

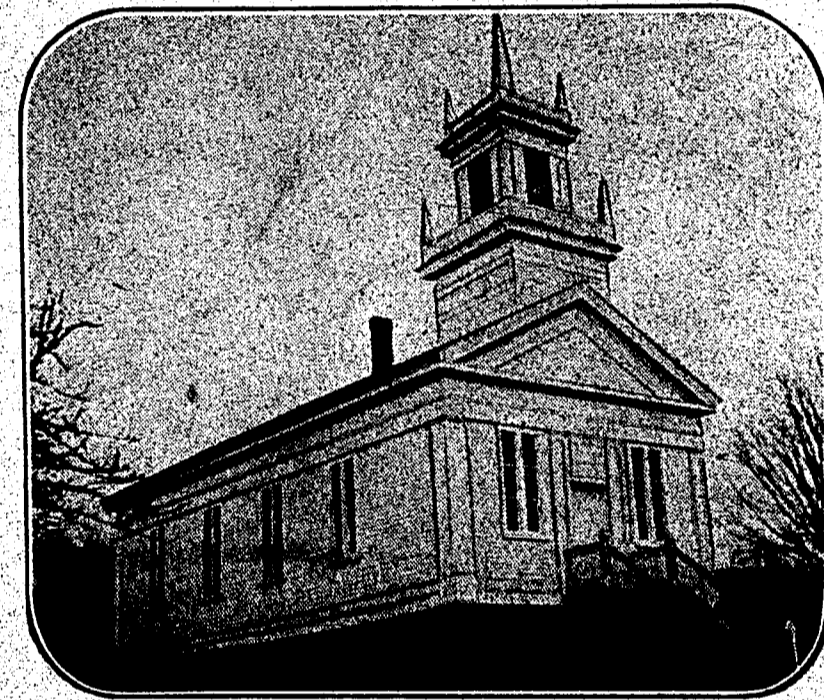
The Sabbath Recorder

THE PARALLEL PROGRAM

Money for the Parallel Program will be received up to Conference time, and will be distributed according to the Parallel budget.

PARALLEL BUDGET

I. Deficits	
1. Tract Society	\$4,500.00
2. Missionary Society	7,850.00
3. Sabbath School Board	300.00
4. General Conference	2,100.00
	\$14,750.00
II. Building Funds	
1. Denominational Building	\$4,400.00
2. Boys' School in China	5,200.00
3. Girls' School in China	5,500.00
4. Georgetown Chapel	1,150.00
	16,250.00
	\$31,000.00
III. Contingent Fund	4,000.00
Total	\$35,000.00



FRIENDSHIP CHURCH, NILE, N. Y.—1824-1924

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Rev. Alva L. Davis, Ashaway, R. I.
First Vice President—Rev. Willard D. Burdick, Dunellen, N. J.

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; Fred B. Maris, Nortonville, Kan.; Herbert C. Van Horn, Lost Creek, W. Va.; Curtis F. Randolph, Alfred, N. Y.; C. Columbus Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

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Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Director of New Forward Movement—Rev. Ahva J. C. Bond, Plainfield, N. J.

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

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

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

Terms Expire 1926—Rev. Alva L. Davis, Ashaway, R. I.; Rev. James L. Skaggs, Plainfield, N. J.; D. Nelson Inglis, Milton, Wis.

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Treasurer—S. H. Davis, Westerly, R. I.
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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

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Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.

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President—H. M. Maxson, Plainfield, N. J.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman.

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Field Secretary—E. M. Holston, Dodge Center, Minn.

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

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Northwestern—Doris Holston, Dodge Center, Minn.
Southeastern—Mrs. Clara Beebe, Salemville, Pa.

Southwestern—Miss Fucia Randolph, Fouke, Ark.
Pacific—Miss Alice Baker, 159 W. Date St., Riverside, Cal.

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General Field Secretary—G. M. Cottrell, Topeka, Kan.
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Robert B. St. Clair, Chairman, 3446 Mack Avenue, Detroit, Mich.; Carl U. Parker, Chicago, Ill.; E. S. Maxson, Syracuse, N. Y.; George H. Davis, Los Angeles, Cal.; John H. Austin, Westerly, R. I.; D. Nelson Inglis, Milton, Wis.; Holly W. Maxson, West New York, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., JULY 14, 1924

WHOLE NO. 4,141

Once Again Among The Allegany Hills At the close of the Central Association, I shut myself up in the cozy room I had occupied during the association days, in the home of Mr. and Mrs. Irving Crandall, and there completed the account of the association at Leonardsville.

Then upon reaching Binghamton on the Erie, I decided upon another day of seclusion in order to prepare a historical paper for the centennial program in the next association to be held in my old home church at Nile, N. Y. This paper appeared in the last SABBATH RECORDER.

On Wednesday afternoon, going westward through the beautiful broad valley of the Susquehanna, facing once more toward the home-land of boyhood days, every town and hamlet revived memories of the years gone by. Some of them recalled the names of old student friends of school days in Alfred. Some points along the way brought vividly to mind other journeys on the old home road, when accompanied by loved ones who, years ago, finished their earthly pilgrimage, and are now in the home whence they go no more out forever.

Thus the editor dreamed the afternoon away; until Hornell was passed and the train began to climb the up-grade toward Alfred. Here almost every hill, and every turn of the road, had been familiar as were the fields and pathways around the old home of sixty years ago. Just as the evening sun was dropping near the western hills and the shadows were stretching away to the eastward, the train men called out the old home word: "Friendship!" and very soon I found myself walking the streets of the old town—no *not the old* town, but the new town, with only a few old land-marks left that looked natural. And at every turn in Friendship and in Nile, wherever the places of sixty years ago were standing, the merciless tooth of time had been gnawing away until the old weather-worn houses and barns had seemed to shrink into pigmies, compared with what I once thought them to be.

There stands the same old schoolhouse around which the boys and girls used to

play—but no; it is *not the same!* Once I thought it was a nice large schoolhouse, with its steeple and bell, and its fine playground; but it has shrunken, or shriveled, or been driven into the ground—or *something*—until it seems only a little bit of house compared with what it seemed in my boyhood days; and the old playground is grown up with tall grass,—no children's feet have trodden it this year—and they tell me the house is condemned for school purposes!

There is what we used to call the "hotel." Once it was quite a center of life with its large barn near by; but alas! the barn is gone, and the old house reminds me of a weather-beaten stub standing alone in a field where the forest has been burned away!

The dear old church, however, has changed for the better. The house has been enlarged, a church-parlor basement has been placed underneath, and a fine bell hangs in the steeple. It shows plainly that during the years somebody has loved it and given it painstaking care both outside and in; and that it is still in good hands.

But there are some things in this dear old home-land that have not changed. The pleasant valleys are still here guarded by the everlasting hills, and the far-stretching landscape is just as grand and full of beauty as ever it was. God's home for man on earth, with all its beauty is suggestive of the home above where the friends of long ago have gone.

Many times during these days, of dreaming over the old scenes, have I thought of a beautiful song of sixty years ago which everybody here loved so well. There was a man who went about giving concerts. He used an old-fashioned melodeon, and was a beautiful singer. James G. Clarke was his name, as I remember it, and whenever he came to Nile he was sure of a house full. This was his favorite song:

THE BEAUTIFUL HILLS

O the beautiful hills, where the blest have trod
Since the years when the earth was new
Where our fathers gaze from the fields of God,
On the vale we are journeying through.

We have seen those hills in their brightness rise
When the world was black below,
And we've felt the thrill of immortal eyes
In the night of our darkest woe.

CHORUS

Then sing for the beautiful hills
That rise from the evergreen shore,
O sing for the beautiful hills,
Where the weary shall toil no more.

The cities of yore, that were reared in crime,
And renowned by the praise of seers,
Went down in the tramp of old King Time,
To sleep with his gray hair'd years;
But the beautiful hills rise bright and strong,
Through the smoke of old Time's red wars
As on that day when the first deep song
Rolled up from the morning stars.

CHORUS

We dream of rest on the beautiful hills,
Where the traveler shall thirst no more,
And we hear the hum of a thousand rills
That wander the green glens o'er,
We feel the souls of the martyr'd men
Who have braved a cold world's frown,
We can bear the burden which they did then,
Nor shrink from their thorny crown.

CHORUS

Our arms are weak, yet we would not fling
To our feet this load of ours,
The winds of Spring to the valleys sing
And the turf replies with flowers—
And thus we learn on our wint'ry way,
How a mightier arm controls,
That the breath of God on our lives will play,
Till our bodies bloom to souls.

The Western Association The glow of sunset illumined the hilltops as I stepped from the auto of my Friendship cousins at the door of the Nile church. The association was to convene at eight o'clock; and I soon found that John J. Canfield was *moderator*, Mary Clarke was *recording secretary*, Rev. Walter Greene *corresponding secretary*, Mark Sanford was *treasurer* and Frank Voorheis was *musical director*.

An interesting program was adopted, and the friends soon began to work it out. George B. Shaw led the first devotional services by reading and explaining the parable of the sower and the seed as it applied to the association, which is an occasion of seed-sowing.

The messages from delegates were given the right of way, and Brother Shaw from the Southeastern; Brother H. L. Cottrell from the Northwestern; Theodore J. Van Horn from the Central, and Pastor James L. Skaggs of the Eastern associations responded and were given a welcome. Their

words of greeting were similar to those spoken at Leonardsville and at Ashaway, and we need not repeat them here.

The first sermon was by Rev. H. L. Cottrell, of Nortonville, Kan. Text: "If thou canst believe, all things are possible to him that believeth." Unbelief prevented them from doing the good work, and unbelief limits our power with God. Even Christ can not do much for an unbeliever. But all things work together for good to those who are in close communion with God.

FRIDAY MORNING SESSION

Rev. George B. Shaw was given the devotional services several times during the sessions of the association. These were always good. Brother Shaw is a master hand in such work, and all his services were well appreciated. The one for Friday morning seemed to me especially good. He read and explained the fifteenth Psalm. (Please get your Bible and read it.) He called attention to the general rhetorical question in the first verse: "What shall abide in thy tabernacle? who shall dwell in thy holy hill?" The answer to this question is given in the other four verses of the Psalm. Read them and you will find that verse two refers to our *personal* relations; verse three, to our *social* relations, with neighbors; verse four, to *public* life, and verse five refers to our *business* life. Whoever fulfills these requirements shall "abide," "shall dwell." He shall never be moved.

Mr. Shaw's interpretation of this little Psalm was a real sermon, and Dean Main's prayer that followed helped to give a true spiritual uplift to the meeting.

This day was devoted largely to religious education, under the leadership of Rev. Walter L. Greene. The theme of the morning was: "Agencies for Religious Education"; and in the afternoon it was: "Some Factors in the Program of Religious Education." The topics in the morning were: "The Home"; "Community Forces"; and "The Church." The first was set forth in an excellent paper by Mrs. B. C. Davis which appears on another page of this RECORDER. The third topic was also presented in writing by Rev. Theodore J. Van Horn, whose paper will be found elsewhere.

The "Community Forces" was spoken of by Rev. James L. Skaggs. He recognized the church as the main element in society

for promoting religious education, but regretted that only about one-fourth of the children are being reached by this agency.

Among the community forces available he mentioned the Scout movement; Christian associations; moving pictures of the right kind; good books; the Religious Day School movement; public school instruction where students are excused an hour each day for religious teaching by pastors; and the act of exalting the value of prohibition and loyalty to law. Mr. Skaggs made a very good address.

After these addresses, Dean Main was called upon for an impromptu talk. He responded by saying that much in religious education can not be called *sectarian*. Bible reading in the school is not *essential* for religious education. The *character* of the teacher is the main thing. Too often the question is simply: What can you teach? Can you teach *this* or *that* rather than what is your *character*?

Crowds going to church indicate a public sentiment in favor of religion and the church. Put into our schools men and women who, *first of all* are Christians.

Doctor Hulitt responded to a call by saying that in the study of medicine he found a textbook essential and he believed a textbook to be necessary in teaching religion. He feels sure that a doubter of the divinity of Christ is not a suitable teacher in religion. The first responsibility rests upon parents in matters of religious education. Let us make every boy and girl feel that they are here for a great purpose.

Rev. W. D. Burdick was also called without notice. He believes God desires that we should abound in every good work, and that every teacher should try to strive for God's approval in teaching work.

Seventh Day Baptists do well to realize that they do have a large place in religious education. Let us hope for larger programs in this line in our public schools.

In the afternoon, the keynote which sounded all through the program, was given in the opening devotions. The scripture was in Ezekiel, where the prophet was told to eat the roll and then go and teach it.

The theme for the afternoon was: "Some

Factors in the Program of Religious Education." The topics were: "Lesson Material," by Rev. H. L. Cottrell; "Objectives and Standards," by Rev. A. Clyde Ehret; "Leadership by Training," by Miss Ruth Marion Carpenter; "Daily Vacation Bible Schools," by Rev. William M. Simpson; and "Interdenominational Co-operation," by Rev. William C. Whitford.

Each speaker made excellent points on his topic, but we should weary our readers if we tried to tell all the good things they said. We wish that each one would put into a concise readable article his good thoughts expressed that day and send it on for use here in the near future.

Miss Carpenter presented the only written address of this good program. This we have in full, and we know our readers will enjoy it when it appears.

One word by Brother Simpson impressed me. He said: "Seventh Day Baptists don't know how to worship as they should. They go to church, hear the Bible read, hear songs, listen to a sermon, and yet do not worship. Our religious day schools teach the children to worship."

I could not avoid the feeling that there is too much truth in what he said, and that there are many besides the children who need to be taught to worship.

We can not close the story of this day's work without commending it as one of the very best religious education programs ever presented in any one of our associations.

Prayer Meeting Night The vesper service in Western Association on Sabbath eve at Nile began with: "Dear Lord and Father of mankind, forgive our feverish ways," and after all five verses were sung, the strains of: "Savior, thy dying love thou gavest me" filled the house. Then the familiar hymn beginning: "Take my life and let it be consecrated, Lord to thee" was taken up and read by three young ladies, each one reading two verses apiece until all were read. Then they sang: "I would be true, for there are those who trust me," after which seven fervent prayers were offered; and the meeting was ready for Brother Skaggs' sermon. They gave their own selves willingly to the Lord was the golden thread running through this sermon. A broad, large view of the Christian life, of love and of service, was presented. What

is better than to see strong men fully giving themselves to Christ?

Then George B. Shaw led a conference meeting in which seventy-two voluntary testimonies were given. In this meeting Willard D. Burdick and wife sang: "Walking with God," and seven ex-pastors came to the front with the present pastor, and all sang: "Riches of God in Christ Jesus."

Sabbath Day At Nile

The house was crowded with people and the yard was filled with automobiles on Sabbath morning when time for worship had come. A large choir and four ministers on the platform were all ready for work when the bell ceased tolling.

Pastor Lester G. Osborn had charge. Before the sermon the editor read extracts from Rev. Henry Jordan's personal letter received that morning, which brought good cheer to many of his old friends in that community.

At the same hour with the service at the church, a children's meeting was held in the Evangelical Mission in charge of Rev. William M. Simpson. Addresses were made by H. Eugene Davis and George B. Shaw.

Again, in the afternoon, Miss Ruth Marion Carpenter held a children's story hour, in the mission, at the same time with the services at the church.

The sermon in the morning was by Forward Movement Director A. J. C. Bond. He said it was not a sermon, but a message; based on the words of Jehovah to Israel as found in Deut. 1:6-8. "Ye have dwelt long enough in this mount: Turn you, and take your journey, and go . . . behold I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them."

That was a great forward movement. Israel was planning to go in and possess the land. They needed to go forward all together. This is the last Sabbath day of our five-year program. We have made progress, but not as far as we planned to go. Yet I am glad to be able to say we have done better than ever before in any five years of our denominational life.

We have also made progress in spiritual life. We have brought forth the fruits of

the Spirit, because these efforts to work in unity for material advancement have prepared us for better spiritual results. Our efforts for mutual understanding have resulted in great good, and today we are better prepared to go forward together than ever before.

We must go forward in days to come; for there were never so many open doors to us as a people as there are today. Therefore we have more opportunities than ever before.

Let us pray for the waiting ones who are looking to us for help; and may God give us the vision of our two secretaries who have come in touch with these pleading ones.

There is an evident longing for a spirit of revival in many country churches. Let us go forward together in a program of *evangelism*.

Then we should go forward in *religious education*; in *recruiting* for the *ministry*; for we shall need all the men we can get in coming years. Continue to pray that our boys may consider the ministry when looking for a life-work.

We must go forward in the *new building* movement. There are the China school buildings. They must be built or we must lose out in China. There is the memorial building and publishing house. That print shop is a grand thing—something for Seventh Day Baptists to be proud of. It says to the wide world: We have *faith in our future*. But there is the fine lot in front awaiting the memorial building. We must complete that work if we care anything for our fathers who have gone on, and if we would avoid the reputation of lying down on the job, and if we wish the world to believe that we do have faith in our future.

Other denominations believe in having a permanent home—a headquarters—somewhere to which they can point the great world. There is nothing like such a home to convince the world of our faith in the cause for which we stand.

Finally, we must go forward in Sabbath reform. It is our *duty* to magnify the precious truth for which we stand. The world needs this abiding evidence and symbol of an immanent God through the ages,—this abiding reminder of his constant presence and of his close relation to us.

We can go forward in all these things if we practice what Paul means by: "Present your bodies a *living* sacrifice," and, "Be not conformed to this world but be ye transformed by the renewing of your mind." Our only way to present our bodies a living sacrifice is to work for the Master, and to give of our means to promote the things that belong to his kingdom. If we first give ourselves, the rest will follow. Money never meant so much as now, and our cause never needed it so much as it does today.

Rev. H. Eugene Davis on The Missionary Program Sabbath afternoon was filled with good things. Rev. H. Eugene Davis wanted to talk *with* the people rather than to them. His visit to more than fifty of our churches during the year had given him inspiration and courage. There are many discouragements, but enough good is apparent to bring us cheer and hope.

We have not been doing our best. Since ten years ago we have advanced in the work of missions; but to lose out now would be disastrous. As a people we must wake up to our mission work. I do not understand why we have no more real interest in missions. We do not keep pace with other peoples in this respect. If we could only comprehend the movement and realize the need we would say: "Here am I, send me; here is my money, take it and send somebody—use it for Christ and the salvation of men."

Educate the children in missionary matters. We suffer because, as children we were taught to give only pennies to the Lord. We must teach our boys and girls to give dimes and quarters and half dollars for Christ if we would be a missionary people.

Last summer I started out after Conference full of hope; but am disappointed because we are so far behind in what we undertook to do. As we start back to China, we do need your prayers. We sail on October 23. Pray for us.

Secretary Burdick followed Brother Davis. He said that there were many thrilling things going forward, but time would not permit him to speak of all. The China mission *must* have help if it is to hold its own. Java too is in distress. India holds

out pleading hands from wide-open doors. Great interests are at stake in Trinidad, in Georgetown, in the South American mission, in Holland and in England.

The home churches must be built up by old-fashioned revivals. There is not a church among us which can not be greatly strengthened by revival work if it will strive for it.

Then came the secretary of the Tract Society, with a live talk on the unity of spirit between the Missionary and Tract boards in the Master's work. His words about the SABBATH RECORDER and other publications were stirring words. And he told of the very interesting correspondence with several who are interested in the Sabbath and are seeking light as to their future.

This was an earnest, enthusiastic meeting for both boards. Indeed, I do not remember a more enthusiastic association regarding all lines of our work.

The Young People in Western Association When I think of the difference between our associations now and the meetings I knew a few years ago, so far as the young people's work is concerned, I am filled with hope for our future. That was a wonderful evening of good things in Nile, when the young people presented their excellent program.

The meeting was in charge of Duane Ogden and Miss Vida Randolph. After a live praise service, George B. Shaw repeated Scripture and briefly explained the five visions of Isaiah in his wonderful sixth chapter; namely, The holiness of God; the visions of sin, forgiveness, service, and of the future; closing with the words: "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory!"

Mr. Ogden's theme was "Vocation." He pleaded for practical, consecrated service. The use of just what God has given us for his use. Peter and John had neither silver nor gold, but gave such as they did have.

There are three classes of workers: one tries to get by with the least possible effort; another is willing to do just what is required, and the third wants to do *all he can*. To which do you belong? The willing worker receives the richest blessing.

There are many fields of service open to Sabbath keepers. They need not all teach

school or farm. The physician, the nurse, the dentist, the real estate man, may all be true to the Sabbath. It pays to be true to principle. The five day plan for labor is coming into use, which will remove a great obstacle before Sabbath-keeping workmen.

The attitude of young people after leaving home will be largely settled by the attitude they have assumed before leaving home. The home atmosphere has much to do with the future of the boy and girl.

The one thing needful for any Sabbath keeper is to really *desire* to keep Sabbath. The great problem is settled by what one cherishes in his heart. We need real men. We must have heroic boys and girls who live the Christian life all the time.

Mrs. H. Eugene Davis Speaks of Her "Friends" In the young people's hour Mrs. Eugene Davis gave an interesting talk about her "friends." She saw a traveler who said he was interested in all lines of Christian work, excepting that in China. He did not care whether the Chinese were ever saved or not.

There is a difference in the attitudes assumed by those who go on missionary work in China. Some say: "We have come to work *with* you; others say we are here to work *for* you." The first is the true way. I am here tonight to tell you of my *friends* in China. They are very dear friends and we love to work *with* them. Our church there is a real native Chinese church, and we make its members our friends and equals. They co-operate with us in our Master's work. I wish you could see the spirit of friendliness and of true consecration that prevails in that church. True to Chinese custom, when the communion emblems are offered, the Chinese Christian arises and accepts them very graciously with both hands to show his deep reverence toward his Lord.

I wish you could see how the wretchedness in the city streets is being relieved by Chinese Christians, in their own wonderful way. We love our friends in China, and hope you will continue to pray for them and us that God's cause may go forward there.

This splendid meeting closed with the consecration song, "Just as I am without one plea."

Some Things Must Wait We would be glad to give our readers in this number several good things from the associations and elsewhere, in which we know many will be deeply interested; but some of them will have to wait for want of room.

The story of the Western Association will have to close this week with the meetings of Sabbath day; thus leaving the write-up of the centennial celebration until the next RECORDER.

Some Things Might Better Wait Two or three well meant letters of criticism remind the editor that he had been a little careless—or at least not quite sharp-eyed enough—in his efforts to keep the mooted question out of the RECORDER. We frankly "fess up." In the hurry of getting off for associations just a few words did slip in which stirred up some watchful eagle-eyed pens evidently looking for the prey. We are sorry for the uneasy pens; and will do all we can to make their pathway smooth. And we trust our friends will all have mercy upon them and not unnecessarily cause them to worry nor to overwork. The main thing is to fill the RECORDER with good, kind, and wholesome spiritual food. We will do our best to do this.

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

XI

CORLISS F. RANDOLPH

THE GOLDEN BOUGH: A STUDY IN MAGIC AND RELIGION. By Sir James George Frazer, F. R. S.; F. B. A.; Hon. D. C. L., Oxford; Hon. Litt. D., Cambridge and Durham; Hon. LL. D., Glasgow; Doctor Honoris Causa of the Universities of Paris and Strassbourg. 1 vol. Abridged Edition. New York, 1923.

The notable author of this book set out some thirty-five years ago to solve the problem of the Golden Bough, which Vergil says Aeneas plucked at the Sybil's bidding before he started on his perilous journey to the world of the dead. As a sort of starting point, the author has selected Turner's celebrated picture of the Golden Bough, a landscape featuring the little Lake of Nemi,

in the Alban hills of Italy. Here stood the sacred grove and sanctuary of Diana Nemorensis, or Diana of the Wood; and the succession of the priesthood charged with the sacred rites of this grove constitutes the real problem of the Golden Bough.

The first edition of the *Golden Bough* was published in 1890 in two volumes; was re-written and extended until the third edition, published in 1913, consisted of twelve volumes, and had drawn upon every available source considered of value by the author for information that would lend itself to his final purpose, which, as already intimated, was not only the mystery of the Golden Bough, *per se*, if one may make such a distinction here, but, in the words of Frazer himself "to explain the remarkable rule which regulated the succession to the priesthood of Diana at Aricia, situated some three miles distant from the Lake of Nemi."

Now these twelve volumes have been abridged to a single volume of about the size of one of the twelve, stripped almost wholly of all the copious notes of the larger work, with its descriptive text much condensed. Remarkable and valuable as this work is, and with all the faults possible to be found in it, like a complicated dangerous weapon in the hands of a child, for example, it is perilous to attempt to interpret it, unless one has a rather severe academic and comprehensive knowledge of the fields of anthropology relating to myth, ritual, and religion; including an intensive training in the classical literature of all kinds relating to this subject. It is very well known that Sir James' views are not even now generally accepted as established; and his earlier work was viewed, not only with suspicion, but with derision and contempt by many scholars of acknowledged ability in similar subjects. That his work and learning are now admired and respected—and justly so—is too well attested by his honorary degrees to admit of serious question. However, the timidity of his hand is more than the mere academic caution of the conservative scholar and investigator. Without in any sense minimizing or discounting the magnitude or value of Sir James' achievements (and they are stupendous), it is but fair to point out that they give little evidence of labor in the field of investigation covered by the great French and Bel-

gian scholars, like Cumont, Boissier, and others associated with them in their labors. True, Frazer shows unmistakable knowledge of Cumont's conclusions, as to Mithraism, and inevitably the manner of approach of the former is different from that of the latter. Cumont and Boissier are trained classical scholars, working through a classical approach, and with the firm certainty of treatment inspired by sound, exacting scholarship and lofty achievement; while Frazer, though possessed of a classical equipment, has turned aside from that door of approach, and directly entered the field of anthropology in search of his solution, armed only with the tools of the anthropologist, the more's the pity.

That Miss Margaret A. Murray, whose book on the *Witch-Cult of Western Europe* was considered in the last article of this series, is intimately familiar with the work now under consideration is readily apparent. The evidence to sustain her thesis that the Witch-Cult of western Europe was derived directly from the ancient Dianic cult, is all but conclusive in Frazer's *Golden Bough*; but the latter seems to fear ridicule yet, and offers his evidence in an apologetic manner, while Miss Murray writes with a palpable conviction that she is on firm ground.

In a very true sense, the abridged work contains the essence of the larger one, and compels its author to come as nearly planting his feet firmly and solidly upon the ground as he is capable of doing; but, at the best, he will always wear academic rubber heels, so that his sensitive academic spinal column will not suffer too much from even a slight shock. From an anthropological point of view, Sir James' larger work is the most exhaustive and satisfactory treatment yet produced of the sylvan and agricultural cults of ancient times; and no student of the ancient religions of the western world can afford to ignore it. And, apropos of the general subject of the series of articles of which this is one, one finds that the Sun and Sun-god and Sun-goddess, Magic, Witch-craft and Witches, Mithra and Mithraism, the Eleusinian and other mysteries, the Hebrew Prophets and their teachings, Christianity and its conflict with Mithraism and Buddhism, as well as the cults of Osiris, Adonis, Attis, Orpheus, Pan, Pluto, Persephone, and all the galaxy

of which they form a part, pass under review in this work.

In the chapter on "Oriental Religions in the West," occurs a graphic description of the struggle between Mithraism and other pagan cults, on the one hand, and Christianity on the other, and the tremendous, almost vital concessions which Christianity made to these cults for the sake of victory. The Golden Bough of Vergil was, of course, the mistletoe; and that its strange pagan rites mingled with those of Christianity is attested by the fact that it plays so prominent a part in our celebration of Christmas, which, as pointed out by Mr. Gilbert K. Chesterton in his inimitable, but none the less serious, way, consists of little but attenuated pagan rites. Here, it may be noted that, if the modern Christian religion and modern Christian civilization could be purged of all that they have inherited from paganism, they would be scarcely recognizable to the present age.

The abridged work forms an excellent introduction to the larger treatise; but any adequate understanding of either means years of both intensive and extended study in preparation.

The volume has a full, detailed table of contents, and a full, scientific, analytical index of thirty-nine pages.

DOING HIS BEST

MARY A. STILLMAN

Today I was awakened at dawn by the early morning concert of the birds. The woods are not far from our house, so I was able not only to enjoy the general chorus but even to discriminate individual bird-voices.

First, I distinguished the robin with his familiar and cheerful lay; then the louder and more brilliant song of the gorgeous scarlet-tanager, and the liquid melody of the wood-thrush with his quavers now high, now low. These were accompanied by the continuous preaching of the red-eyed vireo, the plaintive note of the wood-pewee and the distant call of a crow.

But what interested me most was the monotonous song of a chipping-sparrow from the elm tree just outside my window. His was no liquid warble, no varied nor brilliant song whatever, just a monotonous

"Chippy-chippy-chippy." Did he hesitate on that account? By no means; he threw back his little head, swelled his chest, and chirped to the limit of his ability. When he finally paused for want of breath, I missed his little monotone. That seemed to be just what was needed to give unity to the whole chorus.

Brave little fellow! He cared not a bit that he could not sing so well as the thrush or the tanager. He got just as much joy out of living as they, and he did his level best. What a lesson for all of us!

SUGGESTIONS FOR THE CHURCHES

In order to carry forward with vigor the Christian Crusade for a Warless World we earnestly urge:

1. That each constituent body of this council at its next regular session pass a clear and ringing declaration on the responsibility of the Church and of individual Christians in helping establish a system of international relations that will secure world justice, world order and world peace.

2. That each city federation or council of churches and each ministerial association in all cities and towns establish a committee on goodwill, and report to the Federal Council's Commission, and that local churches and congregations be encouraged to keep in touch with the commission.

3. That colleges, theological schools and seminaries provide required courses for their students on international questions. Let them also provide special courses for persons preparing for service in this noble cause.

4. That all organizations, groups and regular study classes within or affiliated with the churches and all Bible schools promote the use of suitable study and reading courses.

5. That church members be zealous in the performance of their duties as citizens, regarding this as a vital part of their Christian obligation to secure the supremacy of the spirit and ideals of Jesus in national and international life.—*The Federal Council.*

"The largest Eskimo village in Alaska is at Point Barrow, with six hundred Eskimos and seven white people. In it is the only hospital in a radius of one thousand miles."

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

RECEIVED TOO LATE

Treasurer William C. Whitford writes me that several thousand dollars have been received by him since he closed his books at the end of the Conference year, June 30. Manifestly this money was intended for the Forward Movement, and it is the plan of the treasurer to distribute these funds according to the budget of last year, rather than on the basis of the new one yet to be adopted. Were these funds to be distributed on any basis other than the Forward Movement budget certain interests participating in the old budget would be deprived of funds which were intended for them.

All money received which is clearly meant for the Forward Movement will be distributed accordingly, and in the usual way. All other money received and not otherwise designated will be held until after the new budget is adopted by Conference.

THAT HONOR ROLL AGAIN

We remember very distinctly the parade at the Conference held in Alfred, N. Y., in 1920, at which time standards were displayed representing the churches that had pledged their respective quotas to the New Forward Movement. I do not remember all the churches that were included in the line of march. I was then a pastor, and had no other thought than that I should be a pastor throughout the period of the Forward Movement. I was very glad to have the church of which I was at that time pastor, in the list of those having pledged their full quota for the five years. My part of it would be to help that church make good its pledge to the denomination!

Well, the years have come and gone, and our Forward Movement period is past. Perhaps it is time to publish a new honor roll. One of the kings of Israel once said, "Let not him that putteth on the sword boast as he that taketh it off." The follow-

ing churches may be listed as those that paid their full quota upon the basis of ten dollars per member per year:

Battle Creek, Chicago, Hammond, Lost Creek, Los Angeles, New York, Plainfield, Pawcatuck, First Verona, Waterford, Second Westerly, Welton.

Battle Creek is included in this list because I have been informed by the Conference treasurer that he has received from the Battle Creek Church since the first of July the amount necessary to bring her quota up for this year.

There is another standard by which a church may measure its progress in the matter of giving, and by this standard several of the churches have made a good record for the year just closed.

At the conference of the representatives of the promotional work of the churches held in Dayton, Ohio, last February, it was suggested that, while it is well to suggest a quota to each church to serve as a basis by which to measure its own obligation to the work of the denomination, still the best way to determine whether a church is making progress in the matter of stewardship is to compare each year's gifts to benevolences by its own past record.

Year by year,
Through smile or tear
We ought to do better and better.

By this standard the following churches may be listed on an honor roll for the year. These churches gave more to the denominational work last year than they did the year before:

Adams Center, First Alfred, Berlin, Carlton, Detroit, Fouke, First Hopkinton, Lost Creek, Little Prairie, Milton, Muskegon, Portville, Richburg, Shiloh, Syracuse, Stonefort, Scio, First Verona, Second Westerly, Walworth.

The Forward Movement period of larger giving has set a standard of giving in many churches far above anything they had ever attempted before. Is this standard higher than it ought to be, even for those churches that have paid more than an average of ten dollars per member? How many churches will want to say: "We can not keep it up at this rate." And those churches that have done much less than that, will they not keep at it until that average is reached? And what shall we say of those churches that are willing to let a dotted line represent the

THE STANDING OF THE CHURCHES

JUNE 30, 1924

Churches	Quota	1919-20	1920-21	1921-22	1922-23	1923-24
Attalla	\$ 340	\$ 17.00			\$ 5.00	\$ 6.00
Adams Center	1,530	1,230.98	708.00	710.85	816.58	1,159.02
First Alfred	5,890	3,335.61	3,876.42	4,121.00	2,957.00	3,162.34
Second Alfred	2,940	768.34	1,145.90	1,358.13	1,577.43	1,176.80
Albion	1,870	622.27	279.83	95.00	327.07	190.85
Andover	620	148.49	201.25	63.35	206.87	182.35
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	1,880.00	580.00
Boulder	920	460.00	920.00	460.00	220.00	
Berlin	970		308.37	541.01	436.86	482.50
First Brookfield	1,490	769.60	1,550.58	1,072.34	1,054.93	952.37
Second Brookfield	1,240	987.56	1,157.50	613.63	801.81	541.24
Chicago	830	1,009.60	926.60	884.16	1,059.50	752.75
Cosmos	220	46.00	88.00	40.00	77.00	15.00
Carlton	960	352.97	247.39	182.88	129.28	160.00
DeRuyter	910	910.00	677.00	\$14.50	708.00	680.00
Detroit		(Joined Conference 1921)		140.00	225.00	232.60
Dodge Center	1,240	1,250.00	458.45	275.58	501.77	359.96
Exeland	220	45.00	20.00	50.00	20.00	10.00
Farina	1,650	1,650.00	1,019.95	1,161.64	1,336.02	973.59
Fouke	720	664.38	88.00	115.90	157.00	200.00
Friendship	1,200	430.00	679.83	536.00	232.50	165.00
First Genesee	1,970	985.00	1,895.79	1,197.17	1,211.00	757.50
Gentry	650	480.50	355.66	167.50	37.50	
Grand Marsh	280		98.01	25.00	16.00	
Greenbrier	340		70.00	50.00	100.00	25.00
Hammond	460	703.00	619.54	575.01	568.50	417.00
First Hopkinton	2,860	114.53	1,178.68	1,351.29	1,255.11	1,309.85
Second Hopkinton	880	132.15	75.00	184.23	153.63	140.96
First Hebron	520		150.00	520.00	232.00	70.25
Second Hebron	370		67.00	22.00	56.00	
Hartsville	700	80.00	110.10	62.00	145.00	100.00
Independence	1,070	1,360.00	1,100.00	565.00	855.00	675.00
Jackson Center	1,180	200.00	95.00	160.00	96.59	65.00
Lost Creek	910	910.00	910.00	910.00	409.73	1,410.27
Little Prairie	370		150.00	66.60	46.00	70.05
Los Angeles	240	275.00	240.00	240.00	345.00	240.00
Middle Island	730	90.00	100.00	190.25	60.00	15.00
Marlboro	990	1,030.00	1,004.51	443.77	455.00	375.90
Milton	4,460	2,300.00	3,501.24	3,345.00	2,949.00	3,425.00
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	1,562.75	950.00
Muskegon		(Joined Conference 1921)		25.00	20.00	30.00
New Auburn	770	400.00	258.65	211.28	45.25	5.00
New York	660	1,075.00	948.06	1,077.41	1,167.41	1,125.11
Nortonville	2,240	2,240.00	1,440.00	749.00	1,250.00	550.00
North Loup	4,180	4,180.00	4,180.00	2,350.00	3,190.00	900.00
Piscataway	930	571.62	412.20	931.16	714.69	456.25
Plainfield	2,440	2,071.62	2,975.30	2,884.91	2,656.24	1,836.70
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	3,840.00	3,840.00
Portville	210	210.00	210.00	210.00		110.00
Roanoke	400	97.00	114.00	75.00	50.00	31.00
Rockville	1,340	172.00	135.00	245.00	261.00	155.00
Richburg	390	293.00	390.00	192.10	195.00	199.00
Riverside	1,030	925.00	820.05	1,216.61	1,158.34	383.37
Ritchie	900	650.00	69.50	271.52	173.00	95.00
Rock Creek		(Joined Conference 1921)		13.00	10.00	
Salem	3,220	3,213.50	2,634.55	3,309.20	1,850.30	1,765.90
Salemville	580	80.46	290.00	142.50		144.50
Shiloh	3,550	1,344.04	3,674.30	1,637.01	1,873.26	2,092.63
Scott	490		1.00	33.00	24.00	
Syracuse	270	88.99	107.72	78.22	76.00	87.81
Southampton	90	120.00	40.00	20.00	30.00	
Stonefort	350	107.00	100.00	159.00		100.00
Selo	180	7.71		5.00		10.00
First Verona	820	800.00	827.12	820.00	665.86	986.75
Waterford	490	540.00	512.25	612.33	596.00	
Second Westerly	220	275.00	230.00	230.00	235.00	290.00
West Edmeston	550	550.00	345.00	300.00	360.00	330.00
Walworth	880	248.60	499.56	248.50	294.75	353.08
Welton	700	610.00	700.00	700.00	700.00	700.00
White Cloud	1,020	185.00	26.78	203.25	250.00	125.00

amount of their contributions to the large and growing work of the denomination as represented by the boards. It is hardly conceivable that there is a Seventh Day Baptist Church anywhere that does not have in it at least one member who can not content himself to give nothing to missions, or Sabbath promotion, or religious education, or to help young men in their preparation for the work of the ministry.

We trust that the new year upon which we have already entered may witness a more liberal and hearty response on the part of many of our churches. The work is hindered because of lack of proper support on the part of some of the churches. And there are churches that are themselves suffering because they are not living up to their duty and privilege of sharing in the work of spreading abroad the knowledge of Jesus Christ and of his great salvation. Where no vision is the people perish.

The key-word of our religion is love; love is made effective through giving.

GENERAL CONFERENCE TREASURER'S STATEMENT

Receipts for June, 1924

Forward Movement:	
Adams Center	\$ 124 00
Albion	65 00
First Alfred	892 67
Second Alfred	544 55
Andover	43 45
Attalla	6 00
Berlin	134 50
First Brookfield	197 75
Second Brookfield	119 39
Carlton	85 00
Cartwright	29 50
Chicago	241 50
Cosmos	15 00
DeRuyter	350 00
Dodge Center	126 09
Farina	326 66
Fouke	33 00
First Genesee	110 50
Greenbrier	25 00
Hammond	70 00
Hartsville	35 00
First Hebron	5 00
First Hopkinton	310 50
Second Hopkinton	16 66
Independence	200 00
Little Prairie	17 90
Lieu-oo	15 46
Los Angeles	5 00
Lost Creek	458 75
Marlboro	56 90
Milton	400 00
Minneapolis Sabbath School	5 00
New York	105 22

Nortonville	\$ 205 00
Plainfield	652 45
Portville	100 00
Richburg	67 00
Roanoke	10 00
Rockville	17 00
Salem	244 30
Salemville	96 00
Syracuse	28 31
First Verona	247 00
Walworth	209 36
Waterford	213 00
Welton	165 00
West Edmeston	180 00

Doctor Rosa W. Palmborg	20 00
Doctor Grace I. Crandall	80 00
L. S. K., Mystic	5 00
Reta I. Crouch	5 00
Forest Washburn	2 00
Heirs of D. D. and J. F. Rogers	500 00
Total	\$8,217 37

All but Young People's Board, Sabbath School Board and Woman's Board:

Shiloh	\$ 489 84
Historical Society:	
Detroit	5 00
Milton College:	
New York	100 00
Woman's Board:	
Hartsville	25 00
Alfred Evangelical Society (for outfit of Thorngates)	25 00
Young People's Board:	
Shiloh	63 75
Detroit	16 12
Sabbath School Board:	
Shiloh Sabbath School	39 10
Detroit	6 12
Denominational Building:	
Shiloh	25 00
Tract Society:	
Los Angeles	50 00
Detroit	18 43
Georgetown:	
Adams Center	40 00
Boys' School:	
Welton Juniors	5 00
Girls' School:	
Welton Juniors	5 00
Missionary Society:	
Los Angeles	50 00
Detroit, (Santa Cruz, Jamaica)	175 00
Dodge Center	11 82
Detroit	36 93
First Alfred	1 00
Portville (for China)	5 00
Repairs of house of Cornelia Slagter:	
First Alfred	10 00
Parallel Budget:	
Adams Center	\$ 135 59
First Alfred	484 05
Second Alfred	125 50
Andover	1 00
Berlin	114 00
Chicago	97 50
DeRuyter	24 00

Detroit	\$ 50 00
Dodge Center	142 00
Farina	10 00
Fouke	25 00
Greenbrier	25 00
Hammond	50 00
Hartsville	20 00
First Hopkinton	412 00
Independence	100 00
Los Angeles	72 00
Lost Creek	11 05
Marlboro	13 00
Milton	125 00
New York	87 00
Nortonville	135 47
Pawcatuck	500 00
Plainfield	430 00
Richburg	15 00
Roanoke	3 00
Rockville	10 00
Shiloh	165 50
Syracuse	10 00
First Verona	55 00
Waterford	60 00
Welton	35 00
Doctor Rosa W. Palmberg	50 00

\$3,592 65

Boys' School in China:	
First Alfred—In Willing Service Class	\$ 25 00
Richburg	5 00
Milton	15 00
Syracuse	1 75
First Alfred—Primary Sabbath school	10 50
Mrs. Willis J. Fiske	5 00
Children at Western Association	1 93
Girls' School in China:	
New York	46 00
Richburg	5 00
Milton	15 00
Syracuse	1 74
First Alfred—Primary Sabbath school	10 50
Mrs. Willis J. Fiske	5 00
Children at Western Association	1 94

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
June 30, 1924.

Human hothouse plants will be more than a figure of speech if a Chicago engineer can carry out a project that he is urging. He wants to build in some city a residential section perhaps half a mile square, put a glass roof over it and have one central heating plant for it. He promises to produce a Hawaiian climate all the year round, roses in winter, no rain on wash days, and other alluring advantages. He thinks that the cost of the superstructure would be offset by the lower cost of building inside the enclosure and by the lessened expenditures for heat.—*Youth's Companion*.

AGENCIES FOR RELIGIOUS EDUCATION

MRS. BOOTHE C. DAVIS

[This was the general theme for Friday forenoon at the Western Association. There were three addresses: "The Home," "Community Forces," and "The Church." Mrs. Davis came first with "THE HOME."—ED.]

No nation and few, if any, races of men are too ancient or have been too primitive, not to have cherished in life and language, the institution and name of "home."

Sometimes, it has meant but a place of sojourn. It may have been but a cave, appropriated and held by craft or cunning, or by mere physical strength. It may have been the tent of an Arab or the wigwam of an Indian; the sod house of an American pioneer or the luxurious home of the land owner, which he may have become.

It was the institution which our colonial forefathers protected with their lives against the ravages of the savage and the oppression of the tyrant.

Regardless of its form or condition through all ages, the home has represented whatever there may have been of tribal or domestic life. It has been the object, either real or ideal, to which men and women have faithfully devoted or loyally sacrificed their lives. Like religion itself, the survival of the home and its adaptation, through the ages, to the varying needs of humanity, have made self-evident its worth and necessity to the human race.

Today we would love to consider our topic under some such head as: "The Ideal American Home for the Average American Citizen." But the search for an average American upon whom to bestow the ideal necessity, leaves us befogged and bewildered beyond the power of such consideration. For who and where is the average American? When from the population of a hundred million born and naturalized citizens, half belong to our cities, it would be obviously unfair not to strike our average in these great centers.

But if it were possible, upon a basis, numerical, social or financial, to strike such an average in, say, New York City, Buffalo, Chicago, or in any of our great cities, and if it were equally possible to construct for this average American family a home ideally suited to his present needs and fu-

ture necessities—we would still find this particular institution an unwieldy and impractical affair, for the great majority on either side of the average. Practically unsuited, too, we would find it to the rural and semi-rural homes in the widely separated parts of our land. We must find, I think, in all truly great, universal institutions, as religion, the church itself and the home, that fundamental, underlying principles are the things to be eternally stressed.

So, to its highest good accomplished, throughout its entire evolution we must look for the real purpose of its existence as well as for the perpetuity of the home.

The home has ever stood for protection; such protection and its weapons varying widely during the centuries, as have varied the life and ideals of the succeeding ages. Time was, when the tribe recognized as greatest danger to its homes, the encroachment and ravages of neighboring and fiercer tribes. The spear, the arrow and eternal vigilance safeguarded these primitive homes. Our own American Indian skillfully manipulated his bow and arrow for the protection of his land and wigwam against the invader—while our early settler, in turn, sturdily used his flintlock in defense of his new home in the wilds of America.

It has been a long step, however, since the day—some three hundred years ago—when Sir Edward Coke wrote: "The home of every one is to him as his castle and fortress, as well for his defense against injury and violence as for his repose."

But the enemies of the home today, while more subtle, are none the less deadly, and call for weapons as sure and aim as true as any which have protected the home of whatever age.

Suppose for convenience, we consider the purpose of the home under three heads: Education, Service to Mankind, and Religious Growth. I say convenience—for any one of the three, in its highest sense, must include the other two. True education must always consider the laws of God in its training for service of mankind. No service to mankind can be high and efficient without being intelligent and without working in harmony with the ideals of religion. Religion itself would be a misnomer did it not in the light of the best knowledge attainable—an ever widening

vision of God's truth—seek the greatest good in service to mankind (the human race).

To the home—the what I think might be called the normal home today—is intrusted the responsibility in the most formative period of their lives, the health, the intellectual, the ethical and the religious welfare of the youth of today, which must develop into the womanhood and manhood—the citizenship if you please—of tomorrow. It is in this normal home that the physical strength of the child should be nurtured; sane, healthful habits formed in regard to food, thought, work and recreation. It is here the child should receive from intelligent and sympathetic source—his knowledge of the mysteries of life itself.

It seems almost trite, so familiar have we become with the formula. Yet in these days—tremendously busy ones for the mother we admit,—with the doors to political and social advancement, to business pursuits of all kinds, and to so-called freedom, wide open, I am afraid we find all too many mothers willing to shift the burden of training the children to other shoulders. Perhaps we are to blame; for I believe it is truly said that youth of each generation does not so much create, as accept or inherit life conditions from the former generation. Certain it is that it is with our sanction, perhaps our approval and sometimes our pride—that they are the daughters of our generation who are earning and spending salaries equal to those of their fathers and brothers. Perhaps, too, it is but natural that the glamour and fascination of it make them unwilling to sacrifice accustomed luxuries for the duties of a home, financed, perhaps, by a salary little larger than they have themselves earned and spent largely upon their own needs and desires.

So the girl wife cheerfully becomes a partner in the earning for the home. This arrangement, unsatisfactory at best, finds I think, its worst phase in the mother's attitude toward the home as being "too narrowing," "too confining" and not sufficiently related to what she vaguely calls "big things."

The natural devotion of the child for the father and mother and the intimate relationship of the home furnish the greatest opportunity for influence. It is safe to say

HOME NEWS

NORTH LOUP, NEB.—The annual church meeting was held Sunday night instead of Sunday afternoon as announced. The change in time was made because of the busy season which is keeping farmers in the fields.

The meeting was called to order by the moderator, R. O. Babcock, and the various reports were received and accepted. All reports were very encouraging and showed the church and the various auxiliary societies to be in a healthy condition. The report of the treasurer showed the church was nearly out of debt, though the denominational quota had not been met in full. Before the session closed he again presented the needs of the treasury, saying about \$125 was needed to care for all outstanding accounts. Many present responded to his call for funds to care for this indebtedness and when the contributions were counted it was found nearly \$150 had been added to the fund. The response was a surprise to the most sanguine. The new denominational budget was adopted, and with it a resolution to the effect that the church and individuals were still at liberty to pay on the unpaid Forward Movement budget.

The election of officers resulted as follows: moderator, Mrs. W. J. Hemphill; clerk, Alice Johnson; treasurer, C. W. Barber; chorister, Mrs. Esther Babcock; pianist, Mrs. W. G. Johnson; trustee for three years, A. M. Stillman; trustee for one year to fill vacancy, W. J. Hemphill. The appointment of a financial agent was by vote, left to the trustees.

The treasurer was instructed to forward the amount in the treasury belonging to the denominational fund and on Monday morning he forwarded \$2,140.88.

At the church meeting it was voted to give the pastor a leave of absence that he and his family may attend Conference at Milton, Wis. The vote carried with it an appropriation from the treasury sufficient to cover one full railroad fare to Milton and return and also that the church care for the Sabbath day services during his absence. The chorister, Mrs. Babcock, was also made a delegate and the vote carried with it an appropriation from the treasury to pay her railroad fare to Milton and return.—*The Loyalist.*

that for the first eight or ten years of the child's life, the parents have it in their power very largely to control not only the home but the outside influences. If not possible or desirable to control entire actual contact—those with whom the child plays or studies, the things he hears or those he sees—the parents still should be in position to know and understand these experiences and help control the effects. Theirs also is the high privilege to create and maintain a home atmosphere that is refined and spiritual, where courtesy may become the natural quality, where generosity becomes spontaneous and where helpfulness may be the ruling spirit. There is no place in the world where each individual is more accurately judged; no place where absolute sincerity is of more vital importance; no place where it is more unquestionably proved, that "True worth is in being, not in seeming," than in the home.

I think most of us have at some time known homes where the literal: "Line upon line, and precept upon precept"—while doubtless well meant, have failed as effective teaching to produce permanent results, because that subtle thing called home atmosphere has not been in harmony with the oral teachings. We can not expect refinement, self-control, helpfulness, reverence, or a receptive mind attitude for things Godly, to be component parts of the child's life and character if instead of them he is absorbing rudeness, selfishness, fault-finding and criticism, from the home atmosphere. As well confine a sensitive plant in a room filled with poisonous gasses and expect it to reflect the beauty and loveliness of God's glorious sunlight. With full appreciation of positive value of other instruction to the actual inner life of the home, be sure we may confidently look for education that is responsible for enduring impulses of the child's life; for training which may develop unselfish service; for environment whose natural achievement may be spiritual growth; interest in, reverence and finest effort for the Church of God, as the recognized instrument for fulfillment of his divine purpose.

Avenge not yourselves but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord.—*Paul.*

EDUCATION SOCIETY'S PAGE

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

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon mortal souls, if we imbue them with principles, with the just fear of God and the love of fellow man, we engrave on those tablets something which will brighten all eternity.—Daniel Webster.

PRESIDENT DAVIS' ANNUAL STATEMENT

During the year the university has sustained the loss by death of two able, loyal and beloved trustees: Mr. Vernon A. Baggs and Judge Edward W. Hatch. The year has been free from loss by death or serious illness in the teaching staff and in the student body. For this, with many other blessings, we gratefully acknowledge the good providence which has been over us.

Vernon A. Baggs, of Marblehead, Mass., died at his home July 4, 1923. He had served on the Board of Trustees since 1879, and from 1909 to 1922 was president of the board. He had also served on various committees with entire devotion and faithfulness. He was a man of quiet and gentle manner, with high ethical and moral ideals, and had always shown himself a true friend of education. His services to the university will make his life outstanding in its history.

Edward W. Hatch, LL. D., of Friendship, N. Y., passed away at his home on June 1, 1924. He became an honorary alumnus of Alfred University in 1907 when the degree of Doctor of Laws was conferred upon him. In 1911 he was elected a member of the Board of Trustees to succeed Judge Peter B. McLennan and has therefore served on the board for thirteen years. His deep interest in learning, his wise judgment and his sincere love and loyalty for the college of his native county, gave him a place of service on the board seldom surpassed by any trustee. His death

occurring just before this meeting at which he had expected to be present, brings sorrow to the board, and casts a shadow over this commencement season. His name and memory will be enshrined in the history of Alfred for all future time.

REGISTRATION

The eighty-eighth year of Alfred University has been notably the largest in college enrollment we have ever had. In many other respects, also, it has been the most successful of any college year.

UNIVERSITY ENROLLMENT

College	228
Seminary	28
Ceramic School	113
Agricultural School	127
Music	72
Summer School	164

732

Of this total, one hundred twenty-seven are duplicated, leaving a registration for the year of six hundred and five different individuals.

COLLEGE OF LIBERAL ARTS

The resignation of Dr. Paul Emerson Titworth, dean of the college and professor of English, in August, 1923, to accept the presidency of Washington College, Chestertown, Md., left the college unexpectedly without a dean or professor of English, shortly before the opening of the new college year.

Dr. John Nelson Norwood, Charles Potter professor of history and political science, consented to take the appointment temporarily as acting dean. He has served in this capacity most successfully and has been re-elected dean for the year 1924-1925.

The vacancy in the professorship of English was filled by the appointment of Mrs. Beulah N. Ellis, A. M., who came to Alfred from the Iowa State College. She has proved competent and successful.

Thomas Cyril Kasper, S. B., of Notre Dame, was appointed professor of physical education and coach of athletics. His professorship has carried on the creditable record of Alfred's athletic teams. He has also directed the physical education work of the students in other departments than intercollegiate athletics with ability and skill. The track and cross country teams, under

the coaching of Doctor Ferguson, have made excellent records and have won much fame for Alfred.

The new professorship in economics, established last year, to which William A. Neiswanger, Jr., A. M., was appointed, has proved popular and successful.

The freshman class this year numbers one hundred eighteen, sixty-eight men and fifty women.

The addition of the new Allen Memorial Laboratory has this year greatly increased the facilities for the teaching of chemistry and biology and has given space, on the third floor, for the Department of Philosophy and Education. The removal of the chemistry work from Babcock Hall of Physics has enabled the Physics Department to expand its laboratory facilities, and the use of the two lecture rooms in the Greene Block by the English Department has liberated rooms in Kanakadea Hall for the use of the Departments of Mathematics and Economics.

Professor W. A. Titsworth was appointed director of the summer school. Prospects are good for a full attendance.

The faculty of the Alfred Theological Seminary has remained as formerly. The student body is larger than for some years past, nine students having enrolled in seminary courses in addition to nineteen college students who have elected work with teachers in the seminary.

The enrollment in the school of ceramics numbers seventy-six in the engineering course and thirty-seven in the applied art course. Dr. A. I. Andrews, of Ohio State University has been appointed to succeed Professor J. B. Shaw and will begin his service with the first of September. He is a man of excellent training and gives promise of filling well this important professorship of ceramic engineering.

The New York State School of Agriculture, like other agricultural schools of the state, has been unable to regain its pre-war enrollment. The continued reduced enrollment has caused the state legislature to decrease the appropriations for all the special schools of agriculture in the state. This will require the elimination of the Department of Home Economics for the present, except in connection with the teacher training courses and will also require the con-

solidation of some other departments so as to slightly reduce the teaching force.

ANTICIPATED CHANGES IN THE COLLEGE FACULTY

Three professors of the college have tendered their resignations: Edward J. Colgan, professor of philosophy and education, has resigned to accept appointment on the faculty of Colby College; William A. Neiswanger, professor of economics, has accepted appointment in Dartmouth College; and Dr. Morton E. Mix, professor of modern languages, has accepted appointment at Drake University. Appointment of their successors will be announced at an early date.

ACKNOWLEDGEMENT OF GIFTS IMPROVEMENT FUND

Since the first day of July, 1923, \$41,000 has been paid in toward the Improvement Fund. These payments have been made by a large number of generous contributors, trustees, alumni and friends of the university.

MEMORIAL GRANDSTAND

Mrs. Meta Heins Wallander, of Mount Vernon, N. Y., a sister of Ernest August Heins, a student in the agricultural school, who served in the World War and lost his life in the service, has contributed the sum of \$2,500 for the erection of a memorial grandstand on the athletic field. Plans are already being developed by the Alumni Advisory Board on Athletics for the erection of this grandstand during the coming summer.

HARMON FOUNDATION LOAN FUND

The Harmon Foundation of New York City, has placed Alfred University upon its list of approved colleges for loan funds for students, and during the past year \$1,000 has been supplied by the foundation to be loaned to students of Alfred on a system of easy payments. This system the foundation is using in connection with such loan funds in a number of American colleges. Notice has been received that \$1,000 has been appropriated for the use of the students here for loans next year.

THE ALLEN MEMORIAL LABORATORY FUND

Gifts to the Allen Memorial Laboratory have been made in cash payments or pledges ranging from \$1 to \$1,000 in size, which

aggregate over \$6,500. Twenty-five or thirty thousand dollars is still urgently needed to complete this fund.

FRESHMAN GIFT TOWARD NEW GYMNASIUM

The freshman class, in connection with its moving-up program on May 29, presented to the college \$100 in cash as a nucleus for a Gymnasium Fund. The class hopes to renew its efforts, in the fall, to secure gifts and subscriptions for the early building of the much needed gymnasium. The following letter accompanied the gift:

President Davis, Dean Norwood, Members of the Faculty and Students of Alfred University:

We, the members of the class of 1927, Alfred University, ask for your attention for a few moments. The time will soon be here when we are no longer freshmen, but members of the upper classes, and before we pass from this stage of college infancy, we wish to do something for our beloved Alma Mater; something to show our appreciation for the many opportunities she has offered us; something that will bring the best small college in western New York before the eyes of the people; something that will do justice to the prestige our college deserves.

Therefore, as part of the program of the "moving up night" of the class of 1927, we donate to Alfred University the sum of \$100 to start a drive for money to be used toward the erection of a new and modern gymnasium.

(Signed),

CLASS OF 1927.

May 28, 1924.

ALUMNI LOYALTY FUND

The senior class has become interested in the program of the Alumni Association to raise an annual Alumni Loyalty Fund. In order to launch this proposition fifty members of the class of 1924 have subscribed individual "loyalty bonds" of \$50 each, payable in installments of \$10 per year, aggregating a total gift of \$2,500. This gift was announced at the alumni banquet, Tuesday night, June 10.

These gifts on the part of the freshman and senior classes indicate a splendid spirit of constructive co-operation with the university and the president desires to commend them both most highly. He looks upon the alumni movement for reorganization and the creation of a large Sustaining Fund as the most important movement in the university during the current year.

RAYMOND HOWE MEMORIAL FUND

On March 31 occurred the death of Raymond M. Howe, of the class of 1915. Shortly after his death the university re-

ceived from an insurance company the sum of \$1,050, proceeds from a policy which Mr. Howe had carried in the interest of Alfred University. So far as I am aware, this is the first sum realized from an insurance policy taken out as a gift to the university. This sum has been entered upon our books of the university, as the "Raymond Howe Memorial Fund" and should serve as a suggestion to other alumni to follow his excellent example.

EATON MEMORIAL SCHOLARSHIP

By the bequest of Mrs. Ella Eaton Kellogg, of Battle Creek, Mich., the university has received the sum of \$1,000 less inheritance tax to establish the "Eaton Memorial Scholarship in Alfred University."

ARTHUR MEES MEMORIAL SCHOLARSHIP

SUSAN HOWELL MEES MEMORIAL SCHOLARSHIP

Mrs. Susan Howell Mees, widow of the late Doctor Arthur Mees, of New York City, has established the "Arthur Mees Memorial Scholarship" of \$2,000 and announced her intention of establishing, at an early date, the "Susan Howell Mees Memorial Scholarship" of \$2,000 in memory of her deceased daughter.

LYDIA BRIDGEMAN LITIGATION

The litigation in connection with the will of the late Lydia Bridgeman which has been in the courts for the past twelve years, has been finally decided in the favor of Alfred University and the net proceeds of \$2,000 have been received by the university. In all about \$60,000 in gifts and pledges has been received during the year.

NEW APPOINTMENTS TO THE FACULTY

Dr. Paul C. Saunders of the University of Pittsburgh, has been elected professor of chemistry to take over the work of general college chemistry. Miss Josephine Hardy, A. M., a graduate of Wellesley and Middlebury Colleges, is appointed assistant professor of modern languages, and Harold W. Begal, S. B., a graduate of Muhlenberg College, is appointed instructor in biology.

GENERAL FINANCES

The report of the treasurer will show that for the fourteenth consecutive year, no deficit is expected for current expenses, although the annual maintenance budget now exceeds \$190,000. The report will also

show that the indebtedness on the Allen Memorial Laboratory has been reduced during the year \$24,000 and that \$10,000 has been added to endowment funds. The report further shows that since the beginning of the Improvement Fund campaign \$135,000 has been paid in toward the \$200,000 required by the General Education Board as a condition for its gift of \$100,000. Further endowments from bequests and annuities have been received which aggregate \$87,000, so that in all the cash endowments of Alfred University have increased \$222,000 since this campaign was begun. Out of the Improvement Fund \$75,000 has also been paid toward the construction of the heating plant and the Allen Memorial Laboratory. These sums aggregate about \$300,000 already paid in during this period.

PROSPECTS FOR THE COMING YEAR

No brighter prospects were ever before Alfred than for the year 1924-25. A larger number of freshmen have already been registered for next year than at this date in any previous year. The increased interest in alumni support of the college is more marked than ever before in our history, and the public recognition which is accorded to Alfred University as a Class A college is such as we have never previously enjoyed.

For the continued blessing of Almighty God upon the labors and activities of Alfred University through another year, all join in sincere thanksgiving. With much appreciation of the loyalty and co-operation of the trustees, the faculty, and the student body, the eighty-eighth annual report is respectfully submitted.

BOOTHE C. DAVIS,
President.
—Alfred Sun.

A GOOD LETTER FROM WELTON, IOWA

Rev. T. L. Gardiner,
Plainfield, N. J.

DEAR EDITOR: Iowa has gone wet. After a very dry spring, the dryest in the memory of our oldest residents, we have been visited with almost daily downpours for two weeks. However we are glad that backward crops and washed land conditions have been ours rather than devastating storms which have visited localities about us.

It is flower and fruit time here on the hill, and all hands are busy with strawberries and cherries, trying to get them out of the way in time for other fruits that are to follow.

Our church services have been well supported. The prayer meeting and Christian Endeavor have certainly been a joy to the pastor, also a class of young people who have been taking teacher training. Such services, together with sympathetic support of individuals make it a joy to serve the people here.

May 30 was the twenty-fifth wedding anniversary of the pastor and wife, and upon the evening following the friends took it upon themselves to remind us of it in the form of a surprise. It was complete, and the only way we could maintain our dignity was to assume the position of Samantha Allen when the neighbors surprised her and Josiah bathing, refuse to be surprised. It was a jolly good natured crowd that filled the parsonage to overflowing with laughter, song, jest and good wishes. As they were about to depart, Rev. James Hurley, who is enjoying a two months' vacation at Welton and who barely escaped marrying the young couple twenty-five years ago, in very fitting words presented the pastor and wife with a silver offering of sufficient amount to purchase a set of silver knives and forks. They will ever be a constant reminder of the love and devotion of the good people here.

Another pleasure that has been ours recently, was a visit, under the direction of Brother Bond, to the churches at Dodge Center, Minn., and Garwin, Iowa.

Brother Holston and family are very happily and comfortably situated at Dodge Center in one of the handiest and best arranged parsonages that it has been my privilege to visit. The people are to be commended for the effort they have put forth along this line. They were also interested in the work of the denomination and boosted liberally by word and means. While here we resorted to the tricks of a former occupation and disposed of at auction sale the dresses, aprons, etc., that were left from the Ladies' Aid sale. Charley Socwell, Walter Lewis and Harry Bird were the high bidders. It had been but little more than a year since we were there in

(Continued on page 63)

WOMAN'S WORK

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

THE COMMUTER'S TICKET

The summer phlox is in bud and the hollyhocks are tall against the wall, ready for bloom soon after the wild columbine. The garden has had the splendor of the peonies and the iris. Its phases are rich and rapid. The fledgings of this year's nests are on the wing. The midseason corn is planted. With wild roses red in every shaded and shadowy hedge, summer has confidence in colors if not in temperatures. Evenings may be passed by the wood fire after twilight, but the summer force is not frail.

The fledgings which have hopped out of the nest withstood torrential rains and chill which would have made humans miserable. The thrush has sung when man went to his fire. The new peas went into blossom when the cultivator was in woolens and an overcoat. The peonies saved their petals when beaten at by wind and rain. Even the frailer poppy survives a torrent.

The garden is retarded but not dismayed. The cultivator is dismayed by rot fungi from which the delphinium must achieve their own escape. Hope is that when the bergamot is by the garden path and the wild sunflower above the thicket there will be benignant days, a placid late summer for the corn to mature, a golden August with the bloom at full and the cricket singing.—
Chicago Daily Tribune.

MISS BURDICK IMPROVES IN HEALTH

DEAR RECORDER READERS:

Perhaps most of you may know that Miss Burdick has recently undergone a very serious operation. You will be glad to learn that although it was a major one she has gotten along finely from the first. After two weeks in the hospital the doctor allowed her to come back to the mission; but knowing her propensity for work, forbade her going home for two weeks more. So she spent the first week with the Crofoot's and the next with the doctors at Lieu-oo. She came home last night, and says she is going

into school on Monday. We hope the strain of the last month may not be too severe for her. She has consented to a vacation for the summer, and is to leave July 5 for the seashore. She will be with the Crofoot's at Tsingtao.

The next week after Miss Burdick went to the hospital Doctor Crandall's adopted daughter Wei zen (do not pronounce this name as it is spelled but as though it were Wa za) was taken very ill with what proved to be scarlet fever. Fortunately we were having a few days' vacation at the end of the week and when we found we had a case of scarlet fever Anna decided to close school for a week to give other cases time to develop, should any one have taken it from her. Fortunately no one did. Doctor Crandall was able to come in and care for her girl, and as soon as the worst was over and she could be moved she was taken to the Isolation Hospital where she has been getting on finely. She thinks, however, that six weeks is a long time to have to be away from school.

Perhaps you may remember Anna's writing about the death from small pox of a little baby girl whose mother often came to our church, and whose father was a ricksha puller. A week or two after the death of the baby the father was hurt in a collision with a ricksha and obliged to give up work for a month or more. The mother came to church faithfully and as before the death of the baby, she often came in on Sabbath afternoons on her way home to sit a few minutes. Sometimes she told us there was no food in the home or money to buy with, but never complaining, and only once or twice I think did she ask for money.

I think there were two Sabbaths we did not see her, and then one day her husband came to say she had died the day before. These people came from the North and do not speak the Shanghai dialect, so it was somewhat difficult to understand about her illness, but we think it must have been pneumonia or something that took her quickly. He said she had been very sad all the time because of the death of the baby. He had tried to get her into a hospital but for some reason they would not take her. Had we but known of her illness we might have been able to have gotten her in, as often a foreigner can accomplish for the

Chinese what the Chinese can not. Anna had been instrumental in getting him into the hospital after he was hurt. When she asked him why he had not come to her before he said they had been to her with so many of their misfortunes he felt he should not trouble her more. We were sorry, indeed, he had not come.

That evening as the sun was setting the body of the mother was laid beside that of the baby in our cemetery while a little service was held by the grave. The poor man seemed most appreciative of all that was done for him and his.

Anna is now having the responsibility of getting a Korean family off to Honolulu. The father went there last year, and as two of the children are in our school he has been sending the mother, through Anna, money for their support. You may wonder why he does not send direct to the mother, but she does not speak Chinese and so is not able to do much business. And now the husband has sent money for their passage to Honolulu. If it were simply the turning of the money over to her that would not be so difficult; but the family must be examined for trachoma, and hookworm, steamships consulted, passports secured, with the necessary pictures, tickets purchased, debts settled, etc., etc. The examination found two of the family with trachoma, not severe cases however, and probably can be cured soon. Hawaii says no trachoma may enter there. She also says that the immigrant must have fifty dollars in his pocketbook when he lands in that country. This may be a good thing for Honolulu but it is working a hardship for this woman for she needs that amount of money now to settle debt and provide the necessaries for the journey.

We became interested in the winter in a Russian woman who had been stranded in Shanghai. She had a family then of four children, in ages from three years to fifteen. When we found her she had nothing in the room which she called home but a scantily furnished bed, and not a wide one at that, two small trunks and a few dishes. Not a table, chair, or even a stove although it was December. Through the generosity of our friends we were able to supply her with some of these necessaries, and gave her provisions and fuel. Sometimes our Russian treasury was empty, but the calls

for food and fuel were never refused. The mother was ambitious and it was not long before she was earning, though it often came in small sums, but the drain on the treasury after the first month or two was not so great, though she still needs some help. Doctor Palmberg took the little three-year-old girl out to Lieu-oo and kept her for about six weeks, I think. This was a fine thing for the child, but a bit hard for the mother to part with her so long. She knew, however, it was for the best.

The mother is a German by birth and it is by this language that we converse with her. The Russian husband was thrown into prison by the Bolsheviks more than three years ago, and she has known nothing of him since. They were evidently a family of means but the property was confiscated, and once she and the children were imprisoned because she spoke German. This was during the war. Early in the spring a married daughter came to the mother after her husband had refused to support her. I think the mother was anticipating much pleasure from having the daughter with her, but alas! she seems only to have added to her troubles. Through some grave indiscretion the daughter was ill for several weeks and not able to help in the support of the family. Now she has secured work at fifty dollars a month, but is not living with her mother or even helping her. The oldest son, too, has left home, and the mother does not know of his whereabouts. So she has much to make her unhappy.

We also helped another family through the winter but they were not so ambitious, and it was often a question how much to do for them. There are hundreds of Russians in Shanghai, and during the winter there was much suffering among them. We are hoping that some way may be arranged before another winter, for them to be transported to Russia. But "our woman" as we call her, does not want to go back to the country of her husband, but instead to America where there is so much opportunity for the poor people. We can not encourage this desire for the restrictions on immigration are such that there can be but very little hope along that line.

Does this letter sound like a tale of woes, and as though we are all the time being called on to relieve distress and trouble?

On the contrary there is very much that is pleasant in our work and our friendships. These sad cases make us realize all the more our blessings as well as our responsibilities to those less favored than ourselves.

N. M. WEST.

ANNUAL REPORT, 1923-1924

WOMAN'S BENEVOLENT SOCIETY, LEONARDSVILLE, N. Y.—GIVEN AT CENTRAL ASSOCIATION

At the annual meeting of the society held last June it was voted to continue our activities for the coming year as in the past with one exception, that the committee have one or more entertainments or plans for raising money every other month rather than every month as heretofore.

The August Committee had an exceptionally fine feature in that they were able to present an organ recital by Leland Coon with local assistance. It was a treat for all.

Another important adventure financially was the Christmas sale and supper held at the church December 11, with a short program following.

Aside from these two items, bake sales have been held and quilting done.

The usual monthly meetings have been held regularly with a good attendance and readings from Stoddard's *Travels in Jerusalem* have been most interesting. Work meetings were held every week before the Christmas sale and since then quilting and tying have been done.

In July our society entertained the ladies of the Methodist society at Mrs. I. A. Crandall's. About seventy were present and this proved a success socially for all present.

In September nineteen of our members were entertained again at Mrs. F. H. White's in Earlville, and the usual enjoyable day was spent.

The Christmas baskets were sent out by the Sunshine Committee as in years past. The society has had installed in the church and outside, three additional electric lights and also through the kindness of Mr. F. D. Green the memorial windows have been re-lettered. Necessary repairs have also been given the parsonage. The sum of \$200 has been sent to the Forward Movement aside from contributions to other local interests.

So whatever plans may be given us for

the coming year to carry out let us do them as best we can, for someone has said:

Who does his task from day to day,
And meets whatever comes his way,
Believing God has willed it so,
Has found real greatness here below.

Who guards his post, no matter where,
Believing God must need him there,
Although but lowly toil it be,
Has risen to nobility!

ELSIE L. COOP,
Secretary.

THE CHURCH, AN AGENCY IN RELIGIOUS EDUCATION

REV. THEODORE J. VAN HORN

(Paper read at the Western Association in Religious Education Program)

Two questions should be answered with some definiteness, as we bring our attention to the topic assigned to me:

1. What is the Church?
2. What is religious education?

I am going to assume that, no matter how clearly the definition of these terms lies in our minds, it will quicken our interest in the subject to define them anew. The Church, then, is a company of people, called out by God from the rest of mankind for a mighty purpose.

Perhaps no clearer intimations of this purpose can be found anywhere than in the call of Abraham (Gen. 12:1-3). "Now the Lord hath said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

From that remote beginning of the Hebrew race, through all the stages of its evolution, the purpose of God in calling out that peculiar people, unfolds with increasing clearness. That purpose was that the Hebrew nation should bring to the world and perpetuate among people everywhere, *the knowledge and worship of the one God* who alone is worthy of homage. The history of that people shows how sadly they missed the point of God's plan in calling them forth. They remembered: "I will bless

thee and make thy name great"—but forgot: "And be thou a blessing." It is plain that this ancient people was *called out to teach the knowledge of the true God.*

In like manner, the New Testament Church *was called out to teach* the world excellencies of God's saving grace through Jesus Christ. "I have called you and ordained you," said the great Head of the Church, "that ye should go and bear fruit, and that your fruit should remain." And he said to that company whom he called out just before his departure, "Go ye into all the world . . . teaching them to observe all things whatsoever I have commanded you." The Church, then, is a company of people, *called out* for the exalted *purpose of teaching* the knowledge of God in all of his relationships to man.

Thus defining the Church, we have intimated the answer to the second question: What is religious education? It is the drawing out of the soul, God-wards. It is the directing of the thought toward God, and communicating such a knowledge of him as will stimulate all the power of being to engage in God's great enterprise, not only for individual redemption but for the salvation of the race. The fundamental idea of religious education is *teaching the knowledge of God.* Jesus, the founder of the Christian Church, came to earth to communicate this knowledge. And in that last earthly interview which Jesus had with his heavenly Father, he said: "As thou hast sent me into the world, even so have I also sent them into the world." This knowledge of God is eternal, abundant life. It is, therefore, the exhilarating task of the Church of Jesus Christ, to *communicate life-giving, soul-nourishing knowledge of God.* God has wonderfully equipped his Church for this task. "And he gave some apostles, and some prophets and some evangelists and some pastors and teachers, for the perfecting of the saints."

It is a matter for rejoicing that however slow the Church has been in apprehending this function, it has at length been aroused to an approximate conception of its great privilege in declaring and faithfully teaching in a thorough way, the great principles of righteousness. It is accepting the challenge that Paul lays down, that teaching is at least third in importance among the vital

functions performed by a church in its normal activity.

In order to do effectively its great task, the Church is recognizing the importance of answering three questions:

1. Whom to teach.
2. What to teach.
3. How to teach.

(1) It is only too obvious to whom our teaching efforts should be directed. We are yet living in an age of astounding ignorance so far as the Christian religion is concerned. The ignorance even of the average church member about the Bible and the doctrines of the church to which he belongs, would be amusing, were it not so painful and pathetic.

Two lawyers are said to have laid a wager that they could repeat the Lord's Prayer without making a mistake. One of them began, "Now I lay me down to sleep," and was interrupted by the other who exclaimed in great surprise, "I didn't think you could do it!"

In pleasing contrast to that story, is the experience of a young Seventh Day Baptist girl in normal school, who astonished the entire class in ancient history, by being able to tell who Moses was, and proving herself familiar with the story of the Exodus.

But there is the limitless field of darkness beyond the Church area that it is our duty to relieve—27,000,000 under twenty-five years of age, without religious instruction or without oversight!

It should be enough to quicken the pulse of every church member to realize the latent power in this mass of undeveloped material. Motives of patriotism alone would drive Christian people out of lethargy and indifference to consider the infinite possibilities represented by these millions of children growing into citizenship. Here is the balance of political power for the next thirty years. America will be politically, forty years from now, what these millions of children, now uncared for, shall elect it to be. And these children shall be, in a degree, what the Christian people of this country elect them to be!

Luther Burbank, that marvelous manipulator and transformer of plant life, has said some very pertinent things in an analogy between the plant and the child.

"The child absorbs environment. It is the most susceptible thing in the world to influence, and if that force be applied rightly and constantly when the child is in its most receptive condition, the effect will be pronounced, immediate, and permanent."

What shall be their character? Will they be law-abiding, having respect for authority? How much of the present lawlessness, rocking the foundations of our liberties, may be charged to the doctrine so often proclaimed by the church, that "we are not under law"? Out of that grows the "no-difference theory" in morals. How do you account for this fact—that wherever Seventh Day Baptists are known they have a reputation for good citizenship that is above the average? Is it not because one of the foundation principles of our church is *obedience to law, respect for divine authority?*

Is it not within the realm of possibility that a new, regenerated America shall appear within the next half century? Norman E. Richardson has cited Germany as proof that an entire nation within a generation "can be changed in character, in outlook and in motive."

Here, then, is the field for the teaching force of the Church. Here is the lump into which the permeating leaven of Christianity is to be injected! It is a challenge to stir every fibre of Christian energy in the Church. There is the intellectual talent. There are material resources. Shall not the consecration of Christian people be equal to the work of mobilizing these forces for the accomplishment of this task?

(2) What shall we teach, in the consummation of this high aim? Our courage is stimulated, as we consider the character of the subject to be taught. The lessons to be taught are adapted to meet the need. The conviction is strengthened, as time passes, that the Church has in her possession the only remedy for the world's distress. A good many centuries ago, Paul asked, regarding the chosen people of God, "What advantage, then, hath the Jew?" And his answer was, "Chiefly that to them were committed the oracles of God." If you should ask, "What advantage then, hath the Christian Church?" would not a similar answer be fitting—chiefly, that to this great institution has been committed the glad tid-

ings, the message of salvation for all men? "The word of reconciliation" has been committed to us. The Church can not do otherwise, then, than to pay comparatively small regard to other kinds of culture. It has been a source of regret that in some Religious Vacation Schools so little time has been given, comparatively, to actual Bible study. I have observed where much time was spent in the same kind of culture that is furnished in the public school. Manual training, for illustration, occupies a large place on the program of some Vacation Bible Schools. A junior of my acquaintance shrewdly observed this tendency and remarked, "That's a *hot* Bible school! They don't use the Bible at all." The very inadequate reason is given by these teachers that they "dared not include more Bible in their program for fear of repelling the children they wished to attract."

One wonders if such an attitude does not really reveal a lack of faith in the Bible and its power of attractiveness, as well as a lack of experience with children and their love for Bible stories. Certainly this attitude seems inexcusable in view of certain glaring facts. One such fact is that the Bible is or has been excluded from the public school. Another is that the average Protestant child gets but twenty-six hours of Bible instruction during the year, as against thirty hours per week instruction in the public school.

How the church school ought to leap to its one chance during the year to train the minds of the children for fifteen or twenty consecutive days in the Book and the teachings of Jesus.

This is not saying that there is not much *extra-Biblical* material that can be used most effectively in the moral and religious training of the children. There are stories of missionary enthusiasm and consecration as thrilling as we find in the inspired account of Paul's labors. Livingston's travels in the Dark Continent. John G. Paton's work in the New Hebrides, Hans Egede in Greenland, Dr. Grenfell in Labrador, and the stories of our own missionaries in China, Holland, Java, South America and Africa, are valuable to teach the children the succession of the missionary spirit. The great hymns of the Church, pictures of Bible scenes and characters by famous ar-

tists will kindle the enthusiasm and imagination of the boys and girls in a normal way.

We must not forget that the Bible is the great means of religious culture, and holds for the young and old the only message of salvation. In our present limitations we can not afford to hold lightly the testimony of the Book regarding itself. We must accept in simple confidence such statements as these: "The entrance of thy word giveth light." "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

(3) Another question of no less importance is: How shall we bring the message to the ignorant and indifferent minds of the multitude?

There is a thrilling story that has come down to us from the Spanish-American War. General Garcia was somewhere in the interior of Cuba. President McKinley must send him a message. Someone told the President that a man by the name of Rowan could find Garcia if anyone could. Rowan did not ask *why* this message had to go. But he asked of himself *how* he could deliver it. He solved that question, traversed the jungles of a hostile country, found Garcia and delivered the message. Whatever may have been the importance of that message to Garcia, our Master has entrusted to us a message of infinitely greater importance. How shall it be delivered?

First of all, we are well on the way with the answer where we make the child the starting point for the message. If we can save the children of today, we have laid the foundation for future peace and security. I am well aware that I am saying nothing new when I say that. But a more intelligent emphasis is being placed here than formerly, and happily we are re-discovering the child. And we now tread reverently the sacred precincts of child life. Too thoughtlessly we have heretofore entered that mysterious realm where psychology has brought to our attention such delicate and infinite possibilities.

Does it not seem strange that until recently, few people thought enough of the difficulty and importance of child-training,

to keep them from rash presumption in this field of education? For many decades we have insisted that those who have the intellectual care of our children should pass certain severe tests to prove their ability for this task. But we have only required that people should pass the test of *willingness* to become the *religious* teachers of our children. Moreover, we give generous financial support to our public school teachers. It costs this country millions to sustain our secular schools. And until we think enough of our children to pay more generously for the development of the infinitely more important side of their nature, we are not looking upon this task with due regard.

But it belongs to us also to inquire how we shall get the message across to the adult mind. Now we are being told by our scientific teachers that the eye is of even more importance than the ear, as an avenue through which the mind of the child can be reached. But both the eye and the ear are needed in the case of the hardened adult. We shall not discount for a moment the value of the loudly acclaimed vocal message. But I venture that in these days the world uses its eyes more than its ears. What will be the impression when they see this Christian country spending millions of dollars for secular education; when they see our finely equipped schools and colleges for giving scientific training to our boys and girls, and paying approximately adequate salaries to thoroughly prepared teachers—and compare that with our indifference to this higher culture of which we speak, and the meager sacrifice it costs us? How will they be impressed as they hear us saying: "Seek first the kingdom of God and his righteousness," and then see us compelling our children to go thirty hours a week to the public school, and allowing them to do as they please about giving to the church school one hour per week?

We are living in an intense age. It is an age of oil and gas, of chewing gum and perpetual motion. It is the age of the greatest mechanical ingenuity. We are talking across continents and oceans without any connecting media except the air. We are flying from ocean to ocean between dawn and the dusk.

The telephone, the automobile, the movie,

the radio,—inventions which out-distanced the wildest flights of our imaginations fifty years ago, are now common-place to our children, and are absorbing, to an alarming degree, their attention.

And we sometimes ask in distress: "Will thoughts of Jesus and his teaching be able to find and hold a place there?" Herbert Spencer laid down the law that the fittest will survive. The law still holds. President Daland once told a congregation of which I was pastor that I was an optimist. I must, somehow, in the face of damaging evidence, make good. We all know that the religion of our Lord is the fittest to survive; and I believe that it will, because I believe that the Church of our Lord will meet the challenge of this age. It will do so, because our children and the adult population will see that our effort for moral and religious culture will be co-extensive with the effort we are making for their material and intellectual culture. The evidence of this will be real and apparent, because it will cost in time and treasure approximately equal to what we pay for mere brain culture.

I realize how hasty and inadequate has been this survey. Perhaps I have not even touched the high points which your committee had in mind in assigning to me this subject. But I am unwilling to close without offering my tribute of homage to the Great Teacher, Jesus. He stands unique and alone as the ultimate authority in the art of teaching. It has been said that one of the most wonderful discoveries of this age is the discovery of the child. Jesus made that discovery two thousand years ago. "He took a little child and set him in the midst." He thus laid the cornerstone in the science of psychology. We have been congratulating ourselves on the progress made in recent years in religious education. But that progress is due alone to the fact that consecrated leaders in advanced religious thought are returning to the great principles of pedagogy laid down and practiced by Jesus in his teaching. We are now laying an approximate degree of emphasis on the need of trained leadership. That was stressed by Jesus in the most intensive normal school ever conducted. It was the three years' course in which his twelve apostles were prepared for their work. That need was recognized by Paul

when he wrote to Timothy—"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."

My friends, we are sometimes on the verge of religious panic as we look on the surging sea of wickedness and anarchy surging about the Church of Jesus Christ. I want to say "amen" to the sermon last night. We make no mistake in placing absolute confidence in Jesus the great Head of the Church. We must ask great things of him and expect great things of him. Education apart from him is not only nothing, but Germany and the World War have taught us anew the valuable lesson that there is nothing more appallingly vicious. The Church as a teaching agency must show how we may "grow up into him in all things." It is the genius of the Church to educate boys and girls into men and women who shall stand out to infuse a new and regenerating life in the seething mass of the world's corruption. Luther Burbank in his little book, the *Culture of the Human Plant*, has shown us how hopelessly impossible it is to change the character of a plant that has habits fixed by æons of existence. The problem has been solved, however, by the infusion of new life outside the plant. Likewise the hopeless character of the world is to be changed only by transfusion of new life. Jesus said, "Ye must be born anew." "I am come that they might have life and that they might have it more abundantly."

MOTHER

Teachers of America, go forth to your work of lifting humanity into finger touch with the Almighty, unawed by fear, unrestrained by pessimism, sustained by faith in the holiness of your mission, assured that you hold the strategic point in education, which ever must be the strategic point in civilization.—James Y. Joyner.

In the city of Jerusalem, the Near East Relief conducts three orphanages. Five graduates from one of these have successfully passed the rigid examinations of the British Provincial Government, and have been given licenses to teach in the schools of Palestine. They ranked among the highest of those taking the examinations.—*S. S. Herald*.

YOUNG PEOPLE'S WORK

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

HOW JESUS TREATED ENEMIES

VERNEY A. WILSON

Christian Endeavor Topic for Sabbath Day,
August 2, 1924

DAILY READINGS

Sunday—Old laws and new (Matt. 5: 38-42)
Monday—Rebukes to foes (Matt. 23: 13-39)
Tuesday—Keeping out of snares (Matt. 16: 1-4)
Wednesday—Forgiving his foes (Luke 23: 32-38)
Thursday—Patient in tribulation (Luke 23: 1-25)
Friday—Blessing for foes (Acts 3: 19-26)
Sabbath Day—Topic: In his steps, VIII. How
Jesus treated enemies (Luke 23: 34;
Matt. 5: 43-48) (Consecration meeting)

Christ was the Great Teacher both by his words and his example. He taught his followers the right way by his word lessons, and then lived up to them, himself. In his teachings he did not forget to give good lessons of how to treat one's enemies. He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you." He also said, "Resist not evil,"—evil is of course inflicted by the enemy.

In order for the verbal teachings of Jesus to be of most value, he himself must needs have "lived up to them" when opportunity afforded itself, which many times it did. This he did all through his life. We can not find trace of a single instance in his relations with his enemies when he returned evil for evil. His "sharp" answers and rebukes to his opponents were not spoken in abusive language, but they were spoken by him through his great love to show them their mistakes and short-comings, and to aid them to better things. His seeming harshness was seasoned with love. When he was reviled by them "he reviled not again," and when the people of his own country persecuted him, he only bore it patiently and still loved them and labored with them for their better future.

When he ate the last supper with his disciples in the "upper room," where he told Judas that he would betray him into the

hands of sinners to be put to death, he did not scorn him nor rebuke him. But later on the same night when he was in the Garden of Gethsemane, when Judas came with a band of men from the high priest to take Jesus, he called Judas "friend." Also to the band he offered no resistance whatsoever, but only told them that he was the one whom they sought. Peter, at that particular time would have defended him so far as he was able, if he had been permitted; but the Lord commanded him to put his sword away when he had taken it and smitten off the ear of one of the servants of the high priest. Instead of allowing the vengeance so far taken by Peter to remain, he touched the ear of the servant and healed it, even though he was his enemy. Furthermore, when he was brought before the high priest and there accused, buffeted and spat upon, he bore it all without reviling or returning a word. Also he bore the accusation, scourging and mockings before Pilate, opening not his mouth.

After Jesus had been condemned to death by his enemies and while he was hanging on the cruel cross, he prayed for them and said, "Father, forgive them, for they know not what they do."

Yes, Jesus could love his enemies, do good to them, endure their persecutions and pray for them. And in so doing he gave us the example to be followed. Moreover he is ever willing and ready to help us in following this example.

Attalla, Ala.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In our lesson this week, Jesus tells us to love our enemies, and forgive them. I suppose one of the most difficult things for any person to do is to love those who have wronged him in some way. Indeed, it seems like an impossibility. But if he is sure that his enemy is wrong in his attitude toward him, and if he is a real Christian, he will pity that enemy for his weakness and along with that feeling of pity there will arise one of love for the person, and a desire to help him overcome his fault. It is much better to have this feeling than one of revenge, and if you will try this with your enemies, I believe it will work.

How wonderful a spirit of forgiveness

for enemies was manifested when our Savior, hanging on the cross, said, "Father, forgive them, for they know not what they do." Could we say that under those conditions? Let us, like him, love our enemies, do good to those who despitefully use us, pray for those who persecute us, and forgive them.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, AUGUST 2, 1924

Look up: Faith. Heb. 11: 1-3, 17-26;
12: 1, 2. (Consecration meeting.)

MY FAITH

Faith is possible for me,—not my own faith, but Christ's faith given to me. Then all these lives are possible for me,—lives of Abraham, and Jacob, and Moses, and Gideon, and Elijah; for they were what they were, only because of their faith. Oh, I believe! Help thou my unbelief.—*Amos R. Wells.*

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Every junior should memorize the junior pledge and no boy or girl should be allowed to sign it until they understand just what it means and why they should try to keep it. To keep the pledge fresh in their minds it should be repeated at every consecration meeting. The following Bible reading on the pledge may be used. Have one junior, perhaps the president, read the pledge stopping at the appropriate places for the other juniors who have been assigned the different references to read their verses.

"Trusting in the Lord Jesus Christ (Prov. 3: 5) for strength (Ps. 29: 11), I promise him (Acts 5: 31) that I will strive (Col. 1: 29) to do whatever (John 15: 14) he would like to have me do (Col. 3: 17); that I will pray (Ps. 55: 17) and read the Bible every day (Rev. 1: 3); and that just so far as I know how (Ps. 143: 8), I will try to lead a Christian life (Phil. 3: 14). I will be present at every meeting of the society when I can (Matt. 18: 20), and take some part in every meeting (Luke 12: 8)."

The juniors might also learn this pledge

song to sing immediately following the repeating of the pledge.

A PLEDGE SONG

(Tune—"Son of My Soul")

I promise Jesus I will pray
And read the Bible every day;
Here at the meeting I will be,
And do my duty faithfully.

All of my life I'll try to do
Just what the Lord would wish me to,
Trusting in Christ whose power is given
Freely to all in earth and heaven.

(Suggestions taken from the *Junior Manual.*)

Canonchet, R. I.

OUR HIGH AIM

BERNICE E. ROGERS

(Paper read in Young People's Hour, Eastern Association)

"Good, better, best
Never let it rest
Till your good is better
And your better best."

Fortunate indeed is the Christian Endeavor society whose members have such an aim. To reach this ideal may look like a big undertaking, but this is an age of enormous material jobs—building transcontinental railroads, performing gigantic feats of architecture, constructing wonderful machines, erecting stalwart and mammoth bridges, discovering marvelous scientific facts, and introducing the radio. Should we not put as much energy and enthusiasm into our big spiritual jobs? As Christian endeavorers with the desire and ambition to improve our societies we need to strive for better Bible reading, to be "boosters" of the pledge, to have brotherliness as brought about by co-operation and team work, to be builders of high purposes, and to have more backbone in standing for right principles, especially in Sabbath-keeping.

Our late President, Woodrow Wilson, said: "I am sorry for the men who do not read the Bible every day." It seems to be easy for a good many people to think that daily Bible reading is not an essential part of the Christian life. But when some of our greatest thinkers can not afford to lose the daily guidance, comfort, and strength obtained from God's Word, surely it is as necessary for growth in our spiritual life as pure air is for our physical well-being.

One of the noblest heritages we have from the past is the written thought of learned people as expressed in books, and the unanimity of the Bible towers above them all. So young people and older ones, too, let us not allow this best of all books to remain on our shelves to collect dust, but let us read it and meditate on its truths in our Quiet Hour until our lives reflect its noble teachings. Abraham Lincoln said, "I am profitably engaged in reading the Bible. Take all of this Book on reason that you can and the balance by faith, and you will live and die a better man."

Hand in hand with better Bible reading is better pledge keeping; in fact the latter includes the former. Why is the pledge necessary? Suppose you were going on a long auto trip; to make the best of your time and save so many inquiries and ponderings, you would take a road map. Our pledge is a schedule, a time table, or a road map. There is nothing in it which our church covenant does not include. Let us not see how little of the pledge we can keep and look for loop holes to avoid responsibilities, but be "boosters" and remember "with what measure ye mete, it shall be measured unto you again."

If we would make our society a live wire in the church and community, we must have better co-operation and team work; we must be our "brother's keeper." Have you people in your society who are the "Yes-But" kind? Have you constant excuse makers? Try to get such people interested. Perhaps their way is not the best but we must learn to yield in team work. Praise will probably aid in getting such members to co-operate. Learn to be a tactful endeavorer and you will have a magnetic influence which will inspire others to be of usefulness. If you would keep each person interested, "approach him with a telescope; never with a microscope." There is something for all to do. Just as in erecting our houses and large buildings we require masons, plumbers, and carpenters; so in Christian work there is a great variety; but each part has to fit into the other in a harmonious manner. Then let us plan together and divide our labor in such a way that the parts fit.

In striving to make our society better we need to uphold high purposes. We should try to be constructive builders. We need

to strengthen our weak spots. We need to be kind and helpful to others. Our greatest purpose should be to strive to live more like our Master. This is not achieved in a day or a bound, for:

"Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round."

It is a goal that requires a life time. God has purposes for us. If we aim low we may be the eternal losers or like Jonah we may not be able to dodge God's will for us. Let us make our purposes high. God simply asks that we do what we can and leave the results to him.

Last, but an important factor in making our societies better is the showing of greater backbone in living up to our Christian principles, especially the spirit of Sabbath keeping. The Sabbath is our birth-right. Shall we, like Esau, sell our birth-right for a mess of pottage to satisfy our material wants? No! There must be greater unity in our purpose to be true to the cause we love. There is no substitution for the Sabbath. "Clerks often try to substitute 'something just as good' when customers ask for articles which are not in the store. So the world tries to substitute 'something just as good' for the true Sabbath, but Sunday is a poor substitute for God's holy day. Can you mention a single substitute that is as good as the original in every respect? Robert E. Speer has said: "The trouble with many of us in the Christian life is that we act as though we believed that our lives belong to ourselves instead of to Christ." If we would ever keep before us the fact that we are Christ's we would be more loyal Seventh Day Baptists. Let us realize the value of this quotation from H. W. Beecher: "A world without a Sabbath would be like a man without a smile, a summer without flowers, a home-stead without a garden." Our denomination is counting on us to reflect this beautiful Sabbath influence. Have we enough backbone? We must strive for *greater faith* and produce *greater works*.

A friendship that makes the least noise is very often the most useful; for which reason I should prefer a prudent friend to a zealous one.—*Budgell*.

CHILDREN'S PAGE

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

A concert will be held today,
In yonder forest green,
And blithe musicians, fair and sweet,
Are to be heard and seen;
They're clearing throats and tuning up,—
A lively crowd and gay.
They're singing, trilling, practicing,
The good, old-fashioned way.
—*Normal Instructor-Primary Plans.*

The judges of the Book Review Contest wished the essays to be published exactly as they were presented. The essays will be published one at a time in the order of their excellence. This week appears the essay winning first place, that by Richard Ross Davis, of Shanghai, China, age eleven years.

R. M. C.

THE BOOK OF ESTHER

RICHARD ROSS DAVIS
Shanghai, China

(First Prize Essay)

Once Xerxes the king of Persia, whose palace was at Shushan, had a feast for his nobles, and sent for Vashti, his queen, to show them her beauty. There is a law among Persians that no woman should show her face to any man except her husband, so Vashti refused. Vashti had not obeyed Xerxes: she could be queen no longer and was put away. King Xerxes ordered that all the beautiful women should be brought to him. He would choose one for queen.

In Shushan there lived a Jew named Mordecai. With him his cousin Esther, an orphan whom he treated as a daughter. From among the women she was chosen Queen of Persia.

Mordecai could not be with Esther. She sent him messages by her servants while he sat at the gates. Once Mordecai heard two gate-keepers planning to kill the king. He informed Esther. Mordecai's word was found to be true, so the gate-keepers were hanged. This was written in the book of records.

A man named Haman arose over all

princes. All people bowed down. One, Mordecai, did not, for he worshipped God. Haman greatly disliking this, went to Xerxes and asked him to destroy the Jews. The king gave him permission. A law was made that anyone could kill Jews on the thirteenth day of the twelfth month. Copies of the law were sent everywhere.

When Mordecai heard this, he tore his clothes and came before the palace. When Esther found what troubled him she told Mordecai to gather all the Jews together in Shushan and fast and pray for three days. She would do the same. On the third day Esther came before the king. His heart was touched, and he held out his scepter, saying, "Whatever you wish shall be granted." Esther invited him to come to a feast with Haman. At the feast they were invited to another feast. When Haman came out he saw Mordecai at the gate and was very angry. That day he set up a gallows to hang Mordecai on.

The king could not sleep that night. He had the book of records read. When it told about Mordecai's saving Xerxes' life, he asked if any reward had been given and was answered, "No." He sent for Haman and asked him, "What shall be done to the man whom the king delights to honor?" Haman said that he should be dressed and ride as a king, and have one of the nobles run before him crying, "This is the man whom the king delights to honor." Xerxes told Haman to do all this to Mordecai. Haman obeyed.

Next day Esther told Xerxes that she and all her people were to be killed by Haman. Xerxes was filled with wrath, ordering Haman and all his family to be hanged. A law was written that the Jews could defend themselves, and Mordecai took Haman's place. The thirteenth day of the twelfth month is kept by the Jews in memory of Esther.

Little Mattie flew into the house one evening very late for tea, and hurried to her mother's chair. "Oh, mother," she cried, "don't scold me, for I've had such a disappointment! A horse fell down in the street and they said they were going to send for a horse-doctor, so of course I had to stay. And after I waited and waited he came, and oh, mother, what do you think? It was only a man!"—*Continent.*

DEATHS

BERRY.—At the home of Mr. and Mrs. F. V. R. Stillman in Olean, N. Y., May 29, 1924, Mrs.

Sarah A. Berry, in the 78th year of her age. Mrs. Berry was born in the vicinity of Ashaway, R. I., and was the daughter of Franklin and Sarah A. Taylor Cottrell. She grew up under the influence of church and school of Ashaway, and the most of her useful life was identified with the home community.

February 4, 1869, she was united in marriage to Mr. Alfred B. Berry and to them were born four children: Lewis, who died at the age of fifteen; Mrs. Carrie Stillman of Olean, N. Y., who has most tenderly and faithfully cared for her mother the last years of her life; Arthur, who died twelve years past; and Frank of Fort Sumpter, N. M. Mr. Berry died in 1917.

When twelve years of age she was baptized and joined the First Seventh Day Baptist Church of Hopkinton, R. I. Of this church she remained a faithful member till called home, and to it she gave some of the best service of her life. It was hers to be cheerful in the days of heavy burdens and trials, and she made friends of all by the womanly grace which adorned her life and character.

A farewell service was held in Olean, May 31, and June 1 her mortal remains were brought to Ashaway, her old home. A large number of friends gathered at the grave in Oak Grove Cemetery to pay their respect to one whom all loved. A brief service, conducted by her former pastor, William L. Burdick, was held and interment was by the side of loved ones who have passed on.

W. L. B.

VAN HORN.—Lewis A. Van Horn was born at Welton, Iowa, October 31, 1863, and died in the Deaconess Hospital in Marshalltown, Iowa, June 12, 1924, aged 63 years, 7 months, 11 days.

In the spring of 1877, with his parents, he removed to Tama County and located near where the village of Garwin now stands. Here he continued to make his home till the end of life. October 26, 1878 he was baptized into the fellowship of the Carlton Seventh Day Baptist Church, now of Garwin, of which he remained a loyal member till the time of his death. November 3,

1885 he was united in marriage with Miss M. Addie Knight, who is still living.

This union resulted in the birth of ten children, two of whom died in infancy. The remaining eight children were all permitted to be present at their father's funeral.

The deceased was always interested in Christian work and was a loyal supporter of the church of which he was a member and was a regular attendant at the weekly church services and Sabbath school, where he is greatly missed. He was a prominent stock holder in the Farmers' Elevator Company of Garwin and for many years was its honored president, until failing health forced him to resign the position. He was an old standing member of the Modern Woodmen of America, of Garwin and this lodge attended the funeral in a body and had a part in the burial service.

Funeral services were conducted in the Garwin Seventh Day Baptist church on June 15, by Rev. E. H. Socwell, of Dodge Center, attended by a very large concourse of friends and neighbors, not more than half of whom could be accommodated in the church. He leaves to mourn their loss: his wife, eight children, 15 grandchildren, also his aged mother, Mary Van Horn of Nortonville, Kan.; two brothers, George B. and W. L. Van Horn, also of Nortonville, Kan.; an adopted sister, Mrs. Nettie Van Horn of Garwin, and a very wide circle of more distant relatives and friends. All of the immediate relatives mentioned, save the aged mother, were present at the funeral.

E. H. S.

MORAL FORCE IS OUR STRENGTH

On what nations are at home depends what they will be abroad. If the spirit of freedom rules in their domestic affairs, it will rule in their foreign affairs. The world knows that we do not seek to rule by force of arms; our strength is in our moral power. We increase the desire for peace everywhere by being peaceful. We maintain a military force for our defense, but our offensive lies in the justice of our cause. We are against war because it is destructive. We are for peace because it is constructive. We seek concord with all nations through mutual understanding. We believe in treaties and covenants and international



law as a permanent record for a reliable determination of action. All these are evidences of a right intention. But something more than these is required, to maintain the peace of the world. In its final determination, it must come from the heart of the people. Unless it abide there, we can not build for it any artificial lodging place. If the will of the world be evil, there is no artifice by which we can protect the nations from evil results. Governments can do much for the betterment of the world. They are the instruments through which humanity acts in international relations. Because they can not do everything, they must not neglect to do what they can. But the final establishment of peace, the complete maintenance of good will toward men, will be found only in the righteousness of the people of the earth. Wars will cease when they will that they shall cease. Peace will reign when they will that it shall reign.

The Continent.

A GOOD LETTER FROM WELTON, IOWA

(Continued from page 50)

revival work with Pastor Van Horn. It was a joy to meet and speak to the people again.

Sunday was a busy day, with a morning service at Ravanna, afternoon at Pine Island, and in the evening at the church at

Dodge Center. I have only good words for the pastor and church at Dodge Center.

June 21 was spent with the people at Garwin. Here, too, they are concerned about denominational affairs and loyal to the Master's work. An effort was made to help in a financial way the work of the kingdom, and the people are to be commended for the amount raised. They were pleasant days and the people were hungry for the gospel message. Garwin should have a settled pastor, in my humble opinion. May the Lord bless all the faithful people throughout our denomination who are striving by word and deed to hold up the banner of Christ.

In closing, Dr. Gardiner, I can not refrain from saying that Welton went "over the top" with her budget this year. It has meant sacrifice, but we have "built the wall."

Fraternally,

C. L. HILL.

My neighbor is the man who needs my help, no matter to what class or nation he belongs; he is every man with whom I come in contact.—*The American Friend.*

A friend is a fellow that knows all about you, but loves you.—*A ten-year-old school boy.*

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NEWS NOTES FROM THE BUSINESS OFFICE

The business office has been busy the past week closing up the books for the year and getting the data necessary for the annual report. This requires considerable clerical work as there are hundreds of accounts to go over, the RECORDER list alone containing close to 2,000 names. Then there are the other publications to check—*Helping Hand*, *Junior Quarterly*, etc.

Part IV, Fourth Year, Junior Series of the *Seventh Day Baptist Graded Lessons*, edited by Mrs. Theodore J. Van Horn, was issued last month and is ready for distribution. Only a few orders for these helps have been filled, as prior to their publication we have ordered texts from other publishers.

Miss Elizabeth Bond, eldest daughter of Forward Movement Director Bond, has been assisting with the clerical work in the publishing house since the close of high school.

Perhaps you will be interested in knowing the other young ladies who care for the details in the business office. They are Miss Hazel Gamble, proofreader; and Miss Beatrice Skaggs and Miss Bertha Gaby, who care for the books, figure costs on all jobs, etc. Miss Gaby has but recently joined the staff, coming from Milton, Wis. She is a daughter of Mr. and Mrs. D. P. McWilliam, of that place.

Mrs. Frank A. Langworthy assists Dr. Gardiner in preparing copy for the RECORDER and looks after his work whenever he is in attendance at associations or Conference.

Miss Skaggs, Miss Gamble and Miss Gaby spent July 4 to 6 with relatives of Miss Gamble in Albany, N. Y.

The business manager and family, Pastor J. L. Skaggs and family and Forward Movement Director Bond and family were the guests of Mr. and Mrs. Orra S. Rogers on July 4. A picnic dinner was served in a beautiful spot in the Watchung mountains a few miles out of Plainfield.

We are always glad to show visitors through the plant. Only a few days ago we had the pleasure of a visit from Mr. and Mrs. Claude Saunders and Mr. and Mrs. George Saunders, of Richburg, N. Y. Mr. J. G. Burdick, of New Market, brought them in. We would appreciate knowing personally more of the RECORDER readers.

L. H. N.

THE SABBATH RECORDER

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L. H. North, Business Manager

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Advertising rates furnished on request.

Sabbath School. Lesson IV.—July 26, 1924

THE TEMPTATION OF JESUS. Matt. 4: 1-11.

Golden Text.—"In that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 18.

DAILY READINGS

July 20—The Temptation of Jesus. Matt. 4: 1-11.

July 21—Christ Sympathizes with the Tempted. Heb. 4: 12-16.

July 22—Christ Intercedes for the Tempted. Luke 22: 31-38.

July 23—Christ Helps the Tempted. Heb. 2: 10-18.

July 24—Satan the Tempter. 1 Thess. 3: 1-10.

July 25—The Meaning of Temptation. James 1: 1-12.

July 26—The Divine Helper Acknowledged. Psalm 124.

(For Lesson Notes, see *Helping Hand*)

The busy bee stops not to complain that there are so many poisonous flowers and thorny boughs in his path nor that disgusting bugs and flies are but soiling the flower from which he would gather sweets, but buzzes on, sucking up honey wherever he can find it, and passing quietly by the places where it is not.—*The Banner*.

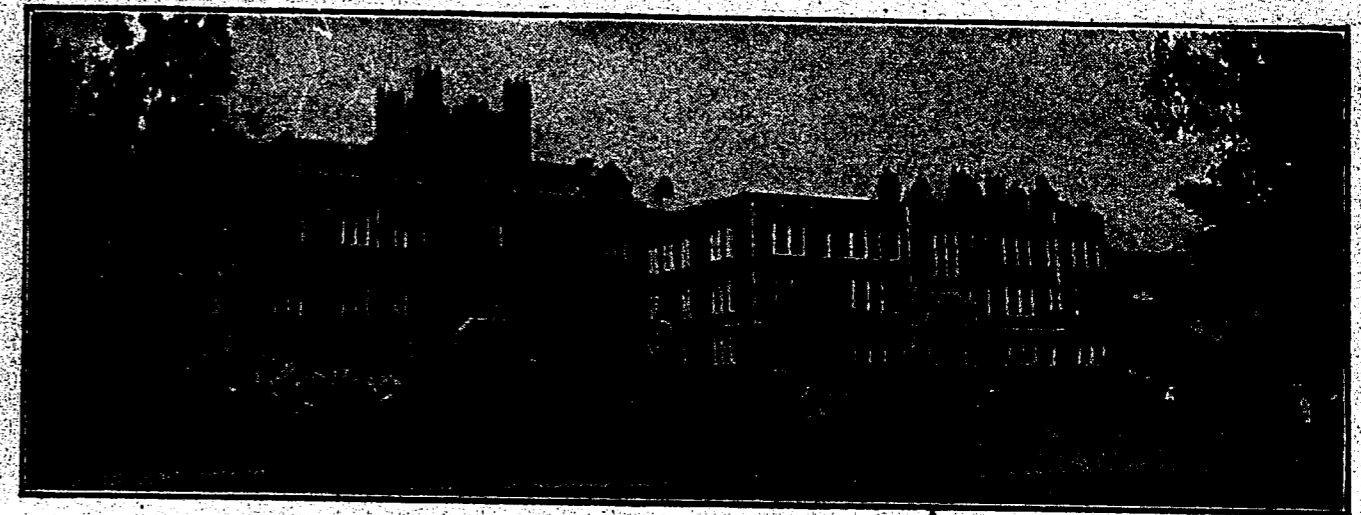
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For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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AN EVENING PRAYER

With the night shadows, O Lord, our hearts turn anew to Thee. We have walked through dangers, and Thou hast preserved us. We have been tempted, and Thou hast shown us the way of escape. Pardon us in Thy lovingkindness, for the sake of Jesus Christ our Lord, that we have sinned against Thee both by transgression and neglect, and help us with sincere repentance to forsake our sin. We bring our fears and perplexities, our doubts and cares, to leave them at Thy mercy seat. Grant us rest this night with quiet hearts through faith in Thine abiding care. Remember all who are in need. Quicken Thy Church with divine life. Have all our dear ones in Thy holy keeping, and grant them gifts according to Thy love. And may the quiet of the evening and the sleep of night bring strength of body and spirit through Jesus Christ our Lord.—A. E. M.

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