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Bible Studies on the Sabbath Question. By Dean Arthur E. Main, D. D., of Alfred University. Third edition, revised, cloth, $1.00 postpaid.


AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

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THE NEW RULE
"Live and let live!" was the cry of old,
The call of the world when the world was cold,
The call of men when they pulled apart,
The call of the race with a chill on the heart.
But "Live and help live!" is the cry of the new.
The cry of the world with the dream shining through,
The cry of the brother-world rising to birth,
The cry of the Christ for a comrade-like earth.

—Edwin Markham.
The Sabbatical Recorder

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General Conference

A few short weeks and the one hundred thirty-first anniversary and the one hundred twenty-first session of the Seventh Day Baptist General Conference will be in session at Milton, W. Va. Many will be there; perhaps more than ever. It is in this Conference that all members of the churches pray, that it shall be an outstanding Conference.

Some, for a time, have felt perhaps that Conference, this year, should be omitted. But certain difficulties were in the way of its postponement. And besides, many feel that, of the two budget first, of the two, the General Conference is needed this year. Very likely that is true. Then this year we should all make the most of it. There may be many who will not be able to go. Let no bitterness mark their stay at home. Remember the power of prayer, and let your vacant Conference chair be kept consciously occupied by your earnest incessant prayers. Churches may well, this year, organize special—and many do—days of prayer, where thanksgiving may be expressed for God's continued goodness and mercy, and prayer made in behalf of the leadership of Conference—prayer that the perplexing problems may be rightly solved and various complexes be smoothed out.

Our General Conference is largely the product of the years. For one hundred thirty-one years it has ministered in behalf of the churches. Its unifying influence can scarcely be over estimated; and as a source of inspiration and determination to go forward in God's work, its value cannot be properly emphasized. Without its messages in sermon, address, and song, its information through reports and personal contacts, and its comprehensive discussions and co-ordinated planning, our work would be inchoate and futile.

Our Conference is a challenge to the present. It is more than trite to say that never before were we faced by difficulties so hard and perplexities more confusing than now. Present conditions demand the utmost of our best judgment, serious consecration, and spiritual fervor. Lack of vision now will cripple us for a generation. Lack of courage and faith will shipwreck our soul. Lack of loyalty to the one who calls, "Follow me," and "Go—teach, preach, disciple the nations," will spell worse than denial and discontinue one of the greatest messages of the gospel. It is more than trite to say that we are backing you against the world. We believe it. We believe all who have the answer yet that will help you, but "trusting in Jesus Christ for strength" we are putting our shoulder to the wheel of the denomination. We are working up, we are working to lift and push forward. God bless you, young people; nothing this side of heaven can go by you and you can't make invincible the faith and the dedication of your fathers in and for the task.

Such a Conference will be outstanding—a worthy product of "the faith of our fathers"—the past, the powerful challenge of the present, the opportunity that opens up the future. From such a Conference can go back to the churches, the future, the power, courage, which under God will lead us to carry on without fear of defeat.

Home Fundamentals Many parents today are "baffled," at conditions around them and with trends that place children in control of the home.

The psychology that insists that the child must be "empowered," that he must be given free rein, has led to lawlessness, disobedience, and in many cases, to anarchy. The freedom that children are demanding is bringing the home and the nation to the brink of the precipice. It does not take a wise man to know that the individual freedom of youth is accompanied by a corresponding increasing lack of character fundamentals—truth, honor, integrity, dependency. Civilization cannot long exist where these virtues are missing.

The school, often enough, has been blamed by home and church for much of the revolt of youth that must be at least jointly shared by them. True it is that agnostic, anti-theistic, and atheistic college and university professors have destroyed, in their students, faith in God and in the Bible. After this is said, it must be admitted that the home, too, is largely to blame.

Much criticism has been leveled at the homes of the past two generations. No one wishes to return to the old patriarchal home where the father was an autocrat; or boss— and the mother an able assistant. But the charges against such homes bear wrong implication: not that these were necessarily prejudicial. The home where injustice has been done was homes where father and mother were home-keepers; and the ideals were not taught, but lived; where the sun rose in the morning, noon, or night, and the Bible and had prayer. There was a unity, a solidarity there that is often lacking today and largely destroyed by the conditions of now—economic, social, religious. A way must be found by those who are raising families and who still want to love and care and the interest promoted by the Church—a way to establish these fundamentals which make for the stability of this country. The American home, whatever the effort required, must be restored or the best American institutions will decay. Moral decay wrought the downfall of great empires of the past: it wrought also the downfall of the Latin church, which under God will lead us to carry on without fear of defeat.
Baptist Convention

Last month, the great conventions of the Baptists, both the Southern and the Northern, were held at Washing-
on, D. C. While we are told, they were not record breaking, numerically, these con-
ventions were marked with power and optim-
ism. "Despite depleted treasuries, retrench-
ment in work, and the uncertain out-
look, the spirit of defeatism was nowhere evi-
dent," Never have we seen," writes Curtis L. Laws, of the Baptist Advocate, "greater faith and encou-
gage. Good times may not be 'just around the corner,' but God is on his throne." This is the good word, we, as Seventh Day Bap-
tists, need to get from this convention. "God is still on his throne." That does not mean that all we have to do is stand "at ease." Rather, that we shall continue to march full of courage and strength. "In both conven-
tions," Doctor Laws continues in his report, "the spirit of optimism prevailed. This was born of faith in God and a deep and abiding confidence that the work we have undertaken to do is essential to the progress of the king-
dom of God in the world." This is a mes-
tage to Seventh Day Baptists, as much as to the Northern Baptists. Soon we will be go-
ing to our Conference at Milton. Let us go up to that gathering with the hope that the North-
ern Convention ended its session. What
may not be accomplished on our front, if, with optimism born of faith in God and a deep and abiding confidence that the work we have undertaken to do is essential to the progress of the kingdom of God in the world.

In a day like this—of bewilderman and con-
fusion, of unrest and uncertainty—we must not fail our Lord and Master by proving dis-
loyal or indifferent.

Items of Interest

The "Great Chalice of Antioch," dating from the century in which Christ lived, if the verdict of a group of ex-
pert examiners is correct, as believed, is a Skilled artist who actually knew the
mysteries of the church, St. John the Baptist, and carved, it
is still on his front, if,
not be confused with the "Great Chalice of Antioch," which
is the property of the State of Ohio. It is known to have belonged to the
Church of the Consecration of the Virgin Mary. It is one of the earliest examples of the tim-
ely use of gold and silver in a work of art. It is
now a museum piece and is on display in the New York State Museum.

Among those who have studied the "Great Chalice" are three historians—Dr. Arthur B. Cook, of
Queen's College, Cambridge; Dr. Gustavus A. Eisen, noted scientist and archaeologist, and Dr. A. T. Olmstead, president of the American Oriental Society.

Those and others fix its date as that of the
Golden Age of Greek Art, lost to the world after about A.D. 500, principally by the fol-
lowing facts:

1. The artistic principles used are those of the lost Golden Age.

2. All the symbols employed to represent
Christ and the saints in later portraiture are lacking.

3. Workmanship closely akin to that of
other objects known to have belonged to the
first century such as the Pompeian Cups, the
Boscoreale Treasure, the Augustus Cup, the
Morgan cups, the Ivory Phyxys of Berlin and other related objects.

4. Decorative pieces used in the chalice;
lotus-forms, which are still in use today, and the
bead band are like those used in the Augustan
and Tiberian periods.

5. Form and proportions and its dynamic
symmetry duplicate those of similar objects of the
Augustan era and were not used in works of later date.

Besides this, the theme of the chalice, while
Christ, follows the style and motifs of other contemporary pagan art.

In one of the portrait groups Christ is rep-
resented as a mature but still young man, beardless, spiritual, dignified, and clothed in a
robe. The figures to the left and right are iden-
tified as James, brother of the Lord, and
Peter and Paul are in their natural places of honor. Behind Paul is St. Andrew, brother of John, described as a wrinkled old man.

This chalice is seated in the center in the second scene holding in his hand the scroll of the
law rolled on two staffs. About him sit the
four evangelists, Matthew, Mark, Luke, and John. James, brother of John, is seated be-
hind Matthew. Each is identified by some symbol of his occupation.

The "Great Chalice" was in Paris when the
World War started and when the Ger-
man armies reached the Marne it was hurr-
iedly taken to New York where it has re-
posed in a bank vault except for its one trip
to Paris. On that journey it was transferred from the Lehigh Bank building to the "Great Chalice" in the majestic "Memorial Court of Honor." The story of the creation of this window, as told in a descriptive booklet, reads almost like a fairy tale. Mr. Hubert Eaton, chair-
man of the Board of Trustees, who, traveling in Europe, admired the great Rose Window in the St. Francis Cathedral of Assisi, would not let his desire to own a片
glass be a lost art, as everywhere he had been told that the exquisite coloring in the stained glass of old could not be duplicated.

To his surprise his companion, an old friar, replied, "No, signor, you see those three lower portions. They have just been restored by the descendants of the same family who cre-
ated the original in the twelfth century."

"Where are these people?" asked Mr. Eaton.

"In Perugia," the friar said, "stands the Caselli-Moretti studio where the same family
has made stained glass for centuries. The
last picture made was handed down from father to children until now there is left only a slip of a girl, Professora Moretti—the
last of her line—the only one left to restore
our old glass when replacements are needed.

Mr. Eaton went on to Milan where Leon-
ardo da Vinci painted the greatest picture in
the world—"The Last Supper." Unfortu-
nately he painted it on a plaster wall, up which the moisture has been creeping through the ages, and gradually that lovely picture has been flaking away. Napoleon tried to remove it, and every king of Italy since, until it is no longer Leonardo's.

As Mr. Eaton and his companion stood gazing regrettfully at the picture, like a flash his mind went back to the story the old friar had told him and he exclaimed, "No, by the grace of God, Forest Lawn will save 'The Last Supper' for civilization, and in stained glass!"

His companion, the royal superintendent of fine arts, tried to discourage him, showing him how difficult it would be to do the picture in stained glass. But Mr. Eaton insisted on going to Perugia in search of Rossa Caselli Moretti, who was a great artist. His mission, her face was lighted with a glor-
ious light as she said, "I would give my soul to do that." "How long will it take?" he
asked. "Six years at least," was her reply. "I will not copy 'The Last Supper' at Milan—I know it is no longer Leonardo's owing to the changes that have been made. In museums of Europe are Leonardo's original sketches, and because of the work I have done for the governments of Europe, I believe they will allow the original sketches to be brought to my studio. Therefore, it will be possible to recreate in stained glass Leonardo's original painting as it stood on the wall in the little church at Milan."

There was long, anxious waiting. There was hard work on the part of the artist and many obstacles had to be overcome. Judas broke five times in the making, and Miss Moretti began to feel that perhaps God did not intend that she should finish the work. She said, "I have prayed—I shall try once more and if Judas breaks again in the furnace, I shall not finish 'The Last Supper.'"

"The suspense was terrible," said Mr. Eaton, "until one day across the water came the glad news: 'The Last Supper' is finished." The day was set for its exhibition in Peking. On that day came the letters from the representatives—the king, Mussolini, the minister of arts, the great artists, generals, diplomats, all to do "The Last Supper" honor and to stand in wonder at the superlativity of its creator.

"We believe Moretti's 'The Last Supper' will enrich and uplift the artistic conscience of the world. Many believe spiritual message will make us all better men and women and renew those simple truths we believed in our mothers' knees. We dedicate this great masterpiece to the sacred and aesthetic enjoyment of all the people."

FROM THE CONFERENCE PRESIDENT

Last week I said something about the worship services in connection with the Conference which will be held with the Milton and Milton Junction churches August 22-27. If those who read that article got the impression that considerable emphasis is being placed upon this phase of the Conference program, it is correct to say that such is our aim. We believe that the liturgical, devotional, and educational phase of our work in the World, this is a phase in which we can do our best. Our Master as He said in the 'Last Supper,' said to His disciples, 'As the Father has loved Me, so have I loved you. Remain in My love.' This is our aim.

The boards of the Church and the Mission, the General Conference, and the General Board of Missions, are all clear that our aim must be to do our best. But there will be other important items on the program. The boards will report their work for the most difficult year in the history of the world. The programs of work which they present will be the result of hours of earnest and intensive consideration by the boards of committees and boards. The reports of these deliberations will be presented to the Conference for further consideration on the part of the people, who directly represent the churches. Whether the delegates come, and the consecrated courage with which they depart will mean infinitely more than the number of delegates, important as that is.

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One thing we should keep in mind, now that the fiscal year is closed, is that usually there is a tendency to relax in our contributions after the close of the financial year, June 30. Ordinarily this works a hardship and if it happens this year, it will be worse than a hardship. It will cause distress, for our board, as we have said, is working overtime the last of the year to get the budget in shape. As we assemble at the Conference of 1933, we shall go to every person and to every church, and the consecrated courage with which they depart will mean infinitely more than the number of delegates, important as that is.

There are more reasons, however, than preventing hardship to the workers why we should not allow July, August, and the following months to be lean ones. There is the world's need and there is Christ, the world's Redeemer, appealing to us to do our best. Our work is more other than to keep Christ and to bring every man into personal touch with Him.

The whole world is passing through a very trying and uncertain period of its history, and its hope is that men, one by one, may be brought to Christ. This alone can save the world. There are the thousands of human events we have arrived at the auspicious hour. All that has gone before has led to this hour. Christ and his religion are hanging in the balance. His followers can make him supreme in all lives and cause his way of living to purify all human institutions if they will, the means have been placed in their hands. The hour for decisive action has struck.

Seventh Day Baptists are called upon to have part in this work; they have been raised up for this purpose. Some are wondering if we as a people are equal to these things. It is used to open doors which God does not open and it is wise not to allow these opportunities to be lost. We are saying to God, 'We will do better by keeping the commandments of God and it is not impossible to be provided with help from above. The Lord will undertake to do His work in His way, and we should not allow July, August, and the following months to be lean ones. Whatever the result of these deliberations will be, it is clear that our aim must be to do our best. Our Master as He said in the 'Last Supper,' said to His disciples, 'As the Father has loved Me, so have I loved you. Remain in My love.' This is our aim."

Text: Titus 2: 13(b) and 14(a)—"Our Savior Jesus Christ, who gave himself for us, that He might redeem us from this world, and purify unto himself a peculiar people."

We humans will go to great extremes rather than allow ourselves to be considered different from the crowd, the Lindsay Michigan (Continued from page 29)
So our future existence will be something distinctly one's own and hence dear to the owner. To be the peculiar people of God is the greatest aspiration that could possess our denomination. To be different for a purpose and to be distinctly his own and hence very dear to him is the height of my desire, personally. To this end I am willing to be different from the crowd and even to undergo purifying—something of self denial and sacrifice—if only by so doing God will consider me one of his peculiar people.

Our future existence as a denomination depends on our remaining a peculiar people in the matter of the Sabbath and not hesitating to make it known. In other words the Sabbath has a very important place in our missionary program, both here and abroad. It is not enough that we merely keep the Sabbath. If we had a cure for some dread disease it would be transgressing the law of love to keep it to ourselves. In like manner we must not keep the Sabbath truth to ourselves alone or God will surely withdraw his spirit from our midst. That this is true beyond a question of doubt is shown by the history of the Natton Church, England, which was situated about ninety miles from the Mill Yard Church. Two centuries ago the membership of this church was from thirty to forty, but at present it is practically extinct. One of the chief reasons for its decline is seen in an article taken from a newspaper of a neighboring town, as it appears in our "History of Seventh Day Baptists in Europe and America," page 48. It is quoted in part, "There (Natton) the congregation met on Saturday mornings when all their neighbors are about their secular occupations. There is nothing in their type of service to differentiate it from that of the nearest villages and necessarily little or nothing is said in advancing the peculiar views whose prevalence founded the sect. There is little or no attempt to propagate the faith, and without such effort the number of adherents is not likely to increase." This from a disinterested third party is an excellent truth, the facts on which make us think. Can you not picture this group of faithful Sabbath keepers coming week after week to worship but doing practically nothing in their public support —receiving but never giving and like the Dead Sea of Palestine doomed to stagnation and extinction? Unless we put the Sabbath in an active home and foreign mission program we can expect nothing more than to follow them.

It is said, "It is discouraging to have had such a good beginning of a Sabbath promotion and yet we have not made any advance. If we have God's truth, why does it not spread as the Christian church?" But let us consider again the course of history. God does not hurry through his changes. Christ came in the "fullness of time" to alter certain things and give his church a new set of marks by his peculiar people within the Hebrew race. In the centuries to come have we any reason to believe that the white race will remain supreme? Civilizations rise and fall, but the Word of God will stand forever. With this great truth in mind can we not see how petty is our fear that the Sabbath of God will ever be lost? It is for us to plant the seed and cultivate the soil. God in his own time will give the increase.

In considering the Sabbath in missions from the point of view of a member of the missionary board, I believe that the understood policy of the board is to call out and send as missionaries those who will give a proper place to our Sabbath views in the saving of souls. This is not being narrowly denominational, but rather is being true to the trust God and his people have put in our hands to be the best voice of the Sabbath and the first day. As we look over the field, we see that the Sabbath is not only given a place but is being accepted. The increases in membership and new churches being organized on foreign fields are a source of encouragement to us, as we see just the opposite here at home. The movement in Germany coming about through no action of our own should warm and thrill our hearts. Once more God has shown the power of his Word to us, as he is doing for himself, in Dean Norwood's mind in effect at the Conference last year: Instead of trying to save the Sabbath, get on board and be saved by it. Let a spirit of confidence surge through our hearts as we view the vigor and life that still pervades the peculiar views that make us God's people.

The one place for the Sabbath in home missions during these trying days? As we hear the testimony of men and women who have come to the Sabbath and have at last found a refuge from the turmoil that the Christian world is called to follow God in the keeping of his Sabbath, we can answer, "There is a place." There are those who hunger for a foundation under their feet that is eternal rather than man-made and transient. As Rev. Loyal Hurley has pointed out in an excellent sermon in a recent Sabbath Recorder we are working through honest convictions keep Sunday because they believe the resurrection and Pentecost to have occurred, not spread as the Christian church?" But let us consider again the course of history. God does not hurry through his changes. Christ came in the "fullness of time" to alter certain things and give his church a new set of marks by his peculiar people within the Hebrew race. In the centuries to come have we any reason to believe that the white race will remain supreme? Civilizations rise and fall, but the Word of God will stand forever. With this great truth in mind can we not see how petty is our fear that the Sabbath of God will ever be lost? It is for us to plant the seed and cultivate the soil. God in his own time will give the increase.

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I will take no man's liberty of judgment from him; neither shall any man take mine from me. If there be a worse man, nor the worse Christian. I will love no man the less for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully persuaded that God does not, and therefore that man ought not, to require any more of any man than this—"Works of Wm. Chillingworth."
COMMENCEMENT AT ALFRED

The ninety-seventh commencement at Alfred University was a memorable occasion. It was marked by the presence of the governor of the State of New York, Honorable Herbert H. Lehman, and the retirement of President Booth Colwell Davis after thirty-eight years of continuous service with the university.

The baccalaureate sermon, which will appear in the SABBATH RECORDER, expresses President Davis's great expectation of Alfred University's future usefulness in shedding light on world problems. His text was, "Let There Be Light."

The annual alumni banquet was a testimonial dinner in honor of President and Mrs. Davis and Professor and Mrs. C. R. Clawson. After the dinner Dr. Finla G. Crawford of Syracuse, president of the Alumni Association, acted as toastmaster. The first part of the program was a tribute to Professor Clawson who had served as librarian for twenty-five years. The second part consisted of toasts to President Davis showing the affection that many have for him. He was presented with a bound volume of letters written by alumni and members of the faculty.

During the two week organ recitals were given by Professor Ray W. Wingate, director of the music division, in which many of the selections were familiar hymns. Among them were, "Now the Day Is Over, "My Faith Looks Up to Thee," and "Day Is Dying in the West."

The second recital was a group of Alfred melodies, past and present, including "Where the Hills of Allegheny," "Song of the Bell," and the "Alma Mater."

The annual sermon before the Christian Association was delivered by C. McLeod, university chaplain. His subject was "The Individual's Responsibility." A short quotation will show the trend of the future.

Too many college students become spoiled babies who want parents to keep them very warm and comfortable and clean while they just play around with toys. They call themselves individuals, but they forget that the really great individuals are those whose names generations have remembered; those who have proved that the majority is not always right, but is often tragically wrong; those who were willing to be real individuals and who could stand alone for a cause which they believed right; those who knew that their influence had to fall somewhere. We can walk by throwing our weight first on one foot and then on the other, or a little on both, but we can't go neutral, because our weight must fall somewhere. Just as with influences it must be added to some habit that is forming the world, or it will be good, bad, or indifferent. Too many people resign because they feel they are too small or could have little influence. As President Davis has said, "If you lehet the building to the storms in the world's history has been passed because of an individual person making. I look forward to its greater usefulness to the people of the state, and from the continued support of the State of New York.

Following this address the honorary degree of Doctor of Laws was conferred on Governor Lehman and the degree of Doctor of Science was conferred on President Davis.

The commencement day address, "An Ap­praisal and a Program," was delivered by Dr. Finla G. Crawford. He compared the Alfred of 1895 with the Alfred of today in respect to enrollment, buildings, equipment, number of teachers, changes in student life, and spiritual enrichment. He then outlined the duties and responsibilities of the alumni. He said:

President Davis, I bring this program as a precept in any measure that will not stem the brightness of your administration, but rather to demonstrate, as you lay down the mantle which you have worn so successfully and so well, that the Alumni Association which you created, trained, and live to the needs of our university. You have served well, and your service will continue, with endowed educational programs of the state and the founding of the ceramic college. The last three paragraphs of his address follow:

At no time in the history of the country is there any greater leadership in our industrial life. As the nation turns to a planned economy through the National Recovery program, leadership will fall to those who by training and education are qualified to lead. A technical college has a greater responsibility than the production of technicians; it must supply officers who are able to think and act towards the national welfare. The State of New York is interested in the training of men and women as well as technical officers, and the state will lend its co-operative action in the future.

Your governor and the State Education Department have had great confidence in the admin­istration of President Davis, and it is with sincere regret that we learn of his retirement. He has earned his rest by the work of many years at Alfred. He takes with him the grateful appreciation and best wishes of the people of the state. I know that his successor will enjoy the same confidence in the future. Dean Holmes, of the Ceramic College, and his faculty are doing a fine job, and I am particularly interested in the work of the new department of glass technology which is the first of its kind in this country.

As governor, I am glad to have this opportunity to know better Alfred University and the State College of Ceramics. During the past two years I have visited most of the state schools and colleges, but this is my first visit to Alfred. As I must be turning the administration to the president and dean, I am confident of the continued interest in the Ceramic College. I look forward to it.

For this, the ninetieth commencement, the Board of Managers and the faculty present this address to your successor, Mr. Van Horn.

L. R. P.

THE SABBATH RECORDER

IT IS TO THINK

A LEADERSHIP TRAINING CAMP CONFERENCE THIS YEAR


At least twenty register by July 20th. Don't begin when you come. Yet.

Valuable courses — good fellowship — swimming and outdoor sports — combine pleasure with work for a week at the University of Wisconsin's General Conference at Milton, Wis.

Send application to editor of this page.

THE SABBATH RECORDER
A. Founder's Name. Nazarens was a name very naturally applied to the true followers of Christ the Nazarene. Christians was the designation given to the particular group of Sabbath keepers at Antioch. Pau-licianas was the name of another group, presumably because they very properly placed emphasis on the teaching and practice of the Sabbath-keeping Paul. Cerinthus, a co-worker of John, headed a large group who came to be known as Cerinthians.

b. Locality. The Sabbath-keeping Waldenses acquired that name from the fact that they inhabited the Waldenstain valley.

Outstanding Characteristics. Because of the special purity of the lives of these uncontaminated early Sabbath-keeping Christians, one group was called Puritans (centuries before the Puritan name was applied). Passagi, which means holy, was a name applied to another Sabbath-keeping early church. Ebionites, which word meant poor so far as worldly goods were concerned, is still another name applied to the early Sabbath-keeping Church.

5. For what other avowed reasons than their Sabbath observance were these numerous Sabbath-keeping Christians sects so persecuted by the Roman Church as to almost annihilate them, during the dark ages?

A. The following amazing quotation from the Roman Catholic author (Rainer Sacho) reveals other respects in which these pure early Sabbath-observing Christians differed from Roman Catholics and brought persecution and death upon themselves:

"There is no sect so dangerous as Leonists, Sabbath-keeping followers of one Leo, living in the beginning of the fourth century;" for three reasons:

"First, it is the most ancient; some say it is as old as Sylvester, others as the apostles them-selves.

"Second, it is very generally disseminated; there is no country where it (that is Sab-
in the second place you have added one more to my splendid band of Recorder children; and in the third place you have told me just what you know your mother well when she was even younger than you, and I can almost claim relationship since your Aunt Beula is my very own cousin.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Our school let out the ninth of June which was almost three weeks ago. My mother has started me in with music lessons. My teacher is a splendid band.

We are having our street oiled. It is a long process. It has been under way about a week now. We have a little brother go up and down the street watching the graders.

In the Denver public library they are starting a vacation reading contest. I was in it last year and year before last. Those two times we received a map showing the books we read and the countries in which they took place. I have already read four books and am reading my fifth and sixth now. After we have read a book we take it back and report about it.

Pastor Coon is moving down here in Denver with his family. They have been living in Boulder. I must close now.

Your friend,

MARY L. JEFFRY.

Denver, Colo.,

June 28, 1933.

DEAR MARY:

It is nice that you can take music lessons this vacation. I shall be anxious to know how you are getting along with your music and how well you enjoy it. It is always very worth while to learn any lesson that may some day help us to give pleasure to others.

I hope your little brother does not have any such accident as our little neighbor boys had last summer. He tried to cross the street, slipped and fell into a puddle of wet cement, and when I came he was a sight to behold. No doubt your little brother stays on his own side of the street as wise boys should at such a tender age.

I think it is a fine idea for your public library to have a reading contest. How I should have enjoyed that when I was your age for I dearly loved to read, even then, if prizes are given in this contest I hope you will win one.

I must close here to leave room for a story written by another member of my Sabbath school class.

Yours sincerely,

MIZPAH S. GREENE.

A PEACHERMAKER

Mary was invited to visit Constance. The day had gone along quite well when Constance proudly showed Mary her new dress. Mary didn’t say anything about it until Constance said, a little crossly, “Don’t you think I look pretty?”

“Oh, I don’t know. I think my new dress is a great deal prettier,” replied Mary.

“How can you say that, Mary Lewis? You know my clothes are always better and more expensive,” said Constance.

The two girls quarreled, saying things that they had never thought of expressing. Mother came upstairs and said that she was ashamed of the girls to be jealous of each other now when they had always been such friends.

“Did you realize,” said she, “that clothes are only a small part of a person? Jealousy shades all the difference in your clothes.”

The girls looked at each other and smiled for they could see how foolish they had been.

MAXINE CRANDALL.
so cheriy and helpful. They began to tell him their troubles and secrets and to ask his advice. He was loved and trusted by every- body.

When he had grown to manhood, he said to his mother, "Mother, dear, I am going to travel all over the world making dark places bright with my beautiful lamp, and helping people to be better and happier." So one day his mother bade him good-by with a happy heart for she felt that her wish for him had been granted and she blessed the world with his lamp until he became a tired old man. Then one day he said, "I must give my lamp to someone else to carry while I go home and rest. But I must choose someone who will keep the lamp shining and beautiful," and he sat down by the village well to rest. Just then a merry band of children rushed by and when they saw the beautiful lamp they crowded around Boris to see and admire it. "I can't see anything," cried a tiny girl. A kind, laughing boy led her high above his head so that she could see. "That's the boy who must carry the lamp," said Boris smiling at him, and that night he gave his lamp to him to carry until he became a lamp until he became a man who would keep the lamp shining and beautiful. The young people's choir furnished appropriate music. At the Sabbath morning communion service the young men were received into the church. At the annual church meeting, June 25, Pastor Hurley S. Warren was unanimously re-elected for the ensuing year. This is a century of progress. In the incident related we were helped to see the covered wagon as it trekked across the country, and in imagination hear the horn of the spinning wheel, and see the bang of the loom, as the busy housewife and daughters busied themselves in making cloth and carpets for home comfort. Yes, and hear the haw Buck or gee Bright as the men and boys drove the patient oxen to accomplish the needed work in an early hour in the morning. It was altogether an enjoyable evening. At an early hour refreshments of ice cream and cake were served.—Times.

DENOMINATIONAL "HOOK-UP"

GENTLY, ARK.

The Christian year has been rather alive lately in spite of the hot weather, at the regular meeting of six or eight members on Sabbath afternoon, beside swimming and ice cream eating across the creek. Ford Lewis of Stonefort, Ill., has been visiting us for a few weeks. We welcome all young people and put them right to work. The children of the Bible class from one of the courts of the southwest section of the city, together with their leader, Miss Imogene Worley, and several members of the church visited the city jail last Sunday afternoon. The children repeated portions of Scripture and sang several selections. Pastor Sheafe spoke a few words of cheer. A touching in- cident was a solo by one of the prisoners now under sentence of death. He sang, "My Mother's Prayer." Elder Lewis C. Sheafe left for Hampton, Va., where he will attend the Ministers' In- stitute being held there this week.

We are glad to have Sister Lizzie Lee home again from the hospital and back to her work. Her cheering smile was greatly missed.

NORTH LOUP, NEB.

A fair sized crowd witnessed the impressive service Friday night when two young men were led down into the baptismal waters by Pastor Warren. The platform and baptistry were beautified by flowers and greens. The young people's choir furnished appropriate music. At the Sabbath morning communion service the young men were received into the church. At the annual church meeting, June 25, Pastor Hurley S. Warren was unanimously re-elected for the ensuing year.

This has come to be considered our home church and we had invited the Farina people and put them right to work. We had invited the Farina people and put them right to work. Brother Oliver Lewis presided at the morning session and Rev. C. L. Hill preached. A male choir from Carrier Mills was greatly appreciated also. In the afternoon Brother Hill of Farina had charge of the communion service.

June 10, we were pleased to have occupy our pulpit a Methodist minister, Rev. Mr. Reid, from Carrier Mills. A number of our people and friends from there came also, including a young man who sang several numbers. Several of other faiths came out to hear him.

The community prayer meetings held week- end out in our church (except when they give way to the occasional visits of Pastor Hill of Farina) are well attended, especially by the young people who freely take part in them and enjoy to listen to them.

WASHINGTON, D. C., CHURCH

The children of the Bible class from one of the courts of the southwest section of the city, together with their leader, Miss Americo Worley, and several members of the church visited the city jail last Sunday afternoon. The children repeated portions of Scripture and sang several selections. Pastor Sheafe spoke a few words of cheer. A touching in- cident was a solo by one of the prisoners now under sentence of death. He sang, "My Mother's Prayer." Elder Lewis C. Sheafe left for Hampton, Va., where he will attend the Ministers' In- stitute being held there this week.

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WASHINGTON, D. C., CHURCH
The SABBATH RECORDER

which had many charms for me. I have since tried many times to recall all the attractive elements that light up as they pass to us, and to retain them. Some of them seem elusive, but the richness of the theme and my duty toward it has forced me to work them out.

Later when I set to work to prepare a baccalaureate sermon, the theme seemed to demand for itself a place in a final baccalaureate commemoration. Few readers who have been more than two years in a period of economic, and in some respects moral, if not intellectual darkness. So I postponed the subject and selected for one year ago the theme, "The Darkness Before the Dawn." I then tried to analyze the underlying principles that make them known and heard in the dark, and to let them speak to us the truth about themselves.

The challenge of the darkness and its promise of the dawn which follows the darkness, proved a fascinating study, and led up to the lesson of the night, which is to find the star, the Star in the East, which guided the Wise Men; the star that points to the manger cradle, to purity and to love.

But I would call your attention now to the story of the light, and the incomparable motto of our alma mater, as an appropriate theme for this baccalaureate sermon.

Forty-seven years ago this month, when Alfred was celebrating the fiftieth anniversary of the university organization, and at the first time its Alumni Association, President Jonathan Allen uttered these significant words, and I quote them with greater satisfaction because I was present and heard them uttered:

"Within this quiet valley, shut in by these dancing hills, these perpetual guards against the noise and strife of the driving world, we gather to inaugurate the fiftieth anniversary of our alma mater. Her good genius presides over the occasion, and lifts the trivial and common into dignity and importance. We pause, and reverently brush away the gathering dust from the last-fading words of other days. Year by year for fifty years we have passed through the growing years, each one of them at its thoughts of the untired future. Time has passed. The blossoms of youth have given place to the fruits of mature life. Some of us return, sobered by age, ripened by experience, and strengthened by life. Others of us have been left on the backyards. But this philosophy which tells of organic unity, is only acquired, as truth is flashed upon the mind. The college is the most effective agency known to civilization for flashing truth upon the mind. Here is the significance of Alfred's motto, "Let there be light."

In three fields this illuminating power of higher education has been exercised, and must continue more and more to be dominant in our complex and interwoven civilization. The intellectual, the social, and capable of infinite subdivisions; yet I think they may be discerned as areas, comprehensive and useful for our study tonight. They are:

First: The Economic Field.

Second: The Social Field: viz., political, institutional, etc.

Third: The Field of Human Personality: viz., individual enlightenment.

1. The place of the college in shedding economic light.

One will doubt that the problems of economics have grown up by slow and evolutionary processes from the very simplest beginnings, to the complex and jangling machineries which we have today. But this fact makes the economic and political present cannot be understood, except by understanding the past, and by being able to trace the involved movements of civilization and industry through their stages of development, up to their present status. Colleges have furnished to civilization the storehouses of recorded life. Beginning with language development, speculative thought, and rudimentary sciences—these storehouses of knowledge have enlarged their scope to include history, the arts, and now the practical sciences.
II. The place of the college in flooding social institutions with light.

As we have already intimated, there is an overlapping in any exhaustive study of economic and social problems.

But in our brief study tonight of the college as a light-bearer to social progress, I am thinking particularly of the institutions of society. I have in mind the colleges as storehouses of recorded life in economics, is equally true of social institutions.

Information in regard to the family, the state, democracies, courts of justice, the church, public education, higher education, charitable and penal institutions, and all the rest, is accumulated, analyzed, and catalogued for ready reference in our colleges.

Colleges are becoming highly departmentalized. They are equipped, not only with a teaching staff of experts, but with research laboratories and specialized facilities for observing truth and properly recording and publishing it.

Furthermore, colleges themselves constitute unique institutions of modern society, consisting of aggregations of trained and disciplined minds subject with still larger assemblages of impressionable minds, for the purpose of widening the horizons of knowledge and of extending and making more effective the disciplines of learning.

President Angel of Yale University recently stated the function of the college in these significant terms, viz., To teach men to think and to live. To think free in the world of thought and conduct, acquainting them, as far as may be, with the great germinal ideas which are the substance of the past, and upon which our culture and civilization rest.

This comprehensive definition of the function of the college includes, by implication at least, all the adjustments and transformations of the institutions of society which adapt them to a changing world, and its new and unformed factors. And in the training of the colleges the light which should guide governments in preserving democratic ideals, and the new industrial system is putting a great strain on democracy; the light which will safeguard the family as an essential and primary unit of society, in a period when domestic life has been revolutionized, and the simple home life of our fathers and mothers no longer exists; the light which cherishes the values of religion amidst new findings of science that force upon us new theories of science and the continuous re-interpretation of creeds and philosophies.

There is no other place to go for light on these ever shifting problems of social institutions and the stresses of the day and the new social adjustments. The college is the lighthouse to scholarship as it is concentrated and made effective in our colleges. If we lose sight of this function of the college to society and to social institutions in these trying periods of social readjustments, little remains of value in the college, and there is no other lighthouse to which we may look for light along the shores of our uncharted sea of change.

I have not attempted to enumerate all the social institutions or social problems on which the light from the college can be used. The growing problems of crime, prevention, and punishment baffle us. Penology and law courts, civic responsibility and the training of youth for citizenship, preventive medicine, temperance and self control, modern traffic safety—to say nothing of race prejudices and class distinctions—they all confront us. The college looks to the college for light on the solutions of its limitless social problems.

III. College light on human personality.

The trained human personality is the product of education and enlightenment by the college before any impact can be made on society as a whole.

The first function of the college is to help man realize the old Greek motto, "Know Thyself." Man cannot know himself, however, even as he knows man, and he cannot know man, even as he knows humanity, without his higher levels of thought and action. The college makes available to the man the tools of learning and the arts and sciences which enhance individual lives and contribute to the creative thought and purpose of the collegiate mind.

In educational awakenings the individual finds for himself spiritual values that interpret to him society at its best. He picks up the golden threads of his own essential being in the contemplation of what is greatest in human history.

A distinguished American educator has recently said: "Some will find themselves most of all in the majestic lines of the Hebrew Scriptures. Some will meet themselves face to face in the life and thought of the grandeur that was Rome; or in the wide persuasive history of the Christian Church; or in the singularly stirring legend, art and letters of the Orient; or in the myth and beauty of the Orient—Chinese, Persian, Indian; or in the compelling sweep of the material and practical in life and more of mechanistic; or in the brief and more marvelous development of modern science."

To shut away any people from these sources of light is to refuse them advancement in the highest range of human aspiration—forces which should startle the individual with the evocations of his own unrealized potentialities—is to harm in turn the whole race of men.

Here is a graphic picture of the processes of education in action, the individual, while at the same time it releases floods of light upon his race.

In these processes of personal enlightenment the college is the light house to the individual man, especially in the form of achievement. In the atmosphere of books and laboratories the habits and methods of scholarship are formed and strengthened. Relations of comradeship in research are established and tastes and aptitudes developed.

Here also the motto of Alfred Warburg, "Fiat Lux," is justified in its fruits. A thousand times I have seen this motto fulfilled in the individual lives of students. A thousand times I have seen the college left free to her work, and she has never failed to bear her light upon the world for miles around. The only way to train men to go for light on the individual is to train men to think and to live. To think free in the world of thought and conduct, acquiring them, as far as may be, with the great germinal ideas which are the substance of the past, and upon which our culture and civilization rest.

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The only way to train humanity is to train men. It is the individual man therefore that has to be selected and enlightened by the college before any impact can be made on society as a whole.

The first function of the college is to help man realize the old Greek motto, "Know Thyself." Man cannot know himself, however, even as he knows man, and he cannot know man, even as he knows humanity, without his higher levels of thought and action. The college makes available to the man the tools of learning and the arts and sciences which enhance individual lives and contribute to the creative thought and purpose of the collegiate mind.

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The text which I have chosen for this bac-
calureate sermon is, however, more than a
motto. It represents a divine command:
"And God said, Let there be light; and there
was light." Here is an implied promise, too,
as well as a command.
In the development of personality and char-
acter, the Creator has given man the re-
sponsible task of creating and disseminating
light. Our civilization has chosen the col-
lege as the means by which to perform the
task.
It is good to feel that it has, not only a di-
vine authorization, but a divine assurance of
success. In that faith and hope the col-
lege was founded; in that faith and hope her future is
assured.
My young friends of this senior class, you
are the beneficiaries of this torch of learning
set on this college hill, and endowed with the
money, the love, and the sacrifice of many
friends of education.
You have learned our college motto, "Fiat
Lux." You have now come to graduation
day, a new day in life's experience, a day
when you must shine for yourselves as well as
for society.
In an ancient tongue are found these
words, entitled the "Salutation of the Dawn." I
quote them because they are
"Look to this day,
For it is life—the very life of life,
In its brief span are all verities and realities of
our existence.
The king's son was young; the glory of action,
The splendor of beauty,
For yesterday's hope and dream, and tomorrow
is only a vision;
And today, tomorrow a vision of hope.
Look well, therefore, to this day,
Such is the salutation of the dawn."
Your alma mater sends you forth
with her benediction, her motto, "Let there be light,"
"Let there be light," into a world darkened
by ignorance, selfishness, and sin.
From the face of your lives, your faith,
and your faces, may men find the way to
him who is "the way, the truth, and the life,"
until they, too, can say:
"I Am He who can say my unbelief!
I, too, shall find him in a brother's face,
If God exists—O blessed faith and true,
I've found him in the radiant soul of you."
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held at the Seventh Day Baptist Church at Milton, Wisc., August 23-27, 1933.

President—William C. Rabold, Plainfield, N. J.
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Secretary—William Adams, Allen, N. Y.
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Term ending in 1937—Loyd F. Hurley, Adams Center, N. Y.
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Memorial Board acts for any denominational purpose are invited, and will be gladly administered and safeguarded for the interest of the benevolent in accordance with the terms of the bequest.

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The Sabbath Recorder Vol. 115 July 17, 1933 No. 3

A YOUNG MAN'S PRAYER

"GOD MAKE ME A MAN—"

Give me the strength to stand for right
When other folk have left the fight.
Teach me to see in every man
Who knows that if he will he can.
Make me sincere in word and deed,
Blot out from me all shame and greed.
Help me to guard my troubled soul
By constant, active, self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
O make of me a man!"

—The "Christian Observer"
In "Presbyterian Advance."