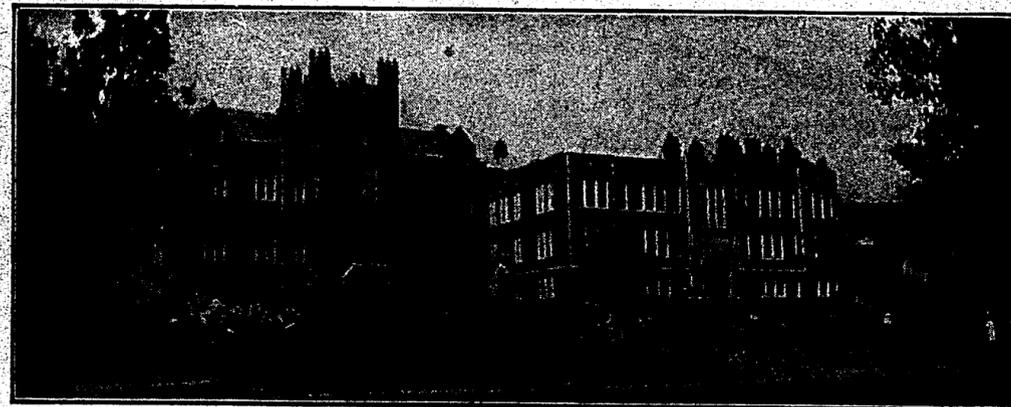
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### BY AN OPEN WINDOW IN CHURCH

I hear the music of the murmuring breeze,  
 It mingles with the preacher's quiet word;  
 Dim, holy memories are waked and stirred,  
 I seem to touch once more my mother's knees.  
 Christ's human love, his spirit mysteries  
 Envelope me. It is as though I heard  
 An angel choir in the singing bird  
 That floats above the fair full-foliaged trees.  
 All of my being breathes a deep content—  
 Life and its unremitting, baffled quest  
 Fade into this rich sense of perfect rest—  
 My soul, renewed, is steeped in sacrament.

—Corinne Roosevelt Robinson.

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