

# The Sabbath Recorder

## The Forward Movement

\$17,000.00 in June



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

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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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PLAINFIELD, N. J., JUNE 30, 1924

WHOLE No. 4,139

**Both Hot and Cold** The day had been Beautiful and Inspiring unusually hot and sultry in our New Jersey home; we had been hard at work preparing copy from Eastern Association matters before starting for the Central Association; but knowing something of the freaks in weather in the northland, we did not venture to don lighter clothing, and so we sweltered all the evening.

At eleven twenty-five—standard time—we found a hot berth in the Utica sleeper. The breath from an evening thunder shower gave some promise of relief, and we were weary enough to drop to sleep in almost any temperature. Long before the dawn of day, there began to be a chill in the air, and the coverings we had discarded on retiring were gladly reclaimed.

When we awoke after a restful sleep the sun was peeping over the eastern hills, and the "Mohawk Vale" was soon beautifully illuminated. Black and white kine were peacefully grazing in rich green fields, and the world was awakening for a new day.

It was indeed a new day! so unlike the one that left us yesterday that we almost seemed to be in another world. The cool bracing air and bright sunshine from a clear sky were most cheering, and instead of sweltering with the humid heat we found ourselves comfortable in overcoats. Even if the sunshine should warm the earth again by noon-day, we were thankful for the "cool of the morning."

At the Utica station we found a good breakfast—Brother Bond and myself—and before our train for Leonardsville was ready we were joined by Rev. George B. Shaw, Rev. William L. Burdick, and Rev. A. Clyde Ehret, all bound for the association.

We always enjoy a ride through central New York State, with its far-stretching fields, its beautiful vales; its forest-clad hills; its green, daisy-sprinkled meadows, its fields tinted with golden buttercups, its sparkling brooks, its plume-like elms and thrifty sugar maples.

There are now good automobile roads,

stretching away among the hills or in shining line across the plains, and always marked by swiftly flying autos, making travel a perfect joy in these wonderful days.

What a marvelous story this land of glacial moraines and drift-hills could tell of the days before man was on earth, if it could only speak of the ages through which Jehovah was fitting it up for our use. But this story is left by the Divine for us to study out.

Even if we could read the full story of the early fathers who settled in the wilderness here, we would find an absorbing tale. Those who built these oldest homes, thinking to dwell in peace beneath their roofs, are here no more. The hands that planted these old trees and thought to find rest beneath the shadow of their branches, have long since passed into the valley and the shadow of death; and the feet that trod these fields in early days are now indistinguishable from other dust.

But here are the same old hills, "rock-ribbed and ancient," which the fathers loved, still bearing messages of their Creator for the children and the children's children.

There the fathers loved. In these is a connecting link between those who wrought well in their day, and who left the foundations upon which we are trying to build. Thus, all about us today, we see things that connect us with the fathers and mothers of long ago. Amid such surroundings the men and women of our time ought to find incentives for noble living and loyal service in their Master's kingdom. These old Seventh Day Baptist hills and valleys ought to ring with the echoed song:

"Faith of our fathers, holy faith,  
We will be true to thee till death."

**Central Association, Leonardsville, N. Y.** And so it is the old, old story! Again we find ourselves on historic ground, as we come within the bounds of the Central Association. A hundred years ago several of our denominational activities had headquarters here.

One hundred years ago the *Missionary Magazine*, a quarterly, was being published in Morrisville of this county, under the auspices of the Missionary Society. In 1829 the *Protestant Sentinel* was born, and missionaries were being sent from this church to the scattered ones in the forest fields of western New York and northern Pennsylvania. In connection with the history of Brookfield we find the names of several pioneer mission workers sent out from this place. In the city of the dead we find carved in marble the names of fathers with whose names we were familiar more than seventy years ago.

So when their children come together as they do today we can hardly help looking back to the good work of which we have read much during the years. The fathers had many obstacles to contend with, and during all the years we as a people have had to work against great odds and mighty opposing influences. In view of all these things if God had not had some wise purpose in this Sabbath keeping movement, we should long ago have become extinct. Recently I heard of a man of another denomination who listened for a time to a story of our people and their work; then he said something like this: "It is simply wonderful that Seventh Day Baptists have survived and that they are able to do what they are doing today."

We have seen discouraging times in the years as they have passed; but we have always been helped of God, and he will help us now.

Thoughts like these were uppermost in my mind when Robert Wing called the Central Association to order in this old Brookfield church.

The first session struck the keynote: "Going Farther With the Master," which had been selected as the motto of the association. Evidently it was planned that this thought should run like a golden thread through all the sessions.

In Pastor John Randolph's opening prayer, thanks were expressed for this bright and beautiful day, and a request was made for grace and strength for the work of the days before us. There was inspiration in the song, "He Lifted Me." These words were sung with the spirit of thanksgiving and love. I wish my pen were able to put into them the life that characterized

the expression of the people in the use of these words:

HE LIFTED ME

In loving kindness Jesus came,  
My soul in mercy to reclaim,  
And from the depths of sin and shame  
Through grace he lifted me.

Now on a higher plane I dwell  
And with my soul I know 'tis well;  
Yet how or why, I can not tell  
He should have lifted me.

CHORUS:

From sinking sand he lifted me,  
With tender hand he lifted me,  
From shades of night to plains of light,  
O praise his name, he lifted me!

The welcome given the delegates by Pastor Peterson, was cordial, and the response by Pastor Randolph, of DeRuyter, was full of appreciation and good cheer. Letters from the churches showed good courage and a prevailing hopeful spirit, and the people meant every word when they sang:

Simply trusting ev'ry day,  
Trusting thro' a stormy way;  
Even when my faith is small,  
Trusting Jesus, that is all.

Brightly doth his Spirit shine  
Into this poor heart of mine;  
While he leads I can not fall,  
Trusting Jesus, that is all.

**The First Evening At Leonardsville** Thursday evening in the Central Association was given to the delegates from other associations and a sermon by Pastor Lena G. Crofoot, of West Edmeston, N. Y.

After delegates Skaggs, Ehret, Shaw and Cottrell had delivered their messages, a letter full of cheer, from the Pacific Coast Association, was read, and the quartet sang the dear old song we used to hear from the "Original Quartet," "Wonderful Peace." Those who remember that old quartet, will be glad to know that three of those boys are in this association together: Frank Peterson, Theodore J. Van Horn, and George B. Shaw.

Mrs. Crofoot's sermon was excellent, from the text: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This will appear in the SABBATH RECORDER in due time. The good song: "I'm Pressing on My Upward Way," closed this day's excellent meeting.

**The Tract Society's Hour at Leonardsville** The first morning of the Central Association, after a little business was disposed of, was given to the American Sabbath Tract Society. The program was in charge of Rev. A. J. C. Bond.

The editor spoke of the SABBATH RECORDER and urged that Seventh Day Baptists go on with the construction of the Memorial Building to complete the publishing house plan.

A brief mention was made of the periodicals that prepared the way for our present denominational paper. One hundred years ago we had only the *Missionary Magazine*, a quarterly which was discontinued in 1825 after a short life of four years. Then came the *Protestant Sentinel* in 1829, the *Seventh Day Baptist Register* in 1840, and the SABBATH RECORDER in 1844.

No one can estimate the value of these papers to a small people widely scattered as we have always been; and no imagination is able to picture the results if the SABBATH RECORDER should cease its weekly visits to Seventh Day Baptist families.

Director Bond spoke interestingly of our other publications and the present important work of the Tract Society. He gave an interesting account of his early impressions concerning the value of the Sabbath, and the blessed home influences that exalted it and made it precious.

Pastor James L. Skaggs preached an excellent sermon on the permanency of the Sabbath, which will be given our readers in due time.

**Missionary Hour In Leonardsville** This was a very good hour. Rev. William L. Burdick was full of enthusiasm and set forth the various lines of work in a clear and stirring message.

After explaining the Annuity Bonds, adopted by the board to enable those who wish their money to go for missions after they are gone, and yet who need the interest while they live, he then called on the delegates from the associations, in turn, to tell of mission work in their respective associations. In this way the home fields were all described, showing the efforts in various parts of the denomination. Then Secretary Burdick gave a brief account of the work in foreign lands. The story of his trip to Jamaica and Georgetown was full of interest.

In their addresses the delegates told of religious education schools, and of local work in school houses, and help for feeble churches at various points in the denomination. The great need of evangelistic work was emphasized, and the hope expressed that our churches may be strengthened by revivals.

The work on the Pacific coast and the interest in the mission of Brother and Sister Robinson in South America was spoken of by Secretary Burdick. He also told of ten churches, visited by himself and Brother Hansen, that had united with Seventh Day Baptists. This was a most interesting and enthusiastic missionary meeting.

**The Sabbath Eve Conference Meeting** When I tell you that Rev. George B. Shaw and Rev. Loyal Hurley had charge of the Friday night meeting, you do not need to be told that we had a good one. The songs, "Abide with Me," "What a Friend We Have in Jesus," and "Sweet Hour of Prayer" made an excellent beginning for a spiritual feast. When the last song neared its close, it seemed as though every heart overflowed with the sentiment:

"And since he bids me seek his face,  
Believe his word and trust his grace,  
I'll cast on him my every care,  
And wait for thee, sweet hour of prayer."

Then came a solo by Mrs. Avis Mason Schrag, entitled, "The Beautiful Garden of Prayer." She sang so her words could all be understood, and the sentiment is so fine we give it to our readers in full:

There's a garden where Jesus is waiting,  
There's a place that is wondrously fair;  
For it glows with the light of His presence,  
'Tis the beautiful garden of pray'r.

There's a garden where Jesus is waiting,  
And I go with my burden and care;  
Just to learn from His lips words of comfort,  
In the beautiful garden of pray'r.

There's a garden where Jesus is waiting,  
And he bids you to come meet Him there;  
Just to bow—and receive a new blessing,  
In the beautiful garden of pray'r.

CHORUS:

Oh! the beautiful garden, the garden of pray'r,  
Oh! the beautiful garden of pray'r;—  
There my Savior awaits, and He opens the gates  
To the beautiful garden of pray'r.

Brother Shaw's plea for trust rather than doubt; for testifying to the love of God in

order to help one another; for the spirit of reverence that helps to see God in everything, and for the faith which believes that God in some real way answers our prayers, certainly prepared the way for a good after-meeting. He showed how this should be the best meeting of the association, in which to get strength for self and help for others.

Brother Hurley followed as leader of the testimony meeting. He led in the song: "'Tis so sweet to trust in Jesus," after which seventy-one persons spoke of their love for the Master and for his cause on earth.

"Sun of my soul thou Savior dear  
It is not night when thou art near,"

made a good closing for this spiritual meeting.

**A Sabbath Day Filled With Good Things** A heavy thunder shower in the night had cleared and cooled the atmosphere, and we had a delightful Sabbath day. Automobiles began to arrive from Syracuse, Utica, Verona, Brookfield and West Edmeston, and by 10.30 a. m. a large audience was ready for worship.

The Brookfield hills never looked better. Beautiful far-away views of hills and valleys, with farms and cozy homes scattered along the ways, were indeed most inspiring. In the house of worship, the anthem helped to strengthen the witness of the outer world to the wonderful works of God. The scenes through which the people had passed in coming, had well prepared them for the anthem:

"Come thou Almighty King,  
Help us thy name to sing,  
Help us to praise."

And when the great congregation sang: "Praise God from whom all blessings flow," every heart seemed attuned to heavenly music.

In the responsive reading they said: "Great is the Lord, and greatly to be praised. . . . All thy works shall praise thee, O Lord, and thy saints shall bless thee. . . . My mouth shall speak the praises of the Lord." Then Pastor Theodore J. Van Horn remembered all our dear churches, our missions, our board, our

schools and the SABBATH RECORDER in a fervent prayer.

What could be more appropriate here than to sing that grand old hymn composed by Samuel Stennett, a Seventh Day Baptist of long ago:

"Majestic sweetness sits enthroned  
Upon the Savior's brow;  
His head with radiant glories crowned,  
His lips with grace o'erflow."

Little did Samuel Stennett in 1787, realize the blessings his hymn would bring to loyal Seventh Day Baptists in America in the year 1924.

The sermon by Pastor Clyde Ehret, of Alfred, N. Y., was from the text: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10.

In these times when the world is getting to be a unit, we must do all we can to make every part of it good, or suffer ourselves. We can not rest when our own community is safe; for it will surely feel the influence of other communities. This is true of the world, and no one can truly say we are under no obligation to do Christian work away from home.

Special stress was placed upon the word, "opportunity" in the text, and upon the fact that we do have opportunities whether we improve them or not. Many of our opportunities have far-reaching results if properly improved.

Our work today depends upon how well we have prepared for it in the days gone by. The compass is a wonderful instrument upon which we depend for far-reaching and important results. But its usefulness depends upon the faithfulness with which it has been prepared. When all friction has been removed, when it is properly shielded from strong attractions, and when properly magnetized, it does its wonderful work well. It can be depended upon. So it is with a man. When properly balanced for service, and magnetized by the Spirit and inspired by the life of Christ, filled with power from on high, he will be true as the needle to the pole. He will improve opportunities to do good.

Emphasis was also placed upon the words "all men," in the text. Then came the words: "those of the household of faith." The one who can not help his own family,

or his own church, will not be likely to help anybody else. Helping our own should enlarge our vision, broaden our field of influence, and enable us to reach out into the world beyond.

"How firm a foundation ye saints of the Lord," made the house ring after this live sermon. Then the people enjoyed the social noon hour, and turned to the feast of good things prepared by loving hands, as appropriate for the body as the spiritual feast had been for the soul.

**Entertainment** The two meals each day, after the breakfasts, were served at the church by the ladies of the Benevolent Society. More than three hundred were served on Sabbath day and nearly as many on Sunday. The magnificent grove of maples standing close to the door of the church dining room, with seats under the trees, made a delightful place for the friends during the noon hours and in the afternoon recess.

Meals were furnished at twenty-five cents, and everybody enjoyed them. The good women of Leonardsville did splendid work in caring for their guests during the four days.

Many pleasant memories will abide concerning the splendid hospitality of the friends in Ashaway and in Leonardsville, where two excellent associations have now been held.

**Sabbath School and Layman's Hour** On Sabbath afternoon there were two divisions of the Sabbath school. The work of the board was in charge of Pastor Hurley with Pastor Van Horn as a helper. The program was good, and people were interested.

In the Methodist church, Miss Ruth Brown conducted Sabbath services for the children, aided by Miss Marion Williams, and Mrs. Harriet Van Horn, and George B. Shaw.

Deacon Claude Camenga conducted a layman's hour after the Sabbath school in which Doctor S. C. Maxson, of Utica, and Raymond Burdick, of Syracuse, and Leslie Curtis took part. Doctor Maxson spoke of the walk to Emmaus with the Master when the hearts of the two disciples burned within them as they communed with Christ.

Brother Burdick told us how we may walk with the Master today. Walking with Christ changes man to better ways of living. Too many have fallen out by the way, walking no longer with him, to the great damage of the church. This layman's service was a good service. Mr. Curtis who has spent the winter in Riverside, Calif., and who is preparing to live there, spoke of the work on the Pacific coast, and the excellent spirit prevailing among our people there. They need a new church there and will soon begin to build one.

One great mission of our people is to devise ways to hold their young people true to the faith of their fathers.

In connection with the Sabbath school work, we learned that Eva Bates, of Adams Center Church, is president of the Jefferson County Sunday School Association, and she had been sent by that association as a delegate to the world's convention in Glasgow, Scotland. She works with all the denominations; still is very careful to let every one know she is a Seventh Day Baptist, and loves to introduce Brother Hurley to Sunday school conventions as her pastor.

**"Going Farther With The Master"** The theme for the entire association, printed on the first page of the neat little program, was: "Going Farther With the Master." Thoughts about this subject ran like a golden thread through the various sessions. It was intended for a devotional service in the midst of, or near the close of the sessions. Four speakers were given this subject, as follows: Rev. William Clayton, of Syracuse; Rev. William L. Burdick, of Ashaway, R. I.; Rev. George B. Shaw, of Milton, Wis., and the editor.

The subject was treated by the different speakers as referring to our life journey with the Master, in which the beginning is made at conversion, and each step in the true life is going farther with him. Everything depends upon going farther with Christ until the end is reached.

Secretary Burdick made use of the text: "If any man will come after me let him take up his cross daily and follow me." To go farther with the Master means walking in his footsteps. It means bearing the cross daily, in the Christ spirit.

The last speaker with this subject used

the text, "Without me ye can do nothing," and showed from his life experiences that at every step in life the future depends on going farther with the Master. After conversion he must go farther in duty, in overcoming evil propensities, in winning souls, in worship—he can do nothing in these things without the Master.

**Young People's Hour** As evening shades began to settle over the fields, and the bell in the tower called people to the last meeting of a wonderful Sabbath day, the vesper service started off with:

"Day is dying in the west;  
Heaven is touching earth with rest;  
Wait and worship while the Night  
Sets her evening lamps a light  
Thro' all the sky."

So appropriate were the words for the occasion that by the time the singers came to the chorus:

"Holy, holy, holy, Lord God of hosts!  
Heaven and earth are full of Thee!  
Heaven and earth are praising Thee,  
O Lord most high!"

the people were singing as though they felt every word.

The male chorus sang: "Glorious Things of Thee are Spoken," which was followed by a solo, "Rock of Ages," sung by one of the ladies, and the association was ready for the young people's hour. This was in charge of Miss Ruth Langworthy who called for messages from the societies in the association. One new society was reported as formed in DeRuyter; a message from the young people's president was read, and the trio sang "Lord, Is It I?" These papers and reports will go to the young people's editor for the RECORDER.

**The Forward Movement** Director Bond followed the young people, and presented the situation as to the Forward Movement in the churches in this association. He had a large and interested audience. He called attention to statements in the Commission's Department of the RECORDER, and used the blackboard to show what the churches are doing this year as compared with last year. He showed that there is but one more Sabbath left in the five-year period and much must be done in one week if the churches do as well as last year.

**Our Last Day in Central Association** Sunday morning was a delightful sunny morning for a ride over the Brookfield hills, and we had a good attendance in the meetings.

The main thing after a little business, was an excellent sermon by Rev. James L. Skaggs, on obeying God, from the text: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." This sermon is promised for our paper.

The woman's hour followed, with Mrs. Adelaide Clarke Brown in the chair. George B. Shaw prayed. Interesting reports were given by the societies, showing a live interest in the work. A good paper was given by Mrs. Davis, of Verona, and a message from the president of the Woman's Board. Look for the papers and reports of this good session in the Woman's Department of the RECORDER.

Rev. Clyde Ehret had charge of the Education Society's program. He spoke of the benefits of education as a help to interpret the facts of the universe.

The editor told of the commencement week in Salem College, and something of its needs.

At the close of this session Rev. Loyal Hurley and Mrs. T. J. Van Horn sang, "In the Garden." Our readers may enjoy the words here:

I come to the garden alone,  
While the dew is still on the roses;  
And the voice I hear,  
Falling on my ear;  
The Son of God discloses.

He speaks, and the sound of his voice  
Is so sweet the birds hush their singing,  
And the melody,  
That he gave to me,  
Within my heart is ringing.

I'd stay in the garden with him  
Tho' the night around me be falling,  
But he bids me go;  
Thro' the voice of woe,  
His voice to me is calling.

CHORUS:  
And he walks with me and he talks with me,  
And he tells me I am his own,  
And the joy we share as we tarry there,  
None other has ever known.

The last evening had come, and after fixing the time of the association to meet in DeRuyter next year, the sermon was

preached by Rev. Herbert L. Cottrell, of Nortonville, Kan. His text was: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. His points were good and well presented; but the story of this association is already so long we must not try to report them in full. An approved workman must have *vision*. He must not be easily discouraged; he must be willing to begin at the bottom and appreciate the fact that it is better higher up.

The first round in his ladder is: "I surrender all." He must give self, not by compulsion, but freely. An approved worker must stand the test until the dross is eliminated.

The final conference meeting was the best yet. Rev. T. J. Van Horn led it, and the people had been grouped by churches, so those from each church could all stand at once. The action was prompt, and from six churches ninety-six testimonies were given.

The offering on Sabbath morning for the Missionary Board, Tract Board, and Education Society, was \$55. In the woman's meeting, for Sabbath School Board, Young People's Board, and Woman's Board it was \$25.70, making \$80.70 in all.

#### AUTO ROUTES TO MILTON

The Transportation Committee appointed by the Seventh Day Baptist General Conference wishes to afford every possible assistance to those who will attend the General Conference in Milton, August 19-24. At a later date information regarding train service will be furnished. Doubtless many will plan to come by auto and will want to be planning their trips ahead of time. The committee invites all such to make inquiries regarding routes and other such data as they may wish.

The committee suggests that all Conference tourists will do well to join the *Milwaukee Journal Tour Club*, Milwaukee, Wis. Membership costs but one dollar and entitles each member to a copy of *The 1924 Call of the Open Road*, also to complete motor atlas giving auto routes throughout the United States and a large Wisconsin map revised to date. The most valuable

assistance will be given to each member, in that he may make any number of inquiries of the Journal Club as to detailed routes from any point in the United States to Milton and other Wisconsin points. It is hoped that our Conference visitors who come by the auto route can spend a few days in touring some of Wisconsin's beautiful lake districts. Those who join the Journal Tour Club can secure without charge detailed information as to camp sites, hotels and resorts. Send your application for membership direct to the *Milwaukee Journal*.

Again the committee invites one and all to address any communication to the committee who will endeavor to help you in any way possible. Even those who come by aeroplane will find good landings at Milton.

G. M. ELLIS,  
*Chairman of Transportation Committee.*  
*Milton, Wis.*

#### GOOD COUNSEL

E. S. MAXSON, M. D.

In one of his Friday evening sermons in May, Dr. Benjamin Friedman, rabbi of the Reformed Synagogue in this city, said that the Jews ought to study the New Testament and ought to become familiar with the lives of Jesus and of Paul.

This is splendid teaching for a Jewish rabbi to give to his congregation.

Among the readers of the SABBATH RECORDER there are doubtless still many who were interested readers of *The Peculiar People*, once published by our people. To these and to others who love Jesus, the true Messiah, the present friendly attitude of certain prominent Jews toward Christianity and the New Testament must be very gratifying. Elder William B. Maxson and Dr. Daland would certainly be rejoiced to hear a Jewish rabbi give such teaching as Dr. Friedman gave to his people.

*Syracuse, N. Y.*

The Pope has contributed 8,000 francs to the French League for the Protection of Birds, and recommended its work to all good Catholics.—*Our Dumb Animals.*

## ALFRED UNIVERSITY

Eighty-eighth Commencement

Compiled by C. R. Clawson from the Alfred Sun and Fiat Lux

### COMMENCEMENT EXERCISES MARK CLOSE OF SENIOR ACTIVITIES

Tears and smiles. Smiles and tears. For the eighty-eighth time in her history, Alfred University has granted the faithful their reward. Every year it is with the same feeling of regret and pride, sorrow and joy, prayer and hope, that the black gowned senior comes forward to receive the roll of sheepskin—and all this week the various commencement activities have portrayed emotions which go in to make any great occasion worth while.

Friday evening at the church the program started with the Alfred Theological Seminary Commencement. The graduating address, "A Study in Religious Values," was delivered by Rev. H. Eugene Davis, and the Dean's address by Rev. Arthur E. Main. Saturday morning Rev. Mr. Davis delivered the thirty-second annual sermon before the Christian Associations.

In the evening at Firemen's Hall, the Footlight Club presented the commencement play, "If I Were King." Sunday afternoon at four o'clock at Agricultural Hall, a student piano recital, assisted by the University Trio, added a melody sweetness to the commencement program. At eight o'clock in the evening at the church President Boothe Colwell Davis delivered the Baccalaureate Sermon.

Monday afternoon the Wee Playhouse presented three one-act plays, "The Will O' the Wisp," "The Wood Pile" and "Fourteen."

Monday evening the University Chorus presented the annual concert, a Chinese operetta, "Little Almond Eyes."

Tuesday morning the annual senior breakfast was held. In the afternoon on the north side of Laboratory Hall, the class day exercises took place. Mary A. Wells delivered the mantle oration, with a response for the Junior class by Miss Ruth Whitford, while Frank W. Gibson, Jr., delivered the ivy oration. At the Brick that evening the alumni dinner was held.

Yesterday morning the climax of commencement activity came, when the academic procession filed up to Chapel Hall, entering to the tune of a processional "Triumphal March." After the Invocation by Rev. H. Eugene Davis, a piano solo "Valse Chromatique," by Elizabeth Houghtaling. Ralph Turner Smith delivered the senior oration, "The Influence of Literature." A vocal solo, "Indian Bell Song," Sally E. Austin, was followed by the Doctor's Oration, "Transportation: Aspects of the Present Railroad Problem," delivered by Ira Adelbert Place, vice president of the New York Central Railroad. The trio, violin, Harry O'Kean, 'cello, Donald Prentice, piano, Ada Becker Seidlin, played "Samson and Delilah," then President Davis gave the president's annual address.

Three honorary degrees were awarded. The orator of the day, Ira Adelbert Place, A. B., Cornell, vice president of the New York Central Railroad, was given the degree, Dr. of Laws. S. Orétes Bond, president of Salem College, A. B., University of West Virginia, was titled with Dr. of Pedagogy, and of the fifty-nine who received diplomas yesterday eleven were honor students with "cum laude" on their sheepskin, while five had the words "magna cum laude" attached to their record—Walter Preische, James Yanick, Edward Vachuska, Harry O'Kean and Edna Eustace.

Rev. Eugene Davis, A. B., Alfred, and missionary worker in Shanghai, China, received his honor from Alfred Theological Seminary when the Dr. of Divinity degree was conferred upon him.

In the evening the last rites of commencement were administered in the form of congratulatory, good luck, and good-bye handshakes at the president's reception in the Carnegie Library, and by nine o'clock the actual commencement of each senior's journey to the goal of world service had begun.

### COMMENCEMENT PLAY

"If I Were King," the commencement production of the Footlight Club, made a very favorable impression on the large and interested audience in Firemen's Hall, Saturday evening.

An unusually large cast, entirely novel scenery, and an interesting plot were alone worth the effort expended by the club in

producing the play. The fact that the play had but two weeks in which to be really prepared pardons the few roughnesses which did appear in the performance.

The tavern scene was very effectively worked up to a really dramatic climax. The scenery, prepared especially for the occasion, worked into the action of the play admirably. As for the two garden scenes, the large cast sometimes hindered the action. The final act again showed a new and interesting arrangement of scenery for the court yard of the gibbet.

The stars of the play are hard to pick. All the old favorites "came across" in true dramatic form. Margaret Prentice as Huguette, Edith Teal as Lady Katherine, William Navin as Francois Villon, and Tom Moore as King Louis XI, were noteworthy for their command of their characters. William Navin was assuredly the best character interpretation of the evening. It was refreshing to find a heroine or demiheroine who was not a "perfect lady." Margaret Prentice deserves great credit for her interpretation of the underworld woman, Huguette.

Miss Bleiman as director, labored long and nightly for the success of the production. The fact that the Footlight Club could put on such a play successfully, is due to the ability of the director. John McMahon did remarkable work as stage manager, in preparing for the production as well as taking an important role.

### STUDENT PIANO RECITAL

Several of the students of the University Department of Music, under the direction of Ada Becker Seidlin, their instructor, took part in a recital last Sunday afternoon, in Agricultural Hall, before a large and certainly appreciative audience. The quality of the music performed and the technique displayed, showed the teacher's ability as well as that of the individual students.

The students were assisted by the trio, consisting of Ada Becker Seidlin, piano; Harry O'Kean, violin, and Donald Prentice, 'cello.

The following appeared on the program:

Valse Chromatique	Godard
Impromptu	Schubert
Ballade	Chopin
	Meta Gillson
	Lillian Holmes
	Elizabeth Houghtaling

Barcarolle	Offenbach
Anitra's Dance	Grieg
	The Trio
Fantasia Impromptu	Chopin
	Winifred Stout
Chant D'Amour	Stojowski
Etincelles	Moskowski
	Eleanor Prentice
To a Water Lily	McDowell
Autumn	
Witches' Dance	
	Margaret Kinney

[The Baccalaureate Sermon by President Davis will be found on the Sermon Page of this RECORDER.—T. L. G.]

### ALUMNI BANQUET—LOYALTY FUND INITIATED

Last Tuesday evening, the Brick dining hall was the scene of the largest event of its nature ever seen in Alfred when two hundred six alumni, friends and graduating class members gathered for the annual alumni banquet.

Toastmaster Isaac M. Wright, president of the Alumni Association, handled the affair in the most efficient manner, promptness being his ambition and also his achievement. For the first time since the inauguration of this custom, the alumni and guests filed into the dining hall at exactly the scheduled time and the program closed punctually at the promised time for the dance, which followed.

After enjoying an extremely appetizing repast prepared by Mrs. Post and Mrs. Sheppard, the banqueters settled back in their seats and prepared to listen to the evening's speakers. Toastmaster Wright, after a few, well timed remarks, introduced the first speaker, Ira A. Place of the class of '68, who also delivered the commencement address. Mr. Place reminisced briefly on his college days, adding in conclusion a review of the needs of the college in the way of finances and pressing home to everybody, the value of a college education.

In the absence of Elizabeth Bacon, who was to have given a toast, the master of ceremonies called upon Miss Norah Binns, an active member of the same class, for an impromptu speech. As in each of the short addresses of the evening, Miss Binns stressed loyalty to Alfred and cited instances to show that A. U. is and should be regarded in the highest esteem, both by alumni and friends of the institution.

Paul V. Johnson, president of the class

of '24, occupied a few minutes, briefly expressing in behalf of his classmates, their appreciation of the honor bestowed upon them as guests of the Alumni Association. Closing his remarks, Mr. Johnson stated that the class, as a part of their obligation to the Alma Mater, had initiated a loyalty bond drive by presenting fifty signed bonds by as many members of the class and representing nearly one hundred per cent of the total number.

One of the guests at the banquet, President S. O. Bond, of Salem College, although not an Alfred graduate, is a firm friend and staunch supporter of this university. Following next in order, he explained the situation in which Salem is placed in her endowment drive and showed that, although he is not a native of Allegany county, his relations with President Davis, while in West Virginia, afforded a means by which he could claim relationship to the college.

The last speaker on the program, President B. C. Davis, commented briefly on the financial situation of the university and complimented the toastmaster on the masterly manner in which he had so satisfactorily carried to completion the greatest banquet, in regard to attendance at least, which the Alumni Association has ever known.

#### THE WEE PLAYHOUSE

The Wee Playhouse presented three one-act plays on Monday afternoon: "The Will O' The Wisp," "The Woodpile," "Fourteen."

All three plays were directed by members of the faculty and one of the plays, "The Woodpile," was written by Professor M. E. Mix.

The little theatre located in the Academy Chapel was well filled by an appreciative audience, and the usual excellency was manifested throughout the performance.

#### ANNUAL CONCERT

A Chinese operetta, "Litt'e Almond Eyes," by Will C. MacFarlane, was presented Monday evening by the University Chorus, under the direction of the director of music, Professor Ray W. Wingate.

#### THE MANTLE ORATION

MARY WELLS

Guests, members of the faculty, fellow students, and classmates, today another class

of our beloved Alma Mater hands down the symbol of four years' work to her sister class. This symbol of the Cap and Gown represents the highest attainment of one in college. It stands for truth, for love, for friendships, for knowledge, for all that goes to make a man, for four years crammed full of work and study and play.

Yesterday we were cared for. As children we were looked out for, caressed when hurt, soothed when broken hearted, and lovingly encouraged in all our fond hopes. We came to college because we realized that a college education could help us to make the most of ourselves—because our fathers and mothers were ready and eager to give us a chance in the best in life. Perhaps through us they had something which was denied them. We hope we have not failed them. While here in the care of our Alma Mater for the past four years, four years so crowded with work and pleasures that to look back over them they seem years, but have sped by so quickly it hardly seems yesterday since we were freshmen, we have striven for much and accomplished only a part of our hoped for aims.

We the class of 1924 are glad to have given to our college and yours one of her annuals into which we put our hearts and souls that it might be the best. We have played our games, hard, clean, and fast to the end, sometimes winning, losing others, but always glad that we could play. We are the proud owners of the interclass basketball championship cup due to our having so many members of the various Varsity Squads in our numbers. But our social activities and athletic feats have not overshadowed our scholarship, for the Twentieth Century Cup has been ours both years of its accessibility to us. All these things have been inspired by our devotion for our college and because she has given us so much that we could hardly do less.

Today we are looking at life with clearer eyes because we see through a broader, stronger, more perfect lens, ground for us by Alfred. We have come to the point where we can see that we are not at the end but the beginning of training. And we are proud to be at this time ready to be graduated from Alfred University, to have passed the test of four years' training for the future work. We realize as never before the amount of effort that has been necessary for our education. And we hope

that in some small measure we may repay this indebtedness to our college in that service which we shall try to give back to the world.

Tomorrow the perspective will change again, for we who took yesterday and are taking today needs must give tomorrow. The courage, strength, and spirit Alfred has given us will make us equal to this task. We have grasped for much, we have received much, but we have failed much. This will not daunt us for we know that each disappointment has strengthened us for life's work.

Now the class of 1924 hands down to the class of 1925 this symbol of all our hopes, our prayers, and our attainments. We are assured that you are ready for this honor. May it be as great an inspiration to you and hold the intrinsic value for you that it has for us. We wish you much happiness and success in the coming year. May you be proud to wear this Mantle and to pass it on when your time comes even as we are today.

#### IVY ORATION

FRANK W. GIBSON

Ivy, Ivy. The very thought of that clinging evergreen vine shall always mean to the class of '24—shelter. When we came to Alfred four years ago, each of our personalities resembled the frame work, and in some cases, the bare outline of a large and beautiful building, with spacious halls, artistic alcoves, marble stairways, and venerable statues. During our stay in Alfred we have been given the best of guidance, the finest of materials, highest type of ambition to develop our personalities into fine and beautiful characters. As an architect would really develop a lasting building of simple grandeur, so has Alfred helped each member of the class of '24 to create in himself a permanent building in which the spacious halls stand for broad mindedness, the artistic alcoves for the sweetest of memories, the marble stairways for the highest of aims, while in place of famous statues are visions of the faculty who taught us how to build. And now we have come to the planting of the ivy. Ivy will grow and spread its soft beauty and protection only where it has something permanent to cling to. Ivy is planted to spread over buildings to cover them with natural beauty and protect them

from the wind, rains and snow. And so it is that Alfred builds firm and permanent characters over which only culture and refinement can grow, ever sheltering the individual from the mistakes of ignorance and the danger of evil thoughts.

Like the ivy reaches out and works its way into every niche and corner of the cold stone building, so shall the benefits of our education at Alfred multiply and bless our lives with the serenity of confidence. Confidence which gives us courage and inspiration to work for a better world. Of course there are only a few of us who will have the opportunity of performing truly great works that will benefit thousands of people. Some of us will take-up our work in industrial centers, some will devote our lives to the teaching of others, some will become a part of some great profession, while some of us will seclude ourselves to some small corner of the world in which the circle of our impartial responsibility will be relatively small. And yet, wherever we may go or whatever we may do, our realm of thoughts and deeds will be colored by that serene atmosphere of true aristocracy, that priceless gift of harmonious culture which Alfred graduates are known to possess. Even after we are gone from this earth to that better world beyond, the influence of our enlightened characters will far outlast us, though few may realize it, as the evergreen ivy clings to the bark of fallen giants in a forest clothing them in such a way as to leave only the remembrance of strength and power.

Tomorrow the class of 1924 will pass into history. Its members will part from one another and leave Alfred, but with the sadness of leaving, will be the joy of knowing that some day ere long, we shall return to the loving friendship and refuge that we know can always be found in the heart of our Alma Mater. And perhaps when we return we shall look with eagerness to see the progress that our ivy has made. And we shall be overwhelmed with a flood of tender memories of our college days and visions of our classmates. It will be then that we shall realize more than ever, that as one root of ivy may grow in a forest over trees, rocks and bushes keeping them all connected together, both large and small, in one great family, so shall our one plant of ivy tend to cement us all together under

one fond tie of friendship and brotherly love.

And as we go out into the world filled with confidence and ambition to succeed we will forget that there will come a time sooner or later when we shall become discouraged. We can hardly realize that there will come a time of weakness when we will almost give up the battle with life's hardships. There will come a time when we may want to discard responsibility and follow along the lines of least resistance and forget progress. It is then that we must think of our ivy, keeping our hearts and minds ever green with the desire to spread happiness, harmony and progress, thus surrounding the walls of the circle we touch, however great or small, with the eternal strength of life, truth and love.

And though our duty calls us  
To some far off foreign shore,  
May we always remember the Ivy  
And Ideals of '24.

#### DOCTOR'S ORATION

IRA A. PLACE

Ira A. Place, the unanimous choice of the class for the Doctor's Oration, a graduate of Cornell University, a member of the Board of Trustees of both Cornell and Alfred, delivered a most practical and interesting oration on the subject of "Transportation: Aspects of the Present Railroad Problem."

Mr. Place gradually worked up to a position as vice president of the New York Central Railway system, and, because of his long experience there, was able to give first-hand information in an altogether pleasing manner.

Introducing his subject with a discussion of early modes of travel and transportation, the speaker cited instances and dates to indicate the gradual increase in size and importance of the railroad since the breaking of ground for the first line at Baltimore in 1861.

Tracing a line of gradual increase in mileage and capital invested, Mr. Place cleverly analyzed the conditions which retarded and those which assisted in the growth of the system as a whole.

One of the most difficult problems which the railway companies have been obliged to solve, is the legislation, state and national, in regard to freight and passenger rates.

The speaker pointed out that, "if the time you have spent at Alfred shall have served its most important purpose, you, among the citizens of this country, will be able, in the future, to acquire accurate knowledge of the facts, to analyze those facts, to reach right conclusions from such analysis and to advocate some course on the part of the railroad managers and governmental authorities alike which will result in the greatest good to the greatest number of people."

#### ALUMNI DAY

The annual session of the association was held on Wednesday afternoon.

Two addresses were delivered, the first by the president of the association, Dr. Isaac M. Wright, on "The Philosophy of Happiness," and the closing address by Rev. H. Eugene Davis, on "The New China."

Music for the occasion was provided by Laura Shaw Chamberlain who sang a solo entitled, "Butterflies in Summer," and an encore entitled "Morning." A minuet by Alice Cranston Fenner, violin, Lawrence Golden, violin, Edwin Turner, 'cello, and Ray W. Wingate, piano, was pleasingly rendered.

#### PRESIDENT'S RECEPTION

The president's reception at the Carnegie Library closed one of the most successful and enjoyable of Alfred's commencements. In the reception line were President and Mrs. Davis, Dr. and Mrs. Isaac M. Wright, Dr. and Mrs. Ira A. Place, Dr. and Mrs. H. Eugene Davis, Dr. and Mrs. S. Orestes Bond, Director and Mrs. Archie E. Champlin, together with fifty-nine members of the class of 1924.

"The largest statue in the world is Bartholdi's 'Liberty Enlightening the World,' at the entrance to New York harbor, presented by France to America in 1885. The cost of the statue was about \$40,000; its height from the base to the top of the torch held high above the head of the goddess is one hundred fifty-one feet. The statue, standing on a pedestal eighty-eight feet high, is made of repousse copper, and is so large that 40 persons can be accommodated in the head while the torch, reached by a spiral staircase, will hold 12."

## THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

### CHURCHES SUPPORT THE NEW PROGRAM

Some fifteen churches have been heard from with reference to the denominational program for next year. Next week we propose to share with all our readers the sentiment expressed in these letters, and the attitude therein revealed toward the new tentative budget for the year 1924-1925.

On the whole there is much in these letters to encourage the hope that Seventh Day Baptists will not do less next year than they have been doing during the years of the New Forward Movement.

Without asking permission of anyone we are publishing a letter which was recently sent out by the soliciting committee of the Plainfield Church. It is very clear in its statement of the situation, and should succeed in procuring the signature of every member of the Plainfield Church to an amount equal at least to his five-year pledge.

Other churches may find this letter suggestive.

TO THE MEMBERS OF THE SEVENTH DAY BAPTIST CHURCH OF PLAINFIELD, N. J.:

The five year period of the Denominational Forward Movement closes June thirtieth next, and our pledges to that work, made nearly five years ago, will have been fulfilled.

It was an ambitious program that was put before us and it is a source of great satisfaction to reflect on the enlarged work attempted by reason thereof and the great forward strides, that have been made.

Now the denomination, through the commission, is again making plans and grouping figures together and asking us to indicate, for a single year this time, instead of five years as before, the extent to which we will participate.

In order that they may have some idea as to how nearly this sum may be raised the commission would be glad to know how much to count on from the Plainfield Church for the year from July 1, 1924 to June 30, 1925.

While some changes have been made in the budget, still it calls for a larger amount than has ever yet been given by our people in a single year, and it is this challenge that we are asked to meet.

For your convenience we are indicating the annual amount you previously pledged for this work. It was \$..... Any increase you feel you can make in this amount will be greatly appreciated by the boards.

Please note that this pledge is only for one year—that the denomination is hoping to raise the largest amount it has yet done, and that your generous support will be a real inspiration to all the workers.

Will you kindly fill in and sign the enclosed pledge card and put it in the collection plate next Sabbath day or hand to some member of the committee?

Cordially,  
MRS. N. E. LEWIS,  
MRS. R. E. TITSWORTH,  
A. W. VARS,  
IRVING A. HUNTING,  
F. J. HUBBARD,  
Committee.

June 1, 1924.

### PROGRESS OF PREPARATIONS— APPOINTMENT OF DELEGATES TO THE CONFERENCE

Plans for the Universal Christian Conference on Life and Work are making gratifying progress. The churches of Europe are manifesting deep interest and are looking forward to the conference with hope and prayer. In America twenty-two denominations are represented on the Committee on Arrangements and others are expected to be.

The conference is to be held in Stockholm, Sweden, from August 11 to 31, 1925. Delegates are to be the guests of the Swedish government, which will provide free entertainment, meet local administrative expenses, and afford the conference every facility for its work.

The conference will be made up of official delegates of the denominations, except for a small minority of ex-officio and co-opted members; but any action will not be binding upon the appointing bodies unless and until they are endorsed by them. It is clearly understood that the conference will not in any way affect denominational autonomy either in organization, doctrine or administration, and that no ecclesiastical body will be compromised in its distinctive position by participating in the conference. It is to be a free conference for mutual benefit; a conference only, with no authority to raise or administer money or to commit any of its constituent bodies without their consent.

It is deemed wiser to have the conference



a body of moderate size composed of carefully selected, wise and trustworthy representatives of their respective communions, rather than to have it a huge and unwieldy convention. The International Committee has, therefore, limited the total number of delegates to approximately five hundred, of whom about one hundred and forty are to be from North America, the others coming from the Christian churches of Europe, Asia, Africa, South America and Australasia. It is manifest, therefore, that only a few delegates can be assigned to each communion. Conscious of the difficulty of making just the right distribution that will be satisfactory to every one, the American Section of the Committee on Arrangements has made the following allotments:

African Methodist Episcopal .....	1
African Methodist Episcopal Zion .....	1
Baptist Churches, North .....	10
Baptist Churches, South .....	10
Christian Church .....	2
Christian Reformed Church .....	1
Churches in Canada .....	15
Churches of God in North America .....	1
Colored Methodist Episcopal .....	1
Congregational .....	10
Disciples of Christ .....	10
Evangelical Church .....	2
Evangelical Synod of North America .....	1
Friends .....	2
Methodist Episcopal .....	10
Methodist Episcopal, South .....	10
Methodist Protestant .....	2
Moravian .....	2
National Baptist Convention .....	1
Presbyterian U. S. A. .....	10
Presbyterian in the U. S. .....	6
Primitive Methodist .....	1
Protestant Episcopal .....	10
Reformed Church in America .....	3
Reformed Church in the U. S. .....	2
Reformed Episcopal .....	2
Reformed Presbyterian .....	1
Seventh Day Baptists .....	1
United Brethren .....	2
United Presbyterian .....	3
United Lutheran .....	10

As free entertainment will be provided in Stockholm, the only necessary expenses of delegates will be for their travel and incidentals. These need not be large since good steamships run from New York direct to Sweden, and the general secretary of the committee will endeavor to make such arrangements that accommodations may be secured at moderate cost.

This is no ordinary project. It calls for a venture of faith of a very high order. We should be unworthy of the responsi-

bility committed to followers of Christ, if we did not make a corporate attempt to discover the meaning of his way of life for the world of today. In the Christian ethic and in Christ's spirit of life lies not only the true foundation of law and order but the one hope alike for Christendom itself and for all mankind.

The committee which is making the preparations for this notable conference of the people of God in all lands earnestly commends it to the prayers of their fellow Christians of every race and country, asking them to pray:

For the coming of a fuller unity of spirit and action in the entire Church of Christ throughout the world.

For a readiness on the part of all Christians to make new ventures of faith and to take more seriously the implication of the gospel.

For the deepening and broadening of love among all Christ's followers toward all men.

For the elimination of all passion and prejudice and the growth of peace and brotherhood.

For a clearer vision of the will of God and of the work of Christ in this day.

For all that may further the coming of his rule on earth.

For the success of the conference in considering how best the teaching and purpose of our Lord can be brought to bear upon the manifold problems which beset us, that through this gathering of Christians from all over the world, the Church may come to a clearer realization of her opportunity and responsibility, and that through her the Holy Spirit of God may make an ever larger impact on the minds and wills of men.

ARTHUR J. BROWN,  
*Chairman of American Section*

LUTHER B. WILSON,  
*Vice Chairman of American Section*  
*Chairman of Executive Committee*

HENRY A. ATKINSON,  
*General Secretary*

Friendship is to be purchased only by friendship. A man may have authority over others, but he can never have their heart but by giving his own.—*Thomas Wilson.*

## MISSIONS

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

### EXTRACTS FROM REPORTS

(Given at the Semi-annual Meeting at Detroit)

#### China

WILLIAM BISHOP

Our missionary work in China was instituted seventy-seven years ago. Ever since that time the gospel and Sabbath of Jesus Christ has received emphasis in that ancient country. One of our ministers was responsible for the proper insertion of the Sabbath thought in the Chinese translation of the Scriptures. Our native church at Shanghai is prospering, our schools at that point are filled to overflowing, our good missionaries are working night and day to bring the truths of Christianity to as many of the 1,200,000 inhabitants of that city as possible. Our hospital at Lieu-oo is accomplishing much good.

Let us support with prayer and sacrifice the Forward Movement and the Parallel budget in order that our Seventh Day Baptist missionaries in China may strengthen the work at the two points mentioned, enter the city of Canton (population 1,500,000), Hankow (population 1,500,000), Peking (population 700,000) and other centers in that vast land of 3,900,000 square miles area and 320,650,000 population.

Doubtless Doctor George Thorngate, missionary-designate, United States to China, who is presiding over this missionary vesper service, will tell us something later on of the work in China and of his own personal aims and aspirations.

#### Java

MR. JOHN SCHEPEL

Our people have been interested for many years in missionary endeavor in the island of Java. This island is situated in the Dutch East India group in the Indian Ocean. According to Rand McNally and Company's Commercial Atlas of Foreign Countries for 1921 from which our speakers are taking their statistics this evening, Java has a population of 34,157,300. Our

hearts go out at this time to Sister Cornelia Slagter, who is head of the little colony at Pangoengsen. Seventeen persons have been converted to Christ at this point during the past year, and the Seventh Day Baptist Church now numbers fifty-two in membership.

#### Holland

ARNOLD SCHEPEL

The Netherlands (Holland), a little country of 12,500 square miles area, but with a population of 6,700,600, has been receiving teaching along Seventh Day Baptist lines for a number of years. We have churches in Groningen (population 87,000), Haarlem (population 75,000), Rotterdam and The Hague.

#### Ceylon

MR. ROYAL CROUCH

On "Ceylon's isle" noted for its beauty and pearl fisheries, with an area of 25,480 square miles and a population of 4,686,300, we have Evangelist E. W. Perera, a member of the Detroit Church. Evangelist Perera is spreading literature by the thousands of pages and never loses an opportunity to proclaim the glad story of salvation from sin. Our prayers tonight are with our dear brother in this far-off island. May he bring many a wanderer to the Savior of mankind!

#### India

EDITH WHITEHEAD

India is immediately to the north of Ceylon and within its area of 1,800,000 square miles, some 315,150,300 persons reside. Up in Lucknow, a city of 259,800, lives our dear Elder Belgrave. He and his wife have proclaimed themselves Seventh Day Baptists. A little paper called *The Voice*, published somewhere in Michigan, seriously interested him in our people and now he is one of us. He is a well educated minister and an able translator of India's more important dialects. In 1857, the city of Lucknow was besieged for six months by the mutineers, but now Brother Belgrave wishes to besiege the strongholds of sin and Satan to be found on every hand in that great country with gospel ammunition. Many Seventh Day Baptists have longed for the time to come when the church would be represented in that vast empire. May they arise to the emergency at this

time and underwrite this missionary enterprise. Elder Belgrave has been endorsed by the Missionary Board and it apparently remains for the good people who wish to see this work established to make the donations and pledges necessary to maintain a missionary program in India. Let us pray much concerning this matter.

Elder John Manoah, of India, who has been receiving Seventh Day Baptist support, received favorable notice in a recent RECORDER. His support has come from individuals in the denomination, one non-resident member of the Detroit Church having sent him about \$300 last year.

#### British Guiana

MR. A. E. BABCOCK

British Guiana in the northern part of South America has a population of 313,859 and an area of 87,400 square miles. Its principal city is Georgetown with a population of 57,577. In this city is located our dear Brother Spencer, and the thriving Seventh Day Baptist Church of which he is the pastor. Pastor Spencer publishes an excellent paper, *The Gospel Herald*, and its message is telling for righteousness in that fair land and in the lands beyond the seas as well. Brother Spencer is interesting many persons upon the island of Trinidad, an island which is counted as one of the British West Indies, but is, in fact, but a few miles from the South American coast.

#### Argentina, Brazil, Paraguay and Uruguay

MR. RALPH BROOKS

These four very important South American countries are receiving the attention of Missionaries William and Madeleine Robinson. Their work is principally in Argentina; but, we understand, that visits have been made to these nearby countries, and it is hoped that from some of the converts to the truth of Christ, missionaries will be sent forth, not only to the neighboring countries, but also to other republics of that darkened continent.

At first the Robinsons were at Bonpland in the province of Misiones, Argentina, near Paraguay. After establishing the work at this place, they moved to a very strategic center, the city of Santo Tomé, in the province of Corrientes, Argentina. Santo Tomé, an important railroad town of

some 5,000 population, is located on the North Eastern Argentine Railway and on the River (Rio) Uruguay. No evangelical gospel had ever been preached in Santo Tomé before the advent of these Seventh Day Baptist missionaries. The city of Sao Borga, in the state of Rio Grande, republic of Brazil, is directly across the Rio Uruguay from Santo Tomé, Argentina, and the city of Santa Rosa (5,000 population), in the department of Artigas, republic of Uruguay, lies about 250 miles distant in a southerly direction.

The blessed work of the Robinsons, under God, is set forth, from time to time, in the SABBATH RECORDER, and is well worthy of our support. Let us deny ourselves, if necessary, and get behind this great work, and pray to God that men and means may be sent out into these great Latin-American republics. The areas and populations of these South American countries are as follows: Argentina, area, 1,150,000 square miles, population 9,300,000; Paraguay, 196,000 square miles with 1,000,000 inhabitants; Brazil with an area about the same as the United States of America, to wit, 3,275,500 square miles, and a population of 30,553,506; and Uruguay with 72,150 square miles and 1,429,500 inhabitants. *These Latin countries need Christ!*

#### Canada

ELDER J. J. SCOTT

The King's dominion lies south of Detroit. This may seem rather strange to many, but it is a fact. For many years the American Sabbath Tract Society, through its Canadian agent, Elder George Seeley, of New Brunswick, conducted an aggressive campaign. We now have Elder J. A. Davidson out in the province of Saskatchewan, where he is laboring to advance the Master's kingdom. The Detroit people make occasional visits to Windsor and other Canadian points where they spread the gospel and the Sabbath truths, and the Detroit Church sends out thousands of pages of literature into this great country, the area of which is 3,600,000 square miles, and the population 9,000,000. There is a great reverence for Sunday as the Sabbath of Jehovah, but we feel convinced that when people in Canada become convinced of their error as to the day of the Sabbath many will begin the observance of the Sabbath of Christ.

#### Africa

HOWARD BROOKS

The pages of Seventh Day Baptist history clearly show the interest the denomination has had for both the east and west coasts of the great continent of Africa. A number of the friends at Detroit and elsewhere are greatly interested in the work of Pastor Oifan at Maitland; Evangelist Alfred Hokwana at Touws River and Evangelist James Tulwana at Kalabas Kraal, all in the province of the Cape of Good Hope. This province has an area of 276,960 square miles and a population of 2,564,900, while the union of South Africa of which it forms an important part, has a population of 5,900,000. The Detroit Church has sent thousands upon thousands of pages of literature into this South African district, and has offered to pay for the publishing of *The Voice* in the native dialect of Evangelists Hokwana and Tulwana. These young men are anxious to come to the United States in order that an education may be obtained, and we pray that the way may open up for them.

#### Jamaica

MR. M. B. BEERS

This gem of the Carribean Sea appears for the first time in the Seventh Day Baptist columns. A fine group of churches, led by consecrated men, are now preaching the evangelical gospel and proclaiming the Sabbath of Jesus. The brethren are rejoicing in the liberty vouchsafed them under the Seventh Day Baptist Church polity. In the columns of the *Seventh Day Baptist Reformer* and the RECORDER, as well as in private correspondence, the good news of progress constantly reaches us. Santa Cruz, the pioneer Seventh Day Baptist Church on the island, is to have a church building and the name "The John James Memorial Seventh Day Baptist Church" has been chosen. Kingston, we hope ere long, will have a fine new edifice. Kingston has a population of 57,000 and is located in the county of Surrey. The area of the island is 4,200 square miles and the population 891,000. Four Paths, in Middlesex County, and about a dozen other towns have Seventh Day Baptist companies. Elder H. Louie Mignott, the president of the Jamaica Seventh Day Baptist Association, is an aggressive campaigner.

#### Trinidad

ANNIE E. ST. CLAIR

This island of 1,860 square miles and 381,000 population, with Port-of-Spain, a city of 68,000, as its metropolis-capital, has a good live Seventh Day Baptist company at Mayora, under the leadership of Charles R. Cust. These people are calling for literature, and Detroit Church sent them 8,000 pages, while the Tract Society sent out, May 20, 660 pounds to Jamaica and 380 pounds to Trinidad. As the Detroit consignment weighed 26 pounds, and the Tract Society's fifteen times as much, it is fair to assume that considerably over 100,000 pages of good books, tracts, etc., went to Trinidad. Our interest and prayers are for that island.

#### QUARTERLY MEETING OF THE SOUTHERN WISCONSIN AND CHICAGO CHURCHES, AT ALBION, WIS.

July 18-19-29, 1924

#### PROGRAM

##### Friday Evening

- 7.30 Praise Service led by Byron Rood  
8.00 Sermon—Pastor C. A. Hansen, Chicago  
Testimony meeting following.

##### Sabbath Morning

- 11.00 Sermon—Pastor E. A. Witter, Walworth

##### Sabbath Afternoon

- 2.30 Y. P. S. C. E. Hour—Led by Merton Sayer  
To be followed by a sermon by Pastor Erlo Sutton, Milton Junction  
4.00 Ministerial Conference  
7.30 Business Meeting  
8.00 Sermon—Rev. M. G. Stillman, Milton

General Theme of Quarterly Meeting—The Value of *Christ* as a Daily Companion.

J. C., Secretary.

The warden of the Connecticut State prison said to visitors one day, If a child is properly educated to the age of ten, no matter what its inheritance, it never becomes a criminal. He did not mean that children sent to fine schools, and given tutors and great advantages, never become criminals. He meant that children, guided in their thoughts and ideas by wise teachers and parents, should have right ideals, right feelings, and right desires. *Children should be taught consideration of the rights of other creatures.—Our Dumb Animals.*

## WOMAN'S WORK

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

### I BELIEVE IN THE TRIUMPH OF BEAUTY

I believe in the Triumph of Beauty;

In the arbutus under the snow on the rocky hill-side,

In the shouting little river leaping to the sea,  
In the deep-blue of a northern sky with white clouds drifting,

In the lilies dreaming on their floating green barges,

And in the music of rain and of thunder.  
And I believe in the mud-hen's nest on the changing sod,

In the ragged pine on the cliff's edge standing,  
And the moon that climbs o'er the mountains slowly.

I believe in an aged woman over her darning humming,

And an old man hoeing in his tiny garden,  
In the singing corn of the yellow harvest time;  
I believe in the wind that sweeps down the valley at midnight,

And in the hushed song of a thrush at twilight;  
I believe in the dream in the eyes of young poets  
And so—I believe in God.

—Dorothy M. Hawkins.

### BUSY DAYS IN LIEU-OO

DEAR RECORDER READERS:

For some weeks I have been thinking that I must write a letter to you. Tonight I have just come up from a downstairs ward where I have three old lady patients. I say "old ladies," but I presume that they are none of them much, if any older than I, and I always feel that people who refer to me as an old lady are a little mistaken in their reckoning.

These three "old ladies" are not in the happiest condition. One is a farmer woman whose son is in business in Shanghai while she and his wife are left to work the fields. It seems that some neighbors of hers borrowed money of her family and mortgaged his land to them. When he could not pay the debt and they took the land, he began venting his spite upon anyone who goes into the fields to work. He has been making trouble for them for some time and this time he beat her over the head with a stick until her face and forehead were all black

and blue. As she seems to be a very gentle, retiring little woman, it does not seem that the circumstances, whatever they were, could warrant such a savage attack. The case is being tried. Some of the court people were here getting testimony of her soon after she came. It will mean that her family will have to use much money in order to get a favorable verdict whether their case is just or not. One who goes to court in this country is very thoroughly bled, no matter what the case. I think in that respect the Chinese are even more thorough than Americans. Perhaps, it is because more people get a slice of the plunder. That is one of many things in which they are very democratic over here. When one falls, all the ravens get a chance at the carcass, and there are many ravens which have no other food.

The second of the "old ladies" came two days ago. She has two very devoted sons who hope to see her cured. She says that they have spent much money on doctors for her and that they will be willing to pay me extra if I will only cure her. Tonight she had a dollar wrapped up in red paper which she offered to me, telling me to take it and give her some good medicine. I told her that I did not want any extra money, that I was not the kind of doctor who would do any less than my best for her. I was working over her at the time trying to drive her distress away. When I finally succeeded in relieving her pain and gave her some medicine which we consider rather bad to take, she said that it was very good medicine; that she had taken many bowls of much worse medicine than that.

The other "old lady," who came today, has heart trouble and dropsy and has not been able to lie down for ten days. She hasn't much chance but she came a long way and it seemed too bad not to give her the benefit of the doubt.

The nurse and I were trying to think of some way by which we could make her more comfortable for the night. We finally remembered about a low stool which the women use when they feed the fire down in the Chinese kitchen. The nurse brought it and we set it upon the bed in front of her and arranged pillows upon it and around her. She said that that was very comfort-

### WORLD ACQUAINTANCE TOURS

"International Peace through International Understanding" is a popular slogan today. A desire to aid in making this slogan a reality led to the formation of World Acquaintance Tours under the direction of Miss Ella Schooley, Miss Harriet Taylor and Mrs. Jeannette Wallace Emrich, all of whom have been for years leaders of organizations internationally recognized. Their wide acquaintance with representative people in many parts of the world gives access to the most authoritative sources of information.

In addition to the usual sight-seeing and shopping, days will be given in strategic centers of each country visited for discussion and personal acquaintance with eminent men and women leaders in political, educational, social, labor and religious circles. It is expected that members of the party will in turn help to interpret America as occasion arises.

The plan has already received the hearty endorsement of representatives of the Federation of Woman's Boards of North America, the Federal Council of Churches, the Missionary Education Movement, and the World Alliance for International Friendship.

Someone has said that if the ideals of these tours are accomplished they would become a traveling "Copec," and a person prominent in missionary circles expressed the hope that they would become a post graduate course for leaders in international thinking.

Each party will include men and women, and, being limited in size, it is important that correspondence be begun immediately with the management, which may be addressed at 416 West 122nd Street, New York City.

When we read the literature of Russia, and perhaps even more when we listen to the national music of the Russian people, the strange charm, vibrant with the suppressed glow of passion, makes us conscious of the mighty, stirring echoes of melancholy from limitless steppes, from the unknown depths of an alien existence; we seem to hear a soul in bondage utter its eternal yearning for liberty, and deep down in that soul we recognize a world unborn.  
—Dr. Nansen in "Russia and Peace."

able and as I came away I heard them saying that they wished they had come earlier.

It seemed very pitiful to me to think how little I had really done for them and yet how grateful they were for the little comfort I could give them. My heart goes out to these simple country women. So many of them have such gentle, kindly faces and they are so appreciative of anything done for them.

We have been having a long rainy time and so some of the time we have not been so very busy with out-patients although whenever there is a good day they flock in.

Our in-patients are less than they are sometimes. We have a group of tuberculosis patients as always. One of the group is doing very well, indeed, but the others are more advanced and are causing more anxiety. In such cases there are so many complications always coming up that it keeps one uneasy. At the best they are difficult to cure. There is immense satisfaction, however, when one does get results, but it is always a long process.

Many who come are also too far along to get really good results. But when they come a long way with high hopes one can not turn them away if there is the slightest chance of saving them. It is always a very painful thing to turn them away even when one knows that there is no possible chance. They will never take no for an answer and will plead so and the relative will get down and kowtow until one feels like a veritable criminal. They seem to think that we could cure any one if we only would. I certainly wish we could.

The friends, who sacrificed that we might have some screens, will be glad to know that the carpenters are here making the frames, and we shall soon have the whole place well protected. We want to thank you again for your thought for us.

This work over here is yours and it is really you, who are so loyally standing back of us, who are doing it. Do not fail to pray hard for us that we may be more worthy of the trust that you have in us and of the opportunities which God has given us.

Yours for the advance of God's kingdom,  
GRACE I. CRANDALL.

Lieu-oo, Ku, China,  
May 20, 1924.

## YOUNG PEOPLE'S WORK

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

### BEING A GOOD NEIGHBOR

MRS. M. G. STILLMAN

Christian Endeavor Topic for Sabbath Day,  
July 19, 1924

#### DAILY READINGS

Sunday—Bad Neighbors (Gen. 26: 11-22)  
Monday—Job a good neighbor (Job 29: 1-16)  
Tuesday—Sharing a vision (Acts 10: 24-27)  
Wednesday—Elijah's neighbor (1 Kings 17: 8-16)  
Thursday—The law of neighborliness (Matt. 7: 12)  
Friday—Christian Neighborliness (Rom. 15: 1-7)  
Sabbath Day—Topic: Being a good neighbor (Luke 10: 30-37)

Is it not wonderful how the teachings of Christ cover every activity of life? Neighborliness is one of the very vital principles of Christianity. It is of the spirit that underlies the golden rule. In the Old Testament times, this spirit was manifested by Job when he helped the poor and the fatherless, and caused the widow's heart to sing for joy. He was eyes to the blind and feet to the lame, and delivered the innocent from the power of the wicked. The encouraging word to one who is in trouble, the little kindly deed shows that we are interested in the things that they are trying to do. Paul said, "Bear ye one another's burdens and so fulfill the law of Christ." "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." According to our Savior's teachings, a neighbor was one who was ready to help in time of trouble. Peter had some strict notions about who his neighbors were. God revealed to him that he was in error about his convictions. Any one who loved God and was trying to serve him, and asked for help or instruction should not be "unclean," but as a brother one should go to him and help him in his need. So Peter went with the men from Cornelius, the Roman who had learned of God. "Man looketh on the outward appearance, but the Lord looketh on the heart." God chose a widow of Zarephath to care for the prophet Elijah, and under very trying circumstances. She was not of the chosen people of Israel, but

evidently she was a child of God. She showed a beautiful spirit of neighborliness when she gave her all to this "man of God," and was rewarded with plenty to eat. We often pass by in an indifferent way when we might give a smile and a friendly greeting. "Kind words can never die." What a blessing kind words have been to many a soul burdened with trouble or tempted to do evil. Young people especially need help and encouragement. I have in mind a boy who had taken some part in a Sabbath school program. The pastor gave the boy a kind commendation that was never forgotten. It is such a little thing for us to speak the kind word, and it may mean so much to the one who receives it. How can we cultivate the neighborly spirit? By a more thoughtful and loving attitude toward all whom we meet. Was it Drummond who said, "Love is the greatest thing in the world"? Then we ought to cultivate love and loving service. Paul said, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification, For even Christ pleased not himself." Such a course will bring its reward by enriching our own spiritual life.

*Milton, Wis.*

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Our lesson this week is the story of the good Samaritan, who when he saw a man who had been wounded and robbed, lying by the side of the road, went to him and ministered to his physical needs. Others had passed along the road, but they paid no attention to the poor man. The afflicted man was probably a Jew, and the Jews were despised by the Samaritans. Yet this Samaritan forgot that unfriendly feeling; he realized that here was a brother who needed help, and he rendered that service. He was a true neighbor in every sense of the word. We can each be such a neighbor. There are many people all around us who are bearing heavy burdens, and are longing for a kind, cheerful, encouraging word to help them along life's pathway. Only one such word gives hope, and costs us but little effort. Let us be true friends and neighbors, and give others the help they need.

*Battle Creek, Mich.*

## INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, JULY 19, 1924

What is real success? 1 Cor. 10: 12;  
Luke 12: 15-21; Matt. 23: 11, 12.

#### SUCCESS

If he succeeds whose coffers, heaped with gold,  
Are red with ruined and despairing lives,  
The man who owns a mint to coin tears,  
Expert to wring a farthing from a heart,—  
Though all the world pay homage, all the world  
Envy the wretch,—if this is to succeed,  
My pride and all my hope shall be to fail!

If he succeeds who bids the magpie crowd,  
Tossing his name upon their chattering tongues,  
Talk, write and dream of him and they obey,  
While he they praise, alive on lips of men,  
Has breathed his soul into the bubble, fame,  
And lives an empty life,—if he succeeds,  
Be mine a life of failure to the end!

If he succeeds, the man of strenuous brain,  
Skilled in the deeps and heights of many a lore,  
Bent with the plundered wealth of libraries,  
But ignorant of love, and ignorant  
Of all the roses and the stars of life,—  
Though men unite to wonder and applaud,  
If this is called success, be mine defeat!

But these are not success: success it is  
To front the angry tumult of a world  
With Right for comrade: faithfully to work;  
To wear contentment shining on the brow;  
Above the gathered treasures of the globe  
To reckon brotherhood, and make it mine,—  
This is success, and this my prayer shall be.  
—Amos R. Wells.

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

We have all heard of sewing bees, husking bees, etc., so for the lesson for July 19 we are going to have a "Helping Bee." Divide the juniors in two divisions, having a leader from each side. One side sits on one side of the room with their leader sitting in front of them and the other side on the opposite side with their leader. Give one half of the program to one leader and the rest to the other. Let one read the first scripture reference and the other the second one. If possible place the blackboard between the two leaders and give each a piece of chalk. Draw a line through the middle of the blackboard and on one side across the top write "Never" and on the other side "Always." Then down the left of each side draw a long, narrow letter "B." Then let one side name the things we should be to help others to be good, letting the

leader write them on the board as they are named. The other side names the things we should never be if we would help others to be good.

NEVER	ALWAYS
B naughty	B obedient
B cross	B kind
B cruel	B good
B careless	B happy
B selfish	B patient
B lazy	B faithful
B greedy	B truthful
B unkind	B polite
B untruthful	B loving
B sad	B fair
B unfair	B careful
B hateful	B unselfish

Let someone read the following:

#### A SWARM OF BEES

B hopeful, B happy, B cheerful, B kind,  
B busy of body, B modest of mind.  
B earnest, B truthful, B firm, and B fair,  
Of all Miss B havior B sure and B ware;  
B think ere you stumble for what may B fall,  
B true to yourself and B faithful to all;  
B brave to B ware of the sins that B set,  
B sure that one sin will another B get,  
B watchful, B ready, B open, B frank,  
B polite to all, whatever their rank,  
B just and B generous, B honest, B wise,  
B mindful of time and B certain it flies;  
B prudent, B liberal, of order B fond.  
Buy less than you need B fore buying B yond.  
B careful, but yet B the first to B stow;  
B temperate, B steadfast, to anger B slow.  
B thoughtful, B thankful, whate'er may B tide,  
B just, B joyful, B cleanly B side.  
B pleasant, B patient, B fervent to all,  
B best if you can, but B humble withal,  
B prompt and B dutiful; still B polite;  
B reverent, B quiet, B sure and B right.  
B calm, B retiring, B ne'er led astray;  
B grateful, B cautious of those who B tray.  
B tender, B loving, B good and B nign;  
B loved thou shalt B, and all else B thine.

—Louisiana Sunday-School Success.

## YOUNG PEOPLE'S HOUR AT THE SEMI- ANNUAL MEETING OF MICHIGAN SEVENTH DAY BAPTISTS

Detroit, Mich., May 30, 1924

#### PROGRAM

Song service.  
Address of welcome—Elder Scott.  
Devotional service conducted by Aden Clarke, Battle Creek.  
Talk by Mr. Spearling, president of the Detroit City Christian Endeavor Union, which is one of the strongest in the world.

He told something of the work of the union, and spoke highly of the Detroit Seventh Day Baptist Christian endeavorers.

"Be ye doers of the word and not hearers only" was the theme of the program.

Short talks were given as follows:

"Promoting Sabbath Worship"—W. E. Bishop, Detroit.

"Promoting Giving"—Lyle Crandall, Battle Creek.

"Promoting Devotional Life"—Ralph Brooks, Detroit.

"Promoting Loyalty and Denominational Support"—Frances E. Babcock, Battle Creek.

Pageant—"The Challenge of the Cross." Mizpah Benediction.

#### THE PAGEANT

The Michigan Seventh Day Baptist Semi-annual Meeting would not have been nearly so great a spiritual success, had it not been for the pageant "The Challenge of the Cross," which was given by the young people on the first evening of the meeting. It added a spirit to the whole assembly in a way which nothing else could have done nearly so well.

The theme of the meetings was "Greater Missionary Endeavor," and by this short pageant the necessity was shown of true consecration of lives willing to bear the cross, before we can have even a small degree of success in the great work.

Because of this pageant, all who saw it went forth with a greater desire to bear our crosses not only in our every day life at home, but to foreign lands, as well, that all the world might know him who carried the cross which was largest and heaviest.

MRS. MAE BISHOP.

#### PROMOTING SABBATH WORSHIP ALONG THE LINES OF SABBATH SERVICES AND RELIGIOUS MUSIC

W. E. BISHOP

(Given at the Semi-annual Meeting at Detroit)

In the promotion of worship in Sabbath services, I would first of all stress the beauty of being on time. If for no other reason, let us do so for the sake of Christian courtesy, to express the love and fellowship that God has transplanted in us. In 1 Cor. 14:40, we find that all things should be done decently and in order.

In promoting the spirit of worship in the Sabbath school stress should be strongly placed on the resemblances in the problems of God's dealings with his children in the past, to the spiritual problems of our daily lives. 1 Cor. 10:6 says the Children of Israel were our examples to the intent that we should not lust after evil things. Verse 11 further says that they were written for our admonition, and verse 12, "Wherefore let him who thinketh he standeth, take heed lest he fall."

Paul also witnessed that he was on hand on the Sabbath days with a ready and eager ear for the admonition of our God and Lord Jesus Christ.

Spirit of worship is construed to mean the spirit of our active loving of God with all our heart and with all our soul and with all our strength.

In the promotion of religious music let it be said that a suitable orchestration of our hymns, preceding the Sabbath school or Sabbath services appears to outstrip a pipe organ by a concensus of opinion. The orchestra has an emotional appeal that is enduring, and hymns rendered by it often become one of the songs of the lost, thus impressing upon wayward minds their sonship to God, and sometimes later leading them to understand that God will make them whiter than snow.

Vocal solos are also profitable in magnifying our Lord Jesus Christ. In one instance it has been recorded that a drunkard's conversion occurred after hearing the beautiful song, "What a Friend We Have in Jesus." Our responsibilities along these lines are our obligations to our living God, that we may be the ones to hear this judgment at the resurrection: (Rev. 14:12, 13). "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. . . . Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Detroit, Mich.

Do not waste a minute—not a second—in trying to remonstrate to others the merits of your own performance. If your work does not vindicate itself, you can not vindicate it.—Thomas Wentworth Higginson.

## CHILDREN'S PAGE

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

### GIDEON

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
July 12, 1924

#### DAILY READINGS

Sunday—Obedience (Num. 14: 24)

Monday—Trust (Luke 12: 32)

Tuesday—Spiritual warfare (Eph. 6: 12-17)

Wednesday—Patriotism (Ps. 122: 1-9)

Thursday—God working through us (Phil. 2: 12, 13)

Friday—Tested and tried (Deut. 8: 2)

Sabbath Day—Topic: Gideon, the boy who obeyed  
(Judg. 7: 1-22)

REV. PAUL S. BURDICK  
A friend of the juniors

How many juniors like to read stories of adventure? Did you ever read a story telling of a poor boy becoming a king, or of a poor girl who married a king's son, and so became a princess? I know you all enjoy such stories because they show us that success may come to even those who start life with very little.

Gideon was a poor boy, and his father was poor. Besides that, there were wicked people called Midianites who would come in great numbers and take away by force whatever Gideon's people had. This made it very hard for them, and they often cried unto the Lord, asking him to send them a leader to lead them against the Midianites. One day Gideon was threshing wheat by his father's wine press, where he would be hidden from any band of the enemy who might be near. Suddenly he noticed a man sitting under an oak tree near by. He may have been frightened at first, but if so the voice of the stranger gave him courage.

"You are the one whom the Lord has chosen to save Israel out of the hand of the Midianites," the stranger told him.

"But my family is poor, and I am the smallest of them all," answered Gideon.

Nevertheless the man assured him that he had been chosen, and that the Lord would be with him. So Gideon went indoors and prepared food for his guest. But

when he presented it, a strange thing happened. The man touched it with his staff, and fire came and consumed it; then the man disappeared. Gideon knew by that he was an angel, and he built an altar there and worshiped God.

I wish there were time to tell you of all the wonderful things that happened after that. Get your Bibles and read, or get someone to read to you, the sixth and seventh chapters of Judges: how Gideon cut down the altar of Baal, and nearly got into trouble over it; how the Lord gave him a sign by not sending dew on a fleece of wool when there was dew all around it, and then sent dew on the fleece and none on the ground; of the wonderful way in which Gideon selected his tiny army of three hundred men to go against the hosts of Midian; and how, by means of lamps and pitchers and trumpets they defeated the great host and sent them helter-skelter across the Jordan.

But I must tell you of an act of unselfishness in Gideon's life. When he came back victorious, the people wanted to make him king; but Gideon replied, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." So to the last he would not accept credit for what the Lord had done. He continued to lead the people when they needed him, and the country had peace for forty years till his death.

Thus the story of Gideon is a real story of adventure; but better than most stories, it is true, and shows how obedience to God brings victory.

Rockville, R. I.

#### POLITENESS WON

"I'll make that man take off his coat,"  
Said Mr. North Wind, rough.  
He blew and blew; the man he smote.  
His manner was quite rough.

"Now let me try," said Sunshine bright,  
And oh, he smiled so gay,  
The man said, "Sunshine, you're polite.  
Your wish I will obey."

--Normal Instructor-Primary Plans.

"I don't like these photographs at all," he said. "I look like an ape." With a glance of lofty disdain the photographer replied as he turned back to work: "You should have thought of that before you had them taken."—Selected.

## Lone Sabbath Keeper's Page

DEAR L. S. K's:

The Conference year is nearly gone; I hope it has been a prosperous one for you spiritually and temporally, and that you have been enabled to do many things for our Lord and Master, Jesus Christ. What a blessed privilege it is to serve, and how happy we should all be for the ability and opportunity given by the Master.

I have received many good letters the past few months, which breathe forth loyalty and joy in Sabbath keeping, and in other service rendered the King of kings. Truly he is not a paymaster who delays payment, but gives large dividends the instant the service is rendered, and more payment as the months and years go by.

I hope many of you will be able to attend the General Conference at Milton next August. You who have attended know what great benefit the various sessions of the great convention are; and you who never have attended do not know how much you are missing. As a friend said to me before I ever had attended: "If you ever go to Conference, you will want to go every year after that." I, indeed, found it so. Have attended nine Conferences, and regretted that I had to miss some.

What splendid things we have had in the RECORDER the past year! One interesting feature out of many others has been the "Standing of the Churches." How anxiously some of us have watched the columns to see if they were forging ahead; and how we have looked up the standing of a few churches in which we are particularly interested, to see if they were doing their share. I wonder if all lone Sabbath keepers have done *their share*. Have you done your best for the Forward Movement budget, and for the Parallel budget? How many can send in from \$1 to \$10 more before June 30? Shall we not rally and do a little more?

In one mail I received two letters from lone Sabbath keepers which were exactly opposite. One contained \$10 for the cause and the writer expressed regret that more could not be sent at that time. An atmosphere of joy in service pervaded the whole

letter, cheering our heart, and causing spontaneous praise to spring from our lips. The other writer said he did not enjoy reading the RECORDER because in every number there was a call for money.

One successful business man (not a Seventh Day Baptist)—a consecrated Christian—gave half his profits to the Lord's work. Still money came pouring in faster than he could use it. Soon he decided to give all the profits of his business which enabled him to support several more missionaries, and he lived upon the income of his former earnings.

Perhaps you have heard of the man who said he was glad that salvation was free; that he had belonged to the church for forty years, and that it had never cost him a cent. In which class are you? I do not believe that any Seventh Day Baptist never pays a cent, but some do not give as much as they ought, while others are very liberal, even denying themselves necessities, and find great joy in so doing. One's sacrifice indicates the measure of his devotion.

Have you ever studied the attitude of Jesus with respect to money? What did he teach? Whom did he commend because she had given all her living? You remember the rich young man who came to Jesus and said that he had kept all the commandments from his youth up, and asked: "What lack I yet?" and Jesus' answer. The young man went away sorrowful, for he loved his money. You know the story of the death of the beggar and the rich man, and Jesus' statement: "How hardly can a rich man enter the kingdom of heaven."

It is not necessary to be wealthy in order to love money more than Christ and his cause. Let us "seek first the kingdom of God" and the increasing of that kingdom. All our needs will be supplied, and the joy of our Lord's approval will pass all understanding.

ANGELINE ABBEY ALLEN.

Fouke, Ark.,  
June 18, 1924.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

## OUR WEEKLY SERMON

### BACCALAUREATE SERMON

PRESIDENT BOOTHE C. DAVIS

(Alfred University Commencement Week, 1924)

Theme: Enlightenment and Religion.

Texts: "If Jehovah be God, follow him; but if Baal, then follow him." 1 Kings 18: 21; "Choose ye this day whom ye will serve." Joshua 24: 15.

These texts represent an early and distinct type of religious thought. They are in the ancient Hebrew history and mould. It is the language of the prophets in the days of the struggle between Monotheism and Polytheism. It was before the captivity of the Hebrews by the Babylons and before the purging of Jewish thinking from pagan idol worship.

I have selected these texts because they clearly set forth at so early a period of religious history, certain fundamental principles in religion and ethics that have always been vital, but that are today taking the center of the field in thought and action, as never before. It is my desire to make this baccalaureate sermon bring into true perspective these principles implied in the texts and inherent in the theme: "Enlightenment and Religion."

The more crude and pagan religion has been, among undeveloped races, the more it has been wanting in intellectual elements and dominated by superstition and emotion. The chief results of modern education have been claimed by science, industry, medicine and philosophy, but religion has been slow to claim its share in the achievements of education. Many men have assumed that religion and theology are static and that no change should be expected or assumed in revelation, in interpretation, or in the content of faith. The contest now waging between so-called fundamentalist and modernist is, in large part, due to the assumption on the part of one group that religion is independent of science and scholarship; that it is an experience or a faith apart from the results of intellectual processes, and therefore may be held as a dogma, unchanged from generation to genera-

tion, impervious to scientific or literary principles or achievements.

Another group, ultra-modernist but in reality materialistic, abandons religion to its fundamentalist friends as merely an emotion or an ancient myth or dogma, because of the noisy proclamation of such friends that science and scholarship can not speak in terms of religion; that it is a thing apart, in which ecclesiastical councils and church dignitaries may speak for the faith of generations yet unborn. For such reasons ultra-modernists abandon and condemn religion as a relic of past ignorance and superstitions that must disappear before advancing knowledge and culture.

Between these two extreme groups, each small in comparison to the noise it makes, is the great majority of men and women today, unattached to either extreme but reaching out for light and guidance both from education and from religion. These men and women are open-minded toward science and history and progress. They believe in a modern world with new interpretations and new responsibilities. They respect the religion of the past. They feel the need for a guiding religion of the present and the future. They are reverent before a God immanent in nature and progressively realizing himself in nature and in history. This great body of men and women is a public upon whom the State, social institutions and the Church must depend for security and stability, as well as for normal and rational progress. In it are mainly the vast multitude of college trained men and women, and the great public, less liberally educated but mobile, plastic and restless; subject to change and discontent but earnest, sincere and honest. For this great mass of humanity there is the one supreme need of a rational religion which will satisfy both the enlightened mind and the hungry heart.

The principles enunciated in these texts seem to me to furnish the basis for a rational religion which shall be spiritual as well as rational, and which shall steady the thought and the life of the multitudes who are neither iconoclasts nor dogmatists. It is for that reason and because of the strenuous times in which we live, intellectually, ethically and spiritually, that the theme "Enlightenment and Religion" seems peculiarly appropriate for a baccalaureate sermon at this time.

The injunctions: "If Jehovah be God, follow him; but if Baal, then follow him," and "Choose ye this day whom ye will serve," imply four principles which I desire, especially to emphasize at this graduation time.

I. The relation of intelligence to religion.

The significance of the first of these injunctions, "If Jehovah be God, follow him; but if Baal, then follow him," lies solely in the implied ability of the individual intelligence to discern between the claims of Jehovah and of Baal for reverence and worship as Deity. There is no other ground for the selection by any man of the object of worship or the form of worship, than the individual's understanding of the merits of each claimant for his worship. Competing objects of worship and opposite courses of conduct are challenging men's attention and adherence with the same persistence as they did in the days of Joshua and Elijah. If it is not the Phœnician idol Baal, they are the equally degrading modern substitutes, in a thousand forms, that challenge Jehovah worship and absorb the thought, attention and devotion of men. Money seems to be Baal's biggest image just at this time, and the greed for it is absorbing the worship of millions of minds. "The love of money is a root of all kinds of evil," is an old proverb.

Men talk about "bootlegging" as a weakness of the appetite, but it is mainly because bootlegging is just now a form of the easiest money for lawless men, that it is so common. Because it furnishes to ambitious men the hope of political gain through alliance with certain powerful interests, rather than through the weakness of the appetite, an occasional state governor or college president will bow the knee to the Baal of Bootlegging. Political power for its own sake rarely tempts men to graft and crime, but corrupt men have a failing for "big money."

But Baal has not come down to us alone in the form of "easy money" or "big money." He is here in selfishness and the pride of ambition, and in countless other varieties of luxury and self-indulgence. When sectionalism blinds men's eyes to the common good and "Bloc" fights against "Bloc" for local advantage; when Americans ruthlessly exclude Japanese from the

country regardless of treaty understanding, "Gentlemen's agreements," or international good will; when a great nation selfishly refuses to co-operate in any way in a League of Nations or in a Court of International Justice; then we have modern varieties of Baal worship as corrupt and degrading, and on a more gigantic scale than Phœnician or Canaanitish Baal worship ever invented.

But I have enumerated some of these modern varieties not so much to condemn them as to show that the same principles of intelligent discrimination must be made to apply today as were the test of religion three thousand years ago.

Now if personal ambition, easy money, selfish advantage, and international exclusion and isolation are challenging love and ethics and service and international brotherhood for the dominating religion; enlightenment must be the court of appeal to decide between these two challenging religions, as truly and as definitely as it had to decide in the days of Joshua and Elijah. As the personal issues and national issues are more varied and complicated now than in ancient times, a better education comes to the rescue. Enlightenment increases the ability of men and of nations to discern between competing standards of ethics and religion.

You will lose the kernel of what I wish to impress upon you by this study if you do not see that there is nothing in religious belief or practice which must not be determined for each individual and each generation in the light of present education and present enlightenment. What was a wise and statesmanlike utterance for George Washington when he retired as the first President of the United States in 1797, when he advocated a policy of "no entangling alliances" need not for that reason alone, be binding upon wisdom or statesmanship now. Modern transportation, communication, commerce and international relations have created new situations, new dangers, and new responsibilities. The twelfth century must measure its responsibilities and duties differently from those of the people of the eighteenth century. Enlightenment must say how differently.

Religious belief and obligations are not different in this respect from political faith and obligations. A theology or a philosophy, like a piece of furniture, may have added interest because it is old, but nobody

claims that an antique is better adapted to modern needs and uses merely because it is an antique. Intelligence must determine the availability for use, both of an antique and of a modern piece. He would be a fool who would say that merely because a thing is old it is bad, or because it is new it is good. Other elements of quality must enter in and all alike, must be measured by intelligence. If three thousand years ago the prophets applied this principle of intelligent judgment to the choice of beliefs and forms of worship, how much more is it essential now with our wider educational outlook and infinitely refined theological distinctions?

II. Religion a matter of voluntary choice.

Joshua and Elijah presented the evidence and then left the people to choose for themselves in the light of the evidence. They discharged the responsibility placed upon them by their position in stating the case as they saw it, and then rolled the responsibility upon the shoulders of the people by leaving them to choose.

It has taken the world many centuries to understand and apply this principle of the prophets. Prelates of the Church, dogmatists, legalists and law makers have ever been tempted to use coercion in the promulgation and enforcement of religious beliefs and practices. The spirit of coercion has not been confined to ecumenical councils, edicts and the union of Church and State. It is present today in many forms of intolerance, both radical and conservative. Whenever men presume to dictate the opinions and beliefs of others and brand as heretics, infidels or fools, men who differ from them, then religious freedom to choose is not recognized by the prophets themselves.

The highest attainment in faith and worship can never come to a soul until he is conscious of his free and whole-hearted choice of his faith and mode of worship. When he has reached that point, he can not consistently deny to any other soul the freedom which he himself enjoys. I am aware that this freedom places an added strain upon forms and practices of the organized Church, but its deeper spiritual content, when fully realized, will more than compensate for any formal loss. May God hasten the day when freedom within the

Church shall be such as to itself form a unity embracing all believers within one universal Church.

III. Personal privilege and responsibility heightened through education.

When enlightenment and freedom are increased, privilege and responsibility increase proportionately. College training has many rewards, but none so precious as the heightened privileges and opportunities for enjoyment in service. It is a privilege to be enlightened by knowledge. It is a responsibility to have the larger, freer choices and options that come through wider knowledge and understanding.

Parallel to the stimulating promise of Scripture, "Ye shall know the truth, and the truth shall make you free," runs that other teaching equally operative, "To him that knoweth to do good and doeth it not, to him it is sin." Where privilege is, there is contingent responsibility. Education is defective if it has not heightened the consciousness of individual responsibility in proportion to increased knowledge and understanding. The choice between God and Baal is not, to the educated man, a choice for himself alone. It is a choice pregnant with importance for society. Much of the best knowledge that many of your fellow men have, is their acquaintance with you and their understanding that you have enlightenment and the right to decide. They assume your "light and leading" and will often follow confidently even though you are making wrong choices with your eyes wide open.

Educational institutions are social institutions because their service is social, more than personal. Otherwise there would be little ground for appeal to public benevolence and philanthropy for the maintenance of higher learning. It is one of the marks of Alfred's distinguished success as an educational institution that so large a proportion of her graduates have chosen to serve society rather than self; that they have chosen to follow Jehovah rather than Baal. Her greatest teachers have been men and women of self-sacrificing devotion to the ideals of education, rather than followers after material gain. Graduates from this college can not be true to their Alma Mater and to their enlightenment, unless they likewise assume the responsibilities of service in proportion to their enlightenment.

IV. Enlightenment adapts religion to current needs and uses.

The American Indian's religion included a belief in the Great Spirit and in a future state represented by the conception of a "happy hunting ground"; but it included also the crude superstition and barbarous ceremonies of the savage. It lacked the refinements of philosophy, ethics, and the social service of culture.

The Chinese religion includes a struggle to escape harmful effects of evil spirits; but as education comes, the perils of evil spirits are farther and farther removed from these emancipated minds.

The ancient Hebrew religion was constantly threatened by the physical aspects of idol worship. Enlightenment spiritualized their religious conceptions and idol worship disappeared.

The religion of the southern Negro is highly emotional but devoid of ethical concepts. Culture softens the emotional and elevates ethical values.

The little child of a cultured home interprets the religion of its infancy in childish images of fancy, but maturity replaces these childish fancies with the strong spiritual value of an ethical religion.

A pioneer civilization burned witches and a mediaeval religion guillotined as heretics, scholars, scientists, philosophers and inventors: but modern enlightenment knows no witch craft, and welcomes scholars, scientists, inventors, and philosophers. Our early American Christianity stressed doctrine and legalism and hell-fire, but built no hospitals or orphanages or asylums. It organized no social settlements or playgrounds or boys' and girls' clubs. But as our civilization has changed from the austerity of pioneer life where hardihood was a paramount religious virtue, to the social responsibilities of a complex civilization, religion now takes on the great social aspects which have lain dormant in the teachings of our Lord for nearly two thousand years. These illustrations will make clear to you, I am sure, my meaning: viz., that religion is so big and universal and Divine that it can adapt itself to all ages and conditions of individuals and of races, and yet be suited for the needs and experience of every individual and every race and at every step of progress.

If these transitions and adaptations are

normal in the history and in the progress of individuals and of races, how unenlightened and absurd it is to pick out any one dogma or creed or interpretation of any one period, or group, or individual, and herald that as the final word of religion, the whole truth, and the eternal fiat of all future ages. Such assumptions forget that God is progressively realizing his will in nature and in history. They overlook the fact that God has to use as the vessels of his spirit and the instruments of his labor such frail and imperfect and partially educated human creatures as we happen to be at any particular period of history or of personal development. When educated men and women grasp this truth: viz., "that enlightenment adapts religion to current needs and uses," we shall have no more of the conceited bombast which throws religion overboard as something to a worn out and by-gone age, and for which the present has no use. Likewise, we shall be free from that conceit, intolerance, and narrow-visioned dogmatism which requires that all men now and in the future, in order to be honest, or intelligent, or spiritual, or to be saved, must adopt their creed, their interpretations, or the creed and interpretations of some particular party or period of the past.

Only in such freedom will religion be a living, growing, spiritual force, shaping and molding generation after generation, more and more, into the image and character of our Lord.

My dear young people of this senior class, I have tried to set before you in this baccalaureate sermon, four great principles of enlightenment and religion: viz., the determining power of intelligence, the freedom of choice in religion, the heightened responsibility of college-trained minds, and the adaptability of religion to the current needs and uses of civilization, at any particular age or time. Instead of discarding religion to the museum of antiquities, or putting the brakes on education to hold it back with last century science and theology, these principles exalt religion, spiritualize, and universalize it, and make it evident that the man without religion is a "dead one" and the man whose religion is antique, is a proper specimen for a museum.

In your college education at Alfred you have enjoyed the privileges of expanding intellect, widening mental horizon, and all

the forms of enlightenment which come through study, discipline, contact in class room and laboratory with men and women of learning, and contact with fellow students. You have been accorded large privileges of choice and self-direction in matters of religious belief and practice, as well as in courses of study, self-government and honor systems, etc. Alfred believes that education is not efficient unless it results in self-chosen and self-directed activities along ethical, moral and religious lines. It believes that educational institutions can only furnish opportunities and guidance to students in these processes of education, but that colleges can not coerce to culture or religion.

Now that you have had the four years of training in intellectual pursuits, and in voluntary choices in matters of religious faith and practice, the problems of assuming personal responsibility in proportion to your superior advantages and of adapting religious thinking and practice to the needs and uses of the times in which you live, we must leave to you, in confidence that you will in honesty and fidelity to yourselves and your generation, do well your tasks and leave the world better than you found it.

Your Alma Mater is proud of you. She loves you and trusts you. You have arrived at a time when you must choose for yourselves whom you will serve. Selfishness and narrowness and evil are possible, but you have been shown the better way. We believe you will follow it. No man can escape the responsibility, which Elijah declared to Israel. "If Jehovah be God, follow him: but if Baal, then follow him."

May God guide you in right choices and guard you and bless you in the great service which is before you, and bring you all into the fullest joys and rewards of enlightenment and religion.

The other day I heard of a boy who was invited, with his mother out to dinner. At the table he sat some distance from his mother, and a lady next to him offered to help him.

"Let me cut your steak for you," she said, "if I can cut it the way you like it."

"Thank you," said the boy. "I shall like it the way you cut it, even if you don't cut it the way I like it."—*The Sunbeam.*

## TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 8, 1924, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Edward E. Whitford, James L. Skaggs, Harold R. Crandall, L. C. Bassett, Frank A. Langworthy, Ahva J. C. Bond, Arthur L. Titsworth, and Business Manager L. H. North.

Visitors: Mrs. David E. Titsworth, Mr. L. P. Curtis, Mrs. Ahva J. C. Bond, Mrs. Willard D. Burdick.

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

Minutes of last meeting were read. In the absence of Recording Secretary Arthur L. Titsworth, at the opening of the meeting, Frank A. Langworthy was appointed secretary pro-tem.

The corresponding secretary reported that communications had been received from the corresponding secretaries of the Eastern and the Western Associations about the programs for Tract Society hour at the associations. Speakers have been secured for these programs to represent the interests of the Tract Society.

A quantity of denominational literature, together with some singing books sent from Adams Center and from New Market, has been sent to Elder H. Louie Mignott, Kingston, Jamaica, B. W. I. The expense of sending this literature, which weighed 660 pounds, was met by Mr. and Mrs. Wm. Trentlage of Elgin, Ill., the Adams Center Christian Endeavor, and the New Market Sabbath school. Another shipment of 380 pounds has been made to Charles R. Cust, Mayaro, Trinidad, B. W. I.

Interesting extracts were read from the *Monthly Bulletin* sent by Charles R. Cust concerning the work in Trinidad. The Sabbath school has been named the Pierre Ville Seventh Day Baptist Sabbath school. This company is anxiously awaiting the arrival of Elder T. L. M. Spencer to organize them into a church, baptize those who are in the "baptism class," and aid them in various ways.

A few weeks ago a tract fell into the hands of people at Mile End Junction, and as a result the people asked Mr. Cust to visit them. From the first the interest was great. He preached several times, and about a dozen young men asked him to give them instruction on baptism. As a result a Sabbath school has been started.

Mr. Cust writes: "I am working field after field, beginning from Mayaro until I get up to Port of Spain."



Forward Movement Director Rev. A. J. C. Bond gave a verbal report mentioning his recent attendance of the Eastern Association.

Professor E. E. Whitford, speaking for the Advisory Committee, regretted the tardiness of our people in paying up pledges to denominational work. A written report was then read by the secretary of the committee, Rev. J. L. Skaggs.

## ADVISORY COMMITTEE

VOTED: 1. That we recommend to the Tract Board that the matter of arranging for Rev. Chas. R. Engel to preach during his vacation in some of our churches be referred with commendation to the corresponding secretary and the leader in Sabbath Reform for arrangements if possible.

2. That, in view of lack of available funds to carry on tent work in British Guiana, that no action be taken.

3. In reference to the proposal of Rev. R. B. St. Clair that a tract repository be established in Windsor, Canada, we recommend that the corresponding secretary be requested to correspond with Mr. St. Clair that we may have more details as to costs and the general feasibility of establishing such Canadian repository.

Rev. J. L. SKAGGS,  
Secretary of Committee.

June 8, 1924.

Mr. A. W. Vars, reporting for the Supervisory Committee, mentioned the need at the present time of a linotype operator for the publishing house.

The Committee on the Distribution of Literature has taken action as follows on items referred to it:

1. We recommend that the corresponding secretary of the American Sabbath Tract Society be appointed associate editor of the *Gospel Herald*, which is published in Georgetown, British Guiana.

2. We recommend that the Tract Board authorize the Committee on Distribution of Literature to proceed with the publication of certain tracts, of which the supply is low or exhausted.

3. We recommend that Rev. W. L. Burdick be requested to prepare a manuscript for publication setting forth the differences between Seventh Day Baptists and Seventh Day Adventists.

4. We recommend that Rev. William L. Burdick and Dr. Corliss F. Randolph be requested to revise the *Seventh Day Baptist Manual* and prepare manuscript and proceed with the setting of type, the size of the edition to be determined at the July meeting.

The committee would also recommend that the Tract Board approve the publication of the *Responsive Reading for Sabbath Worship* with the understanding that it will be sold at a price estimated to cover the cost.

June 8, 1924.

After considerable discussion of point No. 4 of the recommendations, it was voted

to lay this item on the table for one month. Otherwise, on motion, rest of report was adopted as read.

Under the head of Budget Committee, Corresponding Secretary W. D. Burdick gave a very complete and interesting report of the Calendar Committee for the year 1924, in which was shown a balance from sales of \$74.75 above the cost including postage.

## REPORT OF CALENDAR COMMITTEE

Your Committee on Calendar for the year 1924 would respectfully report as follows:

A *Calendar and Denominational Directory* for the year 1924 was prepared and completed ready for distribution early in the month of December.

Packages were sent out to the churches to be on sale. At the same time letters were sent stating the number of calendars sent, giving price, plan of sale, and privilege of return of all not sold.

Number of calendars issued .....	1,800+
Number sold .....	1,733
Number sent out free .....	75
Cost of calendars including postage ..	\$170 65
Received from sales .....	245 40
Balance due on sales .....	15 00

WILLARD D. BURDICK,

Chairman Calendar Committee.

June 8, 1924.

Report was unanimously adopted.

Voted that the board extend its thanks and congratulations to Mr. Burdick for his good work.

Also voted that he be made chairman of Calendar Committee for 1925, to prepare and attend to distribution and sale of calendars.

Corliss F. Randolph, chairman of Committee on Program for Tract Society Hour at Conference, reported giving outline symposium.

Theme, "Ways of Promoting the Sabbath."

Address, Subject: "Sabbath Sanctions for a Scientific Age."

Under the head of miscellaneous business, President Randolph gave an interesting report of a recent visit among the German Seventh Day Baptists of Snow Hill, Pa.

He also mentioned having received correspondence from the Mill Yard Church.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

F. A. LANGWORTHY,  
Secretary pro tem.

## MARRIAGES

TOOLEY-FINDLAY.—At the Seventh Day Baptist parsonage, June 7, 1924, Rev. F. E. Peterson officiating, Mr. Adelbert W. Tooley and Mrs. Ida M. Findlay, both of Leonardsville, N. Y.

PALMER-TUCKER.—Mr. Josiah C. Palmer of Rockville, R. I., and Miss Jessie L. Tucker of Hope Valley were united in marriage by Rev. Paul S. Burdick, at Rockville, May 3, 1924.

EDWARDS-WOODMANSEE.—Mr. James R. Edwards and Miss Ada M. Woodmansee, both of Rockville, R. I., were united in marriage on May 15, 1924, at the home of the bride, by Rev. Paul S. Burdick.

WOODMANSEE-BARBER.—Mr. Howard C. Woodmansee of Rockville, R. I., and Miss Frances M. Barber of Exeter, were united in holy wedlock by Rev. Paul S. Burdick, at the parsonage, May 31, 1924.

LEWIS-BARBER.—Mr. Harry D. Lewis of Exeter, R. I., and Miss Florence I. Barber of Rockville, were united in marriage at the home of the bride's parents, on June 14, 1924, by Rev. Paul S. Burdick.

## DEATHS

DICKINSON.—William Hall, son of Charles and Harriet Dickinson, was born at Halltown, Salem Co., N. J., June 6, 1843, and died at Shiloh, N. J., April 25, 1924.

Mr. Dickinson's parents came to Shiloh when he was a small child. Dickinson's Corners was named after his father who owned the adjoining farm. The property has now passed into other hands, but two generations of the family grew to old age there.

December 24, 1866, Mr. Dickinson and Margaret Ayars were united in marriage. To this union were born: Mary E. Fox, Shiloh Pike; William A., Shiloh; and Walter L., Shrevesport, La.

He served in the Twelfth New Jersey Infantry throughout the Civil War. He was wounded in the battle of Gettysburg.

While Rev. Walter B. Gillette was pastor of the Shiloh Church, Mr. Dickinson was baptized and united with the church. He continued his membership for sixty-six years.

Besides his children and grandchildren, a sister, Mrs. Mary L. West of Shiloh, survives him.

Funeral services were conducted by his pastor, Rev. E. F. Loofboro at the residence in Shiloh, April 29. A large number of friends gathered to pay tribute to another of the community's aged citizens. The body was laid to rest in the local cemetery.

E. F. L.

SALMON.—Katy Vincent Salmon, daughter of Elmer D. and Mary A. Rose Vincent, was born in that part of Milton Township, Rock County, Wis., known as Rock River, January 5, 1898, and died at her home in Milton Junction, Wis., June 20, 1924, being twenty-six years and almost six months old.

She was married March 10, 1917, to George Salmon. Besides her husband she leaves two small children, one a four months old baby, her father, two brothers, Benjamin E. and Willis Vincent, her aged grandmother, Mrs. N. L. Rose, and a large number of other relatives together with a host of friends to mourn her loss. Funeral services conducted by Rev. Edwin Shaw were held June 22, 1924, at the home of her father at Rock River, and burial was made at the cemetery in Milton Junction.

E. S.

BOTTOMS.—Deacon D. M. Bottoms was accidentally shot while crow hunting on Wednesday, May 28.

A full account of this terrible accident, together with the facts about Deacon Bottoms' family, and his social and business relations, has already been published in the RECORDER. Nothing could exaggerate our sense of loss and bereavement in the death of Deacon Bottoms, but it is unnecessary to repeat here what has already been published.

Funeral services were conducted by the pastor, G. E. Fifield, assisted by the sanitarium chaplain Rev. Henry N. Jordan. These were held in the Seventh Day Adventist Tabernacle, which was kindly offered to us, since no other convenient place was large enough to accommodate those who wished to attend. It was estimated that there were at least five hundred people present, including a very large number of young men, nurses, doctors, and helpers from the sanitarium,



—those who had been closely associated with Deacon Bottoms, and who loved him, and sincerely mourned his loss.

Though so widely scattered, all of Deacon Bottoms' five brothers and two sisters, were present at the funeral; but the father and the mother, by age and distance were prevented from attending.

The writer sought to give comfort and hope from Paul's ringing words of assurance: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.....Now he that hath wrought us for this self-same thing is God, who also hath given unto us the earnest of the Spirit."

Interment was in Oak Hill Cemetery, where all that is mortal of our brother awaits the day of resurrection and glad reunion with loved ones.

G. E. F.

**BRYANT.**—At her home in Earlville, N. Y., on Friday, June 6, Mrs. Hattie White Bryant, wife of Sidney Bryant, aged 27 years, 3 months, and 29 days.

Sister Bryant was the daughter of Mr. and Mrs. Fred White of Earlville, N. Y. She was a member of the West Edmeston Seventh Day Baptist Church, having been baptized by Rev. Arnold C. Davis in 1907. Besides her husband and parents, she leaves a daughter, Lunette, and an infant son, Ernest, also two brothers—Professor Ernest White of Poughkeepsie, N. Y., and Clifton White; also a sister, Arnelda.

Farewell services were conducted by Rev. F. E. Peterson and interment made at Leonardsville, N. Y.

F. E. P.

### THE TESTIMONY OF A TITHER

After an experience of thirty-five years of tithing, I have been asked to tell why I adopted the custom. I do not recall the particulars of my decision beyond the fact that I felt I ought to do it! I had been led while a student in the seminary, to believe that tithing was God's method and I had no other alternative. I felt it was one way to pay my full obligations to him. Since that time, I have changed my views on that point, and now regard the tithe as the minimum expression of duty while the full obligations can be expressed, but never discharged, by tithes and offerings.

But whatever the theory or motive, I am satisfied and pleased with the results of tithing. It has given me a vested interest in all the great benevolent enterprises of the present day. I have a business interest in local gospel work, in missions far and near, in education, in social service, in relief enterprises, in fact, I have preferred stock in all of the great enterprises of the church.—*O. R. McKay in the Baptist.*

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor  
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"The sowing time is now. The reaping comes when we meet the Lord. How soon may the sowing time end and the harvest be here!"

### Sabbath School. Lesson II.—July 12, 1924

THE BOYHOOD OF JESUS. Luke 2: 40-52.

*Golden Text.*—"Jesus advanced in wisdom and stature, and in favor with God and man." Luke 2: 52.

#### DAILY READINGS

July 6—The Boyhood of Jesus. Luke 2: 40-52.

July 7—The Boy and his Bible. 2 Tim. 3: 14-17.

July 8—The Boy and his Church. 1 Sam. 1: 21-28.

July 9—The Child and the Kingdom. Matt. 18: 1-6.

July 10—The Boy who Helped. John 6: 5-14.

July 11—Children Worshiping. Matt. 21: 12-17.

July 12—Guided in the Way. Psalm 119: 9-16.

(For Lesson Notes, see *Helping Hand*)

### RECORDER WANT ADVERTISEMENTS

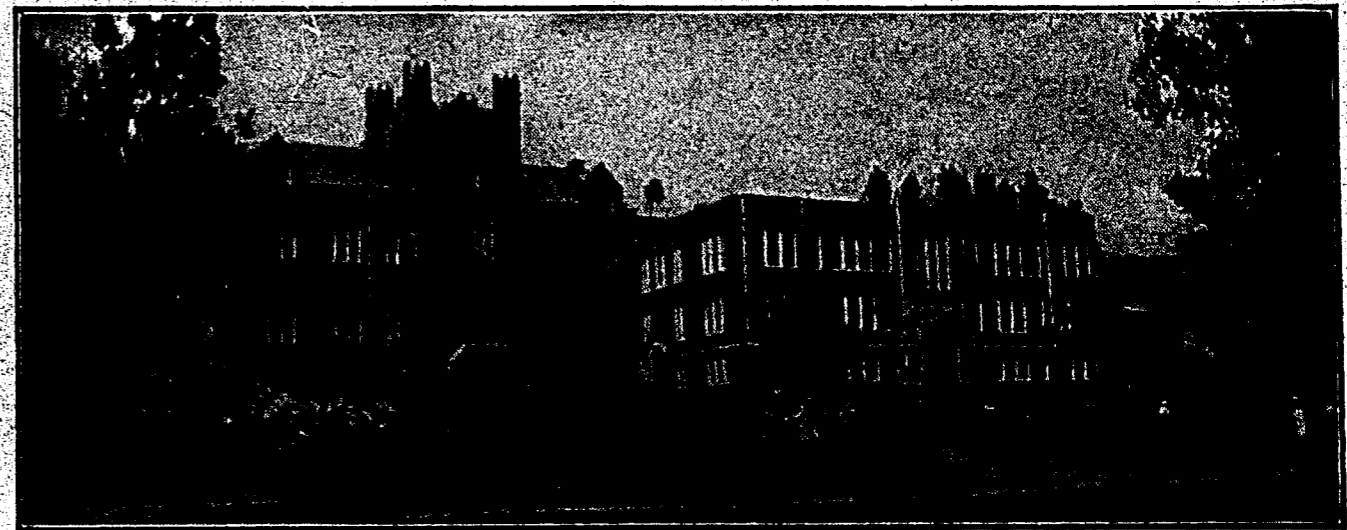
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