

Let's Make the Final Effort and Raise the Budget

"Our Missionary from China, H. Eugene Davis, challenges us with the belief that we are able to complete raising the 1930-1931 budget during the month of July so that we can go to Conference in August free from debt.

"Every member in the church and church community—old and young—resident and non-resident, should be urged and given opportunity to CONSECRATE a gift for this purpose.

"This gift is not something already subscribed and not paid. It's an 'offering unto the Lord.' It may be a tithe of a week's income. It may be a day's wage; or it may be a self-denial of some luxury or necessity. Let it be of 'the first fruits,' 'the lamb without blemish,' a real gift.

"The method is not so important. That which is vitally important is—that EVERY One is giving something EXTRA—giving something for Christ till it hurts."

**What will you and your church
do about it?**

JULY IS THE MONTH

**"The wall was built . . . for
the people had a mind to work."**

The Sabbath Recorder

Vol. 111

JULY 13, 1931

No. 2

FROM THE PSALMS

My soul waiteth in silence for God only;
From him cometh my salvation.
He only is my rock and my salvation:
He is my high tower; I shall not be greatly moved.

Also unto thee, O Lord, belongeth loving-kindness;
For thou renderest to every man according to his work.

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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 Alfred, N. Y., August 18-23, 1931.
President—Willard D. Burdick, Rockville, R. I.
Vice-President—Curtis F. Randolph, Alfred, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.
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Treasurer of Onward Movement—Harold R. Crandall, 118 Main Street, Westerly, R. I.
Trustees of the General Conference for Three Years—Samuel H. Davis, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; Frank Hill, Ashaway, R. I.

COMMISSION OF THE GENERAL CONFERENCE

Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nertonville, Kan.
Terms expiring in 1932—George B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; William M. Simpson, Battle Creek, Mich.
Terms expiring in 1933—Willard D. Burdick, Rockville, R. I.; J. Frederick Whitford, Bolivar, N. Y.; Moses H. Van Horn, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

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Recording Secretary—Winfred R. Harris, Plainfield, N. J.
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Corresponding Secretary—Herbert C. Van Horn, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Seventh Day Baptist Building, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I.
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Corresponding Secretary—William L. Burdick, Ashaway, R. I.
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 The regular meetings of the Board of Managers are held the third Sunday in January, April, July, and October, at 2 p. m.

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Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Walter L. Greene, Andover, N. Y.
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Western—Mrs. Alva L. Davis, Little Genesee, N. Y.
Northwestern—Mrs. Karl Sheldon, Albion, Wis.
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Southwestern—Mrs. Nancy Davis Smith, Fouke, Ark.
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President—William M. Stillman, 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 Secretary or 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, Maplewood, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Mrs. William M. Stillman, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman, Ashaway, R. I.

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Treasurer—Louis A. Babcock, Milton, Wis.
Director of Religious Education—Erlo E. Sutton, Milton Junction, Wis.
 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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Trustee of International Society—William M. Simpson, 619 N. Ave., R. R. 3, Battle Creek, Mich.
Editor of Young People's Department of SABBATH RECORDER—Clifford A. Beebe, Nady, Ark.
Junior Superintendent—Mrs. Elisabeth K. Austin, 12 William St., Westerly, R. I. *Associate*—Mrs. Ina S. Polan, Brookfield, N. Y.
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Southeastern—Miss Greta F. Randolph, Salem, W. Va.
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Pacific Coast—Miss Alice Baker, Corona, Calif.
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Gael V. Simpson, Battle Creek, Mich., Chairman; George Crandall, Battle Creek, Mich., Secretary; Paul R. Crandall, Battle Creek, Mich.; Richard C. Brewer, Riverside, Calif.; George R. Boss, Milton, Wis.; John H. Austin, Westerly, R. I.; Winfred R. Harris, Plainfield, N. J.; Moses H. Van Horn, Salem, W. Va.; William Coalwell, Hammond, La.; Royal Crouch, Center Line, Mich.

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EDITORIAL

PRESIDENT HOOVER'S ACTIVITIES

No small amount of encouragement has recently been brought to the people of this country by the President's utterances. People of other lands have also been encouraged. His first recent, enheartening pronouncement had to do with war debts. His proposal is to postpone during one year "all payments on international debts, reparations and relief debts, both principal and interest." The proposal is subject to Congress whose leaders of both parties heartily concur with the plan. Favorable reaction was immediately felt in the upward trend in prices in the stock market, and in the expressions of appreciation from England and Germany, and a little later from France.

In an address before a Mid-west Editorial Association the President struck a distinct optimistic note. Since from our experience during the past one hundred years of no less than fifteen distinct economic depressions we have learned valuable lessons, Mr. Hoover believes from this one "we shall gain a stiffening and economic discipline, a greater knowledge upon which we must build a better safeguarded system. We have come out of each previous depression into a period of prosperity greater than ever before. We shall do so this time. . . . The extreme violence and the long continuance of this depression came not from within but outside the United States." From the results of wild speculation, loose business methods, and extreme drought conditions, the President declared we would have recovered months ago. But most largely our long continued depression is the result of a "malign inheritance" from Europe from the "Great War—its huge taxes, its mountain of armaments, its political and social instability, its disruption of economic life by the new boundaries. Without the

war we would have had no depression. Upon the war origins are superimposed the over-rapid expansion of production and collapse in prices of many foreign raw materials."

President Hoover submitted a rather breath-taking plan of a twenty year program, the American Plan, he called it. "We plan to take care of twenty million increase in population in the next twenty years. We plan to build for them four million new and better homes, thousands of new and still more beautiful city buildings, thousands of factories; to increase the capacity of our railways; to add thousands of miles of highways and waterways; to install twenty-five million electrical horsepower; to grow twenty per cent more farm products. We plan to provide new parks, schools, colleges, and churches for this twenty million people." More leisure and better opportunity for its enjoyment is planned. "We not only plan to provide for all the new generation, but we shall by scientific research and invention lift the standards of living and security of life to the whole people. We plan to secure a greater diffusion of wealth, a decrease in poverty, and a great reduction in crime. And this plan will be carried out if we just keep on giving the American people a chance."

These are brave words and we believe the President not only has unerring insight into the causes of our distressful condition but that he is wise in foreseeing and definitely planning for a large future. The church, and Seventh Day Baptists, must not be behind in its vision and plans for the future. If the President's vision and confidence are to be justified, there must be an unflinching faith and co-operation on the part of the Christian people of America. Seventh Day Baptists must do their part.

A Memorial Gordian Knot Cut While writing about interesting things done and said by the President, a little more may well be said concerning his wisdom and fearlessness. For two years the Harding Memorial at Marion, Ohio, has waited dedication. The invitation to various dignitaries to come to dedicate seemed to be side-stepped by every one. The oil scandals that so besmirched the cabinet of President Harding seemed ever to cling as a Nemesis about this service. At last came President Hoover, who paid a fitting tribute to the late President Harding and gave testimony to his personal honor and kindness. But, unhesitatingly he declared—"Warren G. Harding had a dim realization that he had been betrayed by a few men whom he had trusted, by men whom he had believed were his devoted friends. It was later proved in the courts of the land that these men had not alone betrayed the friendship and trust of their staunch and loyal friend but they had betrayed their country. That was the tragedy of Warren G. Harding." Thus, in open, frank words—and the best way out of a sorry business—did President Hoover fearlessly cut through a knot that had been holding up for so long the project of honoring one in many ways worthy of honor.

Much more happy was our President's opportunity a few days later, at Springfield, Ill., in rededicating the Lincoln Monument. No unsavory memories embarrassed our high official there. Said he, on this occasion, "A nation in its whole lifetime flowers with but a few whose names remain upon the roll of the world in after generations. Lincoln, after all these years, still grows, not only in the hearts of his countrymen, but in the hearts of the people of the world. No man gazes upon the tomb of Lincoln without reflection upon his transcendent qualities of patience, fortitude, and steadfastness. The very greatness which history and popular imagination have stamped upon him sometimes obscured somewhat the real man back of the symbol which he has become. It is not amiss to reflect that he was a man before becoming a symbol. To appreciate the real meaning of his life we need to contemplate him as the product of the people themselves, as the farm boy, the fence builder, the soldier, the

country lawyer, the political candidate, the legislator, and the President, as well as the symbol of union and of human rights." These noble sentiments, so sympathetically uttered, if thoughtfully meditated upon should help the people of this land to a higher appreciation of the opportunities of citizenship and to a more faithful discharge of the responsibilities attached thereto.

Home Training "The hand that rocks the cradle rules the world." But how tired that hand gets rocking the cradle, and how slow to respond to the suggestion of an overtired mind, worried by the thousand other household cares of the day. Yet the hand must move on, and in spite of nerves on edge, must continue to administer and direct the household affairs.

Froebel said, "The child's first school is the family," and since the child is the "most valuable of its possessions, the greatest of its responsibilities," the home must be the best possible. Everything that can be done to encourage and help the mother should be done. All too often the father leaves the care and direction of family affairs to the busy wife and mother. She needs every available aid. The Bible should be helpful and full of inspiration to mothers. Happy, indeed, is she who has learned to snatch a few verses of soul food while, perhaps, darning the family stockings. Random snatches will do but little good. She should know enough of her Book to be able to turn to the passages which contain for her the "bread of life." Blessed is she who has learned "I will look unto the hills, whence cometh my help; my help cometh from the Lord." Thrice blessed the country built upon the really Christian home, upon a Bible fed motherhood and fatherhood.

Many are the problems of the mother who has to do all her own work. Many a nervous "don't" involuntarily passes her lips. Perhaps the suggestion below from the National Kindergarten Association, written by Grace Archibold, may prove of help to many of our mother readers. It is called

"A JOY STORE"

Not long ago, it fell to my lot to take a little family of nephews and nieces to their parents who were settling out West. A friend of mine, the mother of four children, found time to see

me off. As she bade me farewell, she handed me a mysterious looking bag. In the excitement of departure, I tucked it away and promptly forgot all about it.

The novelty of the train soon wore off with the children, who were already tired out by the wrought-up atmosphere of those last few days. "What can I do, auntie?" wailed a plaintive voice.

The question was repeated more and more insistently. Our neighbors frowned and fidgeted until I began to feel conspicuous and uncomfortable. In desperation I dived about in our numerous packages and finally came across the forgotten parcel. It contained all kinds of amusements for the little ones. Imagine my relief! There was a neatly labeled surprise for each day of the journey. Such a delightful variety!

That parcel made all the difference in the world to us. Instead of the trip being a tedious affair, we were able to enjoy it. The interesting spots on the way were a delight because the children were happy. Some grown-ups were attracted to our group and were glad to watch the children solve their puzzles and to join in their very real fun.

As the train moved over the sparsely settled country I thought of the difficulties of many a mother there, trying to bring up a young family in a home without neighbors. How would my sister manage after the resources of a large city?

"I know what I will do," she remarked, when I was telling her about our experiences, some days after our arrival. "Why not work out the same idea for emergencies in daily life?"

That was the beginning of her "Joy Store" as the children called it. I remained on with her for several weeks, and together we put in the first items.

She had the good fortune to possess an old family chest with a quaint gilt padlock attached. In it we put all sorts of contributions, keeping one division for girls, the other for boys. It is astonishing if you bear such a purpose in mind, how the treasures accumulate. For instance, when we were sewing, an otherwise useless remnant was cut into a doll's garment ready to be worked upon by small fingers. Odd crayons and pencils were saved, pictures to cut out or color were collected, simple games and puzzles were made. Beads were put in a box with needle and thread and bright bits of note-paper, on which the children would like to draw or to write letters in their own particular style to enclose in mother's letter to grandmother. A short story, culled from a magazine or newspaper, which we knew would have a special appeal to Jack or Freddy was made more personal by printing the boy's name upon it. This individual touch was used often, as we knew it would draw interest at once. The blessings we put in that box were endless.

Of course these treasures were not intended to interfere with the usual allotted tasks of each child, but to save awkward situations, to avert quarrels on wet days, and to relieve the tiresome periods of convalescence. Then, again, they would prove a boon before a meal unavoidably

delayed, when the appetite is sharp and the tongue sharper.

My sister, writing me later, spoke of being able to add frequently to her "Joy Store" and said it was the greatest help to her. She did not make too constant an inroad on it, and she kept a second box as a depository for games or articles that could be used continuously.

This certainly is one way of avoiding the eternal "don't, don't," which everyone agrees, nowadays, spells ruination to the disposition of a child. It is a salvation, when the cry, "What can I do, mummy?" comes as the last straw to the ears of a driven parent.

The Irregular Giver Often enough the irregular giver thinks he is giving more than he really is. He may be honestly impressed by his generosity, because it seems to him he is a liberal contributor. But the contrary is most likely to be true. A certain church had a treasurer who kept careful records of the denomination of all pieces of money coming in from irregular givers. One of the members of this church was accustomed to put his cash in a blank envelope and drop it into the collection plate. During a financial meeting of the church this man felt called upon to defend his method of giving, and said, "Why, when I *do* give I always put in a five dollar bill." The treasurer, a bit skeptical, procured his books and found that in the past two years three five-dollar bills only had come in from those not regular subscribers on record. Later, when the brother was confronted with the evidence, and unable to doubt the records of the treasurer, he said, "Really, is that all I have paid? Well, it seemed much more than that to me." Doubtless it did, and no one questioned the honesty of the last remark. We are told, however, the incident led to a wholesome change in his giving life, and he became a regular and proportionate giver.

A Recorder Questionnaire One paper can hardly suit everyone. What pleases one may not at all please another. People have a right to the kind of paper they want if they pay for it and pay, enough. The SABBATH RECORDER should be of a nature and quality, in some degree at least and in some department, to be of help to every one of its readers. For this purpose and that various interests may be regularly and adequately represented, departments have

been established. We have the Missionary Department, the Woman's and Young People's. There is the Children's Page so interestingly conducted by Mrs. Greene, who is able to get such fine co-operation from the children themselves. The "Denominational Hook-up" is proving quite helpful, and favorable reactions are being had from "Observations." What part of the RECORDER do you like best? The management would like to know what parts of the RECORDER people read, and what they would really like to see in their paper. That this knowledge may be had, the following questions are submitted with a hope they may be fully answered and sent to the acting editor—SABBATH RECORDER.

1. Do you usually read all of the SABBATH RECORDER?
2. What part do you read first?
3. Do you want more Home News?
4. Is a "You May Laugh" Column worthy a place?
5. What kind of subjects would you like discussed in the Editorials?
6. Which of the departments do you like best and why?
7. Shall "Our Pulpit" be continued?
8. Do you like "clipped" articles?
9. Wherein does the strength of the RECORDER lie?
10. Wherein its weakness?
11. What improvements would you suggest?

Fill in your answers, or if you preserve your RECORDERS, answer by number on separate sheet, and mail, while you are thinking you will. With sincere response to these questions the RECORDER may be greatly benefited.

**ALFRED UNIVERSITY
NINETY-FIFTH COMMENCEMENT**

JUNE 6-10, 1931

BY PROFESSOR C. R. CLAWSON

Alfred never appeared to better advantage at this time of year. Frequent rains and abundant sunshine have clothed hillside and valley with a verdure befitting an earthly paradise. With this beautiful springtime setting with a background of nearly one hundred years of history and achievement, Alfred University ushered in her ninety-fifth commencement.

The seminary graduating exercises were held at the church Sabbath morning. Pastor

Skaggs of Milton, Wis., preached the sermon and Dean Main addressed the graduating class. This year there were four graduates: Neal Mills, Everett T. Harris, Harley Sutton, and Frank H. Wright.

Refreshing rains, Sunday afternoon, with alternate sunshine did not dampen the ardor of those who gathered to listen to the president's annual baccalaureate sermon. Now for the thirty-sixth time has the president been greeted by an appreciative audience. The text was from 1 Corinthians 13: 8, "As for knowledge, it shall be superseded." The theme was "A Growing Intelligence." The music was exceptionally fine and the program throughout was of an order befitting this baccalaureate occasion.

The silver anniversary year of the Footlight Club was concluded Monday night in the presentation of the three act comedy: "Mr. Pim Passes By."

There is one day of commencement week when alumni of past years can get together, renew friendships, and talk over the experiences of former days. Alumni Hall, being about the oldest building on the campus, has perhaps witnessed more of college life in years past than any other college building. Though recently rebuilt into a more commodious structure, there still lingers about these old walls, which have echoed and re-echoed to the voices of the past, many joyous and never-to-be-forgotten memories. Peals from the old chapel bell occasionally reverberate through the pines, as of yore, and on this occasion loyal alumni who have kept step with the passing years met to bring greetings and to plan for the future.

This day reached its climax of good things at the banquet held in the "Brick" when the program arranged by the president of the association was carried out.

The special feature of the session this year was the alumni tributes paid to Director Charles F. Binns, who after thirty-one years of distinguished service is soon to retire from active leadership. Greetings came from the American Ceramic Society as well as beautiful tributes from former students and friends. Doctor Binns has been an outstanding character through all these years—a man rich in personal qualities and scholarly in scientific achievements. The clay he has so deftly shaped through his

long career into beauty and symmetry is but a faint symbolism of the impress of his own life and character in moulding the thought and activity of hundreds of students who have come within touch of his sterling personality.

One hundred members of the senior class received degrees at the ninety-fifth annual commencement exercises held in Alumni Hall on June 10. Of the one hundred students, thirty-nine were awarded Bachelor of Science degrees; twenty-eight Bachelor of Arts; eleven Bachelor of Science in Ceramic Engineering; sixteen Bachelor of Science in Applied Art; four Bachelor of Divinity; and two Bachelor of Science in Ceramics.

Honorary degrees were conferred upon the following: Walter S. Brown, Corvallis, Ore., Doctor of Science; General Edward Orton, Jr., Columbus, Ohio, Doctor of Laws; Judge John Knight, Arcade, N. Y., Doctor of Laws; Rev. James L. Skaggs, Milton, Wis., Doctor of Divinity.

General Edward Orton, Jr., internationally known ceramic authority, delivered the commencement address, giving a résumé of national and international relations under the title, "The Parting of the Ways."

The program was brought to a close by the singing of the "Alma Mater."

The following is the president's annual statement:

PRESIDENT'S ANNUAL STATEMENT

The ninety-fifth year of Alfred University's educational activity has been one of many blessings and some outstanding achievements, mingled with some losses and sorrows.

One member of the board of trustees passed away during the summer vacation of last year, the Honorable William J. Tully, LL.D. One member of the agricultural school faculty died last fall, Mr. E. H. Litchfield. Two members of the student body met accidental deaths during the year while engaged in recreations outside of college activities, Robert L. Griffin and John Spicer Horton.

REGISTRATION

The registration in all departments of Alfred University for the academic year 1930-1931, has been as follows:

College of Liberal Arts	319
Ceramic School	184

Agricultural School	68
Department of Music	116
(87 being college students)	
Department of Theology and Religious Education	12
(3 being college students and 4 being correspondence students)	
Summer Session	133
(53 being college students)	

Total 832

Of this total 143 are duplicates, leaving a total registration for the year of 689, which is an increase of twenty-six over the total enrollment of the previous year.

THE COLLEGE FACULTY

Six new members of the teaching staff have served efficiently with older members, rendering an able and successful service for the college year.

The new members were:

Garrett Stewart Nease, Ph.D.	Classical Languages
Charles D. Buchanan, A. M.	German
Burton Benjamin Crandall, M. B. A.	Economics
Rolla James Bennett, A. M.	History
David William Weaver, Jr., Sc. M.	Chemistry
John E. Galloway	Head Coach of Collegiate Athletics
Margaret Myers	Physical Education for Women

The summer session for 1930 showed a substantial growth over the preceding summer with its usual efficiency.

THE DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

The Department of Theology and Religious Education has continued unchanged in its teaching staff. Four students have completed requirements for the degree Bachelor of Divinity.

THE NEW YORK STATE SCHOOL OF CLAY WORKING AND CERAMICS

The New York State School of Clay Working and Ceramics has reached its maximum enrollment with 184 students. Plans for the new building provided by the legislature of 1930 at a cost of \$175,000 have been completed. The contract was let yesterday and ground will be formally broken for this building this afternoon.

THE NEW YORK STATE SCHOOL OF AGRICULTURE

The New York State School of Agriculture had one change in its teaching staff.

Mr. Paul Abbott was appointed instructor of extension teaching in the place of Mr. E. H. Litchfield, deceased.

THE CLAWSON INFIRMARY

The Clawson Infirmary has rendered its largest service during the past year. More than two thousand office calls have been made. One hundred twenty-nine students have been bed patients, mostly for short periods of time.

DIRECTOR OF RELIGIOUS ACTIVITIES

Rev. James C. McLeod has continued his efficient service as director of religious activities, chaplain, and pastor of the Union Church. His services have contributed greatly toward the betterment of life on the campus, and have greatly aided the president by relieving him of tasks and responsibilities that had become impossible for one man to carry.

THE SUSAN HOWELL SOCIAL HALL

The gift of the Susan Howell Social Hall by Mrs. Wm. L. Ames of the board of trustees was announced on February 22, 1930.

The construction of this building was begun early in the spring of 1930; and the building was completed and furnished at a cost of over \$30,000, and dedicated on September 18, 1930.

This hall, standing at the head of University Place, occupies a central and prominent position on the campus. It is a beautiful building, handsomely furnished and equipped. Mrs. Ames supplied, not only generous funds for the furnishing and equipment of the building, but gave also generously of her time and her thought and her love for her alma mater, so that in completeness of appointment and aesthetic quality, its usefulness and beauty make it the most attractive and popular building on our campus. It is meeting a long-felt need and rendering a service for which Mrs. Ames receives the grateful thanks of all Alfred people.

THE FRANK L. BARTLETT MEMORIAL DORMITORY

On October 28, 1929, Mrs. Nancy Bartlett Laughlin presented to Alfred University a gift of \$150,000 for the erection of the Frank L. Bartlett Memorial Dormitory.

This gift is in memory of her father, the late Frank L. Bartlett, who was a trustee of Alfred University at the time of his death.

The erection of this building was begun in August, 1930. It is now nearing completion and will be furnished and ready for occupancy with the opening of college in September next. This dormitory is a four-story building and will accommodate ninety-six men. It will be used as a dormitory for freshman men.

It is a beautiful building of modern fire-proof construction, and when furnished appropriately will be one of the most important additions in recent years to the equipment of Alfred University.

Mrs. Laughlin has paid a gracious and beautiful tribute to her father in this generous gift of a memorial building, and she has placed her money where in future generations it will provide a comfortable and attractive home for freshman men, and contribute to their education in aesthetic culture as well as in comfort and homelike environment. No praise is too high for the wisdom, philanthropy, and love which has prompted this gift by Mrs. Laughlin.

BABCOCK HALL OF PHYSICS

The rebuilding of the Babcock Hall of Physics has been postponed until next year, awaiting further payments on the pledges of the Centennial Fund. Reconstruction of this building is our next most imperative need, and must not be delayed longer than the spring of next year.

CENTENNIAL PROGRAM FUND

The Centennial Program Fund which was adopted by the trustees in June, 1927, had reached by June, 1930, \$347,000, and included the gifts of the Bartlett Memorial Dormitory and the Susan Howell Social Hall.

On March 21, 1930, the trustees authorized the finance committee to enter into a contract with the Hancher Organization to undertake the completion of this fund, beginning about May 15, 1930, and ending December 20, 1930.

Dr. J. Wesley Miller was appointed director of the campaign, and carried through the project with great energy, wisdom, and skill. His efforts were ably supported by

many members of the board of trustees, and through their labors and generous gifts, and many gifts secured by Doctor Miller and his staff of solicitors from alumni and friends, the fund reached in gifts and pledges, on December 20, 1930, \$1,013,000.

This was the most outstanding financial achievement in the history of Alfred University, and considering the general financial depression and the unemployment situation at this time, the success of this campaign was the more remarkable.

About \$200,000 of this fund was designated for buildings, and over \$400,000 was designated for endowment. The major portion of the latter was subscribed in the form of estate pledges on which varying amounts of interest will be payable.

In all, about three thousand pledges were made—the most of them in comparatively small amounts and in semi-annual payments covering a period of five years. The five-year period for payments will reach to 1936, the one hundredth anniversary of Alfred's educational beginning.

The president wishes to take this opportunity publicly to acknowledge the unbounded loyalty, generosity, and co-operation of members of the board of trustees and thousands of alumni and friends who have helped to make this achievement possible.

CURRENT FINANCES

For the twenty-first consecutive year Alfred University has been able to live within its income for the current expenses and to avoid an annual deficit. Fortunately Alfred has remained almost at the peak of its enrollment, notwithstanding the financial depression which has reduced the attendance in many colleges. During the past year it has been more difficult for prompt payment of tuitions to be made, and a larger amount of "deferred obligation" notes has had to be taken.

The increased budget of the current year has been made possible only because the state has made more adequate provision for the instruction of ceramic students in college classes than previously. There is still a further increase in this appropriation for the coming year, but we have now reached the maximum increase that may be expected with the present enrollment of stu-

dents, for the state has adopted a unit basis of compensation in conformity with a general plan of compensation in all the state colleges within this state.

The total annual budget of the university this year will aggregate \$330,000.

ACKNOWLEDGMENT OF GIFTS IN SUMMARY FOR 1930-1931

The president takes pleasure in announcing in summary the following list of gifts received by the university during the past fiscal year, all of which are applicable to the Centennial Program Fund of one million dollars:

Gifts and pledges of \$600 and over....	\$508,642.89
Gifts and pledges of \$500 to \$600.....	32,500.00
Gifts and pledges of \$200 to \$500.....	43,879.80
Gifts and pledges of \$100 to \$200.....	50,500.00
Gifts and pledges of less than \$100....	57,217.50
Senior class gift	3,080.00
(All members subscribed toward the Centennial Fund)	
Total	\$695,820.19

The John Jake Merrill Senior Prize

Since five o'clock last evening, I have received a gift by telephone of a one thousand-dollar Liberty Bond, given anonymously by a friend and admirer of the Honorable John J. Merrill of this board, to found in his honor the John Jake Merrill Senior Prize in Alfred University.

This prize is to be awarded to the senior who in the judgment of the president has best fulfilled the following conditions:

"It should go to the boy, who with the least material advantages in his freshman year has, through the opportunities Alfred has afforded him, grown in character, scholarship, personality, initiative, ambition, adaptability, unselfish contributions of time and attention to extracurricula activities, and whose college career has shown him capable of self-control."

In addition this anonymous donor has given a sum equal to the interest on this Liberty Bond for the past year, namely, \$42.50, to be awarded to a member of this year's senior class.

The Robert B. Burdick Library Gift

The university has received as a gift from Mrs. Orra S. Rogers the library of her brother, the late Robert B. Burdick, consisting of 1,678 volumes. This is a choice library consisting of a fine collection of books on literature, history, philosophy, etc., and will be a valuable addition to the library.

FACULTY CHANGES FOR THE COMING YEAR

Announcement is made of the following faculty changes for the coming year:

Professor I. A. Conroe of the English department, for the past two years assistant to the dean, has been appointed assistant dean.

Assistant Professor Fred W. Ross has been advanced to the rank of associate professor of geology and botany.

Miss Ildra Harris, instructor for the past six years in Romance languages, has been promoted to the rank of assistant professor.

Professor Harold O. Burdick, A. M., now of Milton College, has been elected associate professor of biology, succeeding Miss Flora Scherer, for the past two years instructor in biology.

Dr. Alfred E. Whitford, now lecturer on mathematics in the University of Wisconsin, has been elected professor of mathematics to begin his services in September, 1932.

Mr. L. Ray Polan, now a graduate student in the University of West Virginia, has been appointed substitute instructor in mathematics to succeed Miss Elva E. Starr.

Miss Marie Louise Cheval of Middlebury College has been appointed instructor in Romance languages.

Miss Natalie Shepard has been appointed part-time instructor in physical education for women to succeed Miss Margaret Myers.

Assistant Professor M. Ellis Drake who is absent on leave for graduate study at the American University, Washington, D. C., has been granted a second year's leave of absence, and Associate Professor R. J. Bennett, now acting as substitute professor, has been continued for 1931-1932 in such substitute position.

The president has announced to the trustees his intention to retire in July, 1933, when he shall have reached seventy years of age, unless health conditions make it seem advisable to retire earlier.

With grateful thanks for the blessings of God and with sincere appreciation and gratitude for the loyalty and co-operation of the trustees, faculty, student body, and alumni and friends, we close this ninety-fifth year in Alfred's history.

BOOTHE C. DAVIS,
President.

June 10, 1931.

The exercises of commencement week were brought to a fitting close on Wednesday evening at the Susan Howell Social Hall, where the president's reception was held. This final gathering in the beautiful new hall, the gift of Mrs. W. L. Ames, partook of both pleasure and sadness—pleasure at the meeting of old friends and class-mates, and sadness at parting with those who have been so closely associated with Alfred for the past four years.

DEAN MAIN'S ADDRESS TO THE GRADUATING CLASS

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

(Rewritten and revised)

BRETHREN OF THE SENIOR CLASS:

An elderly preacher said to a young and interested man: If you wish to make the most and best of yourselves, enter the ministry of your own denomination and consecrate body, mind, and heart to its tasks and privileges.

I was ordained to the ministry sixty years ago and so can speak out of some experience and observation.

There are other callings that are open doors to service and great usefulness, but I have long believed that the ministry has



A SEMINARY GROUP
JUNE 10, 1931

Sitting, left to right: Reverend Edgar D. Van Horn, B. A., M. A., B. D., D. D.; Reverend Arthur E. Main, B. A., B. D., D. D., L. H. D.; Reverend Walter L. Greene, B. A., B. D.
Standing, left to right: Harley Sutton, B. A., B. D.; Reverend and Professor Frank H. Wright, B. A., B. D.; Neal D. Mills, B. A., M. A., B. D.; Everett T. Harris, B. A., B. D.

some unique attractions. Let me mention briefly some of these.

One who enters the Christian ministry may help to meet a pressing need. It is said that we have enough ministers, doctors, and lawyers, but not enough good ones. We are now and then reminded that there is plenty of room at the top. I predict only mediocre results if one's industry and efficiency are only mediocre.

You who become preachers of the gospel enter the realm of the Spirit; that is, of thought, reason, feeling, and purpose, of faith, hope and love. You are called to cultivate spiritual-mindedness. This means that the human spirit and the Divine Spirit should be in constant and closest fellowship. The minister should feel at home with God and eternal things.

The spiritual has a place for scholarship. One is scholarly who is intent on possessing knowledge or knowing where to find it. The scholar seeks by hard work if necessary, achievement in the sphere of the true, the beautiful, and the good.

As the letter without the spirit is dead, so spirit without the letter is mysticism. Therefore, scholarship not only calls for clear, correct, and thorough thought, but for expression in language that is correct, adequate, and persuasive.

The minister is called to a growing scholarship. The best trained minds, the possession of the best possible information, the largest store of profitable learning, are none too good or great for the Christian minister. He would say with Lessing: If the Almighty should offer in one hand Truth, and in the other, Search after Truth, in humility but without hesitation, I would answer: Give me Search after Truth.

Extended knowledge of the Bible, the greatest of all books in the fields of religion and morals, should be one supreme place to which his scholarship leads him.

All this, though briefly stated, should be the desired equipment of every minister of the gospel.

His call is to proclaim the gospel concerning which the Apostle Paul said: "I am not ashamed of the gospel of Christ for it is the power of God unto salvation." The work of evangelism, says Robert E. Speer,

may well change now and then its methods, but the thing itself will never be out of date. The late Rev. Charles M. Lewis, once pastor of the First Church of Alfred, was a fine example of one who knew well how to proclaim the good news of redemption through faith in Christ. Again and again have I heard him tell with great power the glad tidings. And many of those who listened to him responded to his exhortation.

The minister is not only called to be a herald, but to be a teacher in the field of religious education. To tell a thing never so well is not necessarily teaching. We teach when our words are received into minds and hearts and when they enter into the building up of character and conduct. The late Rev. Wardner C. Titworth, who also was once pastor of this church, was a most excellent example of a teaching preacher.

The great truths of our religion and of the Christian's Bible are worthy of being set forth in the best possible language and by the best possible public speaking. Words are incarnate thoughts. And people, older and younger, have not yet got beyond appreciating and being moved by correct, strong, and beautiful English, and by attractive and convincing reading and speech in the pulpit. Let Jesus be your model. And to this should be added the uplifting power of the noble and well sung songs of Zion. The selection of hymns is of no trifling importance.

The ministry is a call to have due regard for bodily and mental hygiene. The body is called a temple of the Holy Spirit; and that lays upon us the responsibility and the privilege of keeping the body in the best possible condition for the indwelling of the Spirit of God. The body is also the instrument of the mind. And if the mind performs its divinely appointed tasks it will think about the highest things of God, man, religion, and redemption.

The minister performs priestly functions as representatively and symbolically he mediates between God and man:

When after the manner of Jesus with the laying on of hands and prayer, he recognizes children's membership by the grace of God in the kingdom of heaven.

When as a man and woman standing before him, with fidelity pledged in clasped hands, he says: What God joins together, let not man put asunder.

When he baptizes believing converts into the name of the Father, and of the Son, and of the Holy Spirit, that is, into fellowship with the triune God.

When under his Savior and Lord, he administers the Holy Supper.

In the sacred ordination or consecration of men and women to the high calling of the clergyman and of the deacon, the minister has an important and leading part. When Paul was in Ephesus, he said to the church officials who came out to see him: Take care of yourselves and of the whole flock, the Church of God, of which the Holy Spirit has made you elders, bishops, guardians, and shepherds. What responsibility! What a privilege!

"The world is full of suffering;
Along the mournful air
The notes of sad complaining
Are crying everywhere.
Love shieldeth not its idols
From death's unsparing darts;
And the whole wide waste is teeming
With crushed and broken hearts."

This is probably an extreme statement; but sorrow and suffering do abound; and it is the minister's frequent privilege to speak words of comfort and of hope.

The late Henry Clay Trumbull said that friendship is the master passion. The minister should be a student of sociology, that is, the science of living together in a friendly fashion. As subjects of the Prince of Peace he should pray and work for peace among men, individual, community, racial, national, and international peace. In the bringing about of world-wide peace, the Church must have a large part and you are leaders in the Church. Work with the World Alliance for the promotion of International Friendship through the churches.

With a poet's insight and a prophet's imagination and vision, Tennyson foresaw the time when the war drum would throb no longer and the battle flag would stay furled in the parliament of man, the federation of the world.

Members of the senior class and members of the congregation, do you wonder that I would like to exalt before you the Christian ministry?

Dean Main then welcomed the four graduates individually and by name.

SUGGESTED PRAYERS

To increase social vision and create a conscience that in action will help to establish the kingdom of God on earth, the department of Christian Social Service of the Episcopal Church has issued these prayers:

FOR THE UNEMPLOYED

O Lord our Father, we commend to thy protecting care and compassion the men and women suffering distress and anxiety through lack of work: Support and strengthen them, we beseech thee, and so prosper the counsels of those engaged in the ordering of industrial life that thy people may be set free from want and fear, and may be enabled to labor in security for the relief of their necessities and for the well-being of our people, through Jesus Christ our Lord. Amen.

FOR OUR SOCIAL SYSTEM

Grant to each one of us, O Lord, that we may do our part in bringing about an order of society where there is no just cause for discontent or bitterness of spirit, and where every person may be enabled to come to the fullness of perfection for which he was made, through Jesus Christ our Lord. Amen.

FOR THOSE IN INDUSTRY

O Lord, who in the gift of thine only Son hast encouraged struggling mankind, grant that the labor movement may be wisely guided into a greater vision of usefulness, that employers of labor may fashion their dealings according to justice, and that the way of those in industry may lead to that kingdom toward which thou hast pointed us, through Jesus Christ our Lord. Amen.

FOR PEACE

O Blessed Jesus, Savior of mankind, at whose birth the night was filled with heavenly radiance, lighten the thick darkness of the world, and the gloom of our miseries and fears; have compassion upon the peoples of the earth stumbling in confusion, and guide our feet into the way of peace; who art with the Father and the Holy Ghost one God, world without end. Amen.

—The Baptist.

MISSIONS

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

AN EVANGELISTIC RETREAT

In June for a number of years, the Commission on Evangelism of the Federal Council of Churches, under the leadership of Dr. Charles L. Goodell, has held an evangelistic retreat at Northfield, Mass., generally lasting two days. Only the members of the Commission on Evangelism have been expected to attend usually, but this year a selected list of other men deeply interested in evangelism were invited, and the retreat was held June 24-26. Three Seventh Day Baptists belong to the Federal Council's Commission on Evangelism and this year five others were invited. Of the eight Seventh Day Baptists entitled to attend this year after invitations were extended, four were in attendance, Willard D. Burdick, Loyal F. Hurley, Carroll L. Hill, and the missionary secretary, who has attended in former years when other appointments permitted. All told about forty were present. In the quiet and beautiful valley of the Connecticut, at a spot held in reverence as Dwight L. Moody's birthplace, as the location of the schools he established, and as the place where he and his successors for two generations have held religious conferences, the retreat met again this year. The very atmosphere seemed suffused with the evangelistic spirit.

Among the two score in attendance were some of the foremost workers in the field of evangelism, and the speakers represented every phase of that subject. Evidently they were selected because they had had marked success in the evangelistic field. With scarcely an exception they were men who had served many years as pastors and had won many to the Master. One felt as one listened to them that they were speaking not alone from flaming hearts but from great experiences, to which they referred rarely and with humility. These retreats have always been a great uplift to those present, but it is fair to say that the tide never rose higher than at the one just held.

The climax was reached at the last session, a meeting never to be forgotten by those present.

For reasons which need not be enumerated, the account of such a meeting has untold value and the writer has asked his three companions to briefly give their descriptions, their impressions, and to mention marked utterances.

MY IMPRESSIONS OF THE NORTHFIELD EVANGELISTIC RETREAT

BY REV. CARROLL L. HILL, ASHAWAY, R. I.

One of the greatest privileges I have been accorded as a minister was the privilege of attending the Northfield Retreat. Those who have been at Northfield know the inspiration of the beautiful surroundings. Those who know the leaders of the conference—Goodell, Clippinger, Goldner, Beaven, Stamm, Brewbaker, and others—know the inspiration of fellowship with them. As one who is young in the ministry, I could wish no greater blessing for myself or others than the real religious experience that grows out of such fellowship.

Men representing practically all of the constituent bodies of the Federal Council were gathered together for about three reasons: (1) Because of their interest in and devotion to evangelism. (2) Because of their eager and enthusiastic search for any help they might receive. (3) Because of their absolute faith, grounded in real experience, in the Christian approach to God.

These men were there for nothing else than to share their experience, to enter into a common experience of worship and rededication, and to plan new work. Out of the retreat grew plans and suggestions that will be available to all of us.

As I attended the sessions of the retreat I had deepened within me the conviction both of the timelessness and the timeliness of the Christian message. There are many methods of evangelism, and the method will not be the same in every case, but more than methods and plans is the spirit that dwells within. Because the spirit is more, it must not be concluded that method is nothing. The best evangelistic results follow Jesus' methods, where workers cooperate in personal contact with men, and where religion becomes a family matter, as Jesus intended it should.

MY IMPRESSIONS OF THE NORTHFIELD
EVANGELISTIC RETREAT

BY REV. LOYAL F. HURLEY,

ADAMS CENTER, N. Y.

To sit under the instruction of the outstanding leaders in evangelism from most of the denominations in the United States is a privilege to be prized. The Commission on Evangelism of the Federal Council of the Churches of Christ in America is composed of strong men, from Dr. Charles L. Goodell right down the list.

It was with high expectations, then, that the writer started for their retreat, and he was not disappointed. It was a richer feast than he had dared to hope for. To be uplifted into the heights of devotion by Doctor Goldner; to hear Doctor Glazebrook speak of work with laymen; to look at the different methods of evangelism as they were evaluated by Guy Black; to face the hunger for reality with Doctor Stamm; to have the mind of youth laid wide open before one's gaze by Doctor Beaven; to see the cause of our impotence through Doctor Schaeffer's eyes; and to have Doctor Goodell gather all these messages up together and to show their relationship to the great onward sweep of the Church through the ages; well, one just sensed a new call to devotion and urgent service for Christ.

But the lasting impression left on one's mind by these great men is almost startling in its simplicity. Some of the methods of work suggested were effective in actual operation by careful test. But every method was just some way of confronting an individual, or a family, or a group, with the living Christ. Simple, isn't it?

Again, we were told over and over that no method will work unless the person using it is passionately devoted to the message. But most any method will yield results if the evangel is a proclamation flaming forth from a burning heart. Method is important, but passion is still more so. Simple, isn't it?

One other impression stood out clear and bright. Here were these men, outstanding leaders in evangelism, who sought to give us some secret for arousing the Church and winning men to Christ. They must have it. They have been chosen by their denominations because they are leaders. And some

of them number their converts by the thousand. What is the secret which they offered us? The power of the Holy Spirit which anyone can receive if he seeks it with all his heart and pays the price of a surrendered life! That was all. Simple, isn't it?

Simple, did I say? Yes, as the most profound truths of life seem simple. The greatest, the most sublime truth ever learned about this universe so far can be stated in a simple sentence of three words, with the longest word having only four letters—"God is love!" That is the grandest fact yet learned about God's created universe—the heart behind it is Love. Simple? Yes, but sublime.

This, then, is the message of these leaders in Christian evangelism. The *method*—confronting men with the living Christ. The *motive*—the enthusiasm of a passionate heart. The *dynamic*—the power of God's Spirit promised to the honest plea of a consecrated life.

Why cannot we be greater soul-winners?

MY IMPRESSIONS OF THE NORTHFIELD
EVANGELISTIC RETREAT

BY REV. WILLARD D. BURDICK,

ROCKVILLE, R. I.

The Place.—Northfield is an ideal place for an evangelistic retreat, and the assembly room of the "Chateau" all that one could desire for the meetings of the retreat.

The chateau stands on an elevation overlooking the colonial village of Northfield with the campus of the Northfield Seminary, a school for young women established by Mr. Moody. Between the chateau and the seminary is the house in which Mr. Moody was born, and back of it is beautiful Round Top, where Mr. Moody often met groups of young people, and where Mr. and Mrs. Moody are buried.

On the opposite side of the chateau are the buildings and farm of Mount Hermon School for boys, also established by Mr. Moody.

From the chateau one looks out over "the broad Connecticut River with its fertile valley, the Berkshire and Franklin Hills, the forelands of the Green Mountains, and the ranges of southern New Hampshire."

The Program and the Speakers.—The

six meetings gave ample time for helpful devotional periods and for the consideration of the different phases of evangelism. The speakers were men of experience. They did not bring us mere theories, but they told us of plans that had been tested out and found good. They keenly sense the world's present condition, and see in Christianity the sole remedy for individual and social needs.

The Messages. — I can mention only a few of the many excellent addresses.

Dr. J. H. Goldner, for over thirty years the pastor of the Euclid Avenue Christian Church in Cleveland, Ohio, led us in six devotional periods that left lasting impressions for good on my mind.

Dr. Guy H. Black, out of his experiences in conducting about three thousand campaigns in the last eight or ten years, spoke on "Home Visitation Evangelism—Its Possibilities and Results." In his opinion the Church should emphasize these three things in the coming fifteen years:

Have one outstanding worship service each week.

Have a religious education program.

Engage in family visitation.

The two addresses by Rev. A. W. Beaven, president Colgate-Rochester Divinity School, on "The Imperative of Reaching Youth" and "The Attitude of Youth and the Message of Christ," caused me the more to feel that Doctor Beaven is a safe man to be at the head of a great divinity school.

This retreat was under the auspices of the Commission on Evangelism of the Federal Council of Churches of which Dr. C. L. Goodell is the executive secretary. Doctor Goodell was an interested listener throughout the meetings, though he had little to say till his address in the last meeting.

One of Doctor Goodell's arresting statements was that the Church is the only institution that traffics in eternity, and that if the Church fails there is nothing else to take its place.

During a pastorate of nine years in New York City, in the vicinity of great schools, Doctor Goodell received three thousand persons into church membership. Some of these people have since told him that his simple gospel sermons

drove scepticism away. His tender exhortation to us to receive the Holy Spirit was the climax of his helpful address.

This was a model evangelistic retreat.

I am anxious for the report of the findings committee to appear in the SABBATH RECORDER, so that I can read it again.

LETTER FROM JAMAICA

Rev. W. L. Burdick, D. D.,

Ashaway, R. I., U. S. A.

MY DEAR BROTHER BURDICK:

I am glad at being able to report to you further progress of the work in this part of the Lord's vineyard. Reports from missionary fields are of paramount importance, especially to the people who have banded themselves together to send the gospel of salvation to the world.

My last letter was written to you from Potosi in St. James. This is entirely a new field for Seventh Day Baptists, for we have never entered it before. Our meetings began in the open air on February 22, 1931, and continued under the varied tropical weather conditions, till the evening of March 22. In the early morning of that day, a concourse of people assembled themselves on the banks of the Potosi River to witness the rite of baptism to two candidates who were standing before them. I was very glad at seeing so many persons present, as it gave me the privilege to set before them the significance of baptism, as well as the origin and history of Seventh Day Baptists and their mission. We then discoursed from Luke 7: 18-26. Summed up, this is the pith of the theme: John the Baptist, the first seventh day Sabbath-keeping Baptist, and the forerunner of all subsequent Sabbath-keeping Baptists, came into the wilderness of Judea preaching the baptism of repentance for the remission of sins. "I indeed," said John, "baptize you with water; but one mightier than I cometh, . . . He shall baptize you with the Holy Ghost," which of course was demonstrated in the life of Jesus himself. For, "it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him." And his followers should

have the experience of that double baptism—by water and by the Holy Spirit—as stated by Jesus, and as experienced by his disciples. “For John,” said he, “truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence,” which was demonstrated at Pentecost: “And when the day of Pentecost was fully come, they were all with one accord in one place . . . And there appeared unto them cloven tongues like as of fire, and it sat upon each of them,” Acts 2: 1-4. Then a true Seventh Day Baptist is not one that is merely ruled by Seventh Day Baptist faith and practice, but one who is doubly baptized—with water and with the Spirit—keeping all the commandments of God, and the faith of Jesus Christ, which constitute that which is Seventh Day Baptist principles in reality, in essence.

Seventh Day Baptists, they were told, “Believe that the Scriptures of the Old and New Testaments were inspired by the Holy Spirit, and that they are a perfect rule of faith and practice.” Seventh Day Baptists uphold Jehovah’s two great memorials: (a) That of creation, which is the Sabbath—the sign of the true God who in six days made the heavens and the earth, and rested on the sabbath day, Exodus 20: 8-11; Ezekiel 20: 20; Jeremiah 10: 10-12. And (b) baptism, the memorial of the burial and resurrection of the Redeemer, Colossians 2: 12; Romans 6: 5, “Who,” said Paul, “was delivered for our offences, and was raised again for our justification.” Romans 4: 24, 25.

But Satan, determined to nullify the knowledge of the Creator’s memorial, changed the day of the worship of Jehovah to Sunday, the first day of the week; and he has also changed the mode of baptism to that of sprinkling, which in no wise represents the resurrection of our Savior. But it is still the burden of Seventh Day Baptists to “Go . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you,” said Jesus, “and, lo, I am with you always, even unto the end of the world.” Seventh Day Baptists cannot, therefore, teach anybody to observe

a day that Jehovah hath never commanded to be observed, nor substitute sprinkling for immersion. After the discourse was ended, two candidates were then led into the watery grave, and there buried with their Lord in baptism. There are six others who were not just ready for that ordinance; but whom I hope to baptize on my next visit.

Leaving John’s Hall at 9:30 a. m. on the morning of March 24, I journeyed in a southwesterly direction, and turning northwest, I soon reached Montego Bay, where I soon rounded the northwest, and was running north, and veering northeast, I was again in Falmouth, the capital of Trelawny. After a short run in a northeasterly route, again I was at Browns Town, the best sightseeing spot in the world. After a little opening of the throttle soon I was at Moneague, and not very far from my home. Supplementing my tank again, the chariot was on the homeward run. After making six stops from John’s Hall, I reached Waterford at 3:30 p. m., having covered a distance of ninety-one and a half miles of good and bad roads, grades, down grades, and mountains.

I do both pioneering work, as well as pastoring and feeding the flock, during my ministry, these two and thirty years. This part of my report pertains to my ministry among the churches. Sabbath, March 28, was spent with the Waterford Church, who came together as they were wont, to hear the report of my experiences at John’s Hall, which I rehearsed to them and which fired them to aggressive missionary zeal. On the twenty-ninth, we closed our church and we all went to an adjacent district—Ragsville—of Waterford, and I preached for the people, theme—Origin and History of Seventh Day Baptists in the Light of the Bible and Church History—which the people desire to hear everywhere. An immense crowd came together to listen to the preached word, and they were greatly impressed. One week before leaving for John’s Hall a new convert to Christ and his Sabbath stepped out from that district, and by reason of her conversion, there are many others who became very much interested. This sister

was subsequently baptized, and is now a member of our church at Waterford. Another family of two, and two children who have recently been married are to be baptized next Sunday, and are to become members of the church. March 31, I left for Kingston, and the next day for Fort Hill. There I held meetings for the brethren till April 5, when I returned to Kingston and met with some of the brethren of the old organization of the Kingston Church, and rehearsed to them my mission to John’s Hall, and the good news from the other churches, which made them rejoice greatly. Some questions of general interest were also discussed with them. Returning to Waterford on April 7, I began a series of meetings in that church for a few evenings, thus building them up spiritually. Then on Sabbath morning, together with Brother Samuel Stuart, I walked across to Jeffrey’s Town, held a meeting and baptized two candidates the next day. It was a time of much rain. But we fulfilled all our duties and walked back to Waterford the same night.

April sixteenth till the morning of the twenty-third was spent with the Albion Mountain Church, and a profitable time it was. Our little school organized there in 1929, and taught by Brother Victor Taybr, is still in continuance in spite of all the machinations of Satan, to have it obliterated. The brethren are holding together. Thence, I started for Luna, and reached there in safety; held an open air meeting for the brethren and others, which was greatly appreciated. On the morning of the twenty-fourth, I continued my journey to Above Rocks, where meetings were held for the little church in the home of Brother Robert Dunbar. We enjoyed excellent times together. And on the morning of the twenty-sixth I rode across to Bog Walk. Leaving my machine there, I mounted one of the old machines—a donkey—and putting it into first speed, I was able to burn the hills to Bowerwood. The brethren, who for some time have been holding open meetings, asked that I preside over such on that evening. A very interesting crowd was present which I

was asked to address, also on the following evening. Excellent missionary work is being done here by the members of this church, and the outsiders are taking a lively interest in the message of salvation.

Tuesday, April 28, found me in Kingston, and the next day at Pear Tree River, in St. Thomas Ye East, forty-odd miles from Kingston. The weather was very inclement almost the whole time. But we were able to hold meetings on Sabbath and on Sunday. On the first part of the latter day, we had a church meeting from nine a. m. till eleven. And then in the evening we planned for two open air meetings: (a) at Plantain Garden River; and (b) at Pear Tree River. Both were well attended especially the latter. That was a day’s hard work.

On Monday, May 4, I rode off to Font Hill, and talked the matter of our coming session with the brethren of that church, as well as preaching for them. May 5, found me in Kingston. After spending two days there, I left for Post Road in Clarendon on the seventh of May. We had a good time together at this latter place, especially at an open air meeting on Sunday night, at which was a concourse of people who gave much attention to the things which were preached.

Owing to troubles in the gear box of my machine I was not able to reach home, Waterford, before the thirteenth. Next Sunday morning, our two recent converts from Meuse will be baptized and added to the Waterford Church. These additions are not mere phantom members, but members in truth, fact, substance. I have planned to return to John’s Hall as early as I possibly can.

This letter, dear Brother Burdick, is very lengthy, for which I must apologize. The next will be shorter.

Please accept my kindest regards.
Remaining, yours in the Master’s service,

H. LOUIE MIGNOTT.

Waterford,
Guys Hill P. O.,
Jamaica,
May 17, 1931.

LETTER FROM CHINA

DEAR RECORDER READERS:

It has been some time since I have written the RECORDER. By our program I should have written last month, which I did not do. Now I am having an enforced vacation and too much time on my hands, so I will use up some of it, telling you something of our happenings here.

As I told Esther in my letter to her, I am perfectly all right excepting for two small but rather useful parts of my anatomy. I was feeling a bit too high spirited the other day and in crossing some slippery ground with improper speed, I came down with too much force on my poor ankle. The result was that some small pieces were broken off the bones on each side of my ankle. Anyway, it gave us a chance to demonstrate the usefulness of our new X-ray machine, for without its help we would probably have thought it only a bad sprain.

As it is I have been lying around with my foot in a pillow splint waiting for the swelling to go down so that I can have a plaster cast put on. It seems rather ridiculous and unnecessary for the whole machine to be laid up just because those small bones happen to be cracked off, but small parts seem to be important even if we do not realize it until they are out of repair.

It is a very unfortunate time to be laid by, for the hospital is full and there is plenty to do. It is making it very inconvenient for others more than for me. I am feeling bad just now, too, because Mrs. Dzau came in just now to tell me that our Mr. Dzau was having a small pulmonary hæmorrhage.

I have seen him have so many such hæmorrhages in years past that it scares me to have him start again. He has been so well and strong in recent years and such a devoted worker for the interests of the hospital. Lately he has not been altogether well, has been suffering with an annoying and persistent type of malaria in frequent attacks. I have been afraid that it would stir up some of his old trouble. It will be a serious matter for us as well as for him and his family if he has to give up work again. But I hope that with the care we can give him he will soon be all right again. He has had a very trying time since his

father's death. His brother has been in the hospital for several months, being treated for tuberculosis, and has been unable to take any responsibility financially or otherwise. There have been many troublesome financial affairs to be settled, not only his father's own but also those of other people. Miss Burdick told you in her recent letter about the elder Mr. Dzau, of how generous he was with his time and money. Many things have been passed on to his son unfinished, and he has been trying conscientiously to meet all obligations and to settle all claims, to finish all that his father had undertaken as much as possible, and to hand affairs back to people worked out for their good. This unaccustomed burden has required many trips to Shanghai and many anxious days and nights in addition to his regular full time duties. He is a most faithful and conscientious young man, and I do pray that God will speedily restore him to health.

We are having beautiful weather just now. Today Doctor Palmberg and her sister, together with Mr. and Mrs. Crofoot, have gone to Nanking for a few days' sight seeing. The Crofoots are, of course, getting ready to go away and leave us. We do not enjoy the thought.

Schools are preparing for final examinations and closing. Esther is in Shanghai Baptist College this half year. She will be back in about two weeks and Meling in three or less. Meling is, of course, in our own school. She is getting to be a big girl and I am having the usual mother's struggle to keep her clothing large enough for her. She is thirteen years old.

Things are not looking so good in Gina again. The government has been having such a hard time trying to round up the communist bandits who are evidently backed by the Soviet organization. Several of the central provinces are full of them. They seem to be able to appear and disappear as if by magic in some places. And now a lot of the Cantonese generals and officials, including Sun Yat Sen's son and some others of good repute, have formed a new government in Canton and are preparing to attack Nanking. An old politician in Nanking in a speech the other day called their group "a big heap of gage" and it seems a not inappropriate term when

MONTHLY STATEMENT

May 1, 1931 to June 1, 1931

S. H. DAVIS,
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

<i>Dr.</i>	
Balance on hand May 1, 1931	\$ 689.55
Grace I. Crandall, debt	50.00
Alfred Dickenson	10.00
A friend, for Cornelia Slagter	2.00
Mrs. J. E. H. Flausburgh, foreign missions	3.00
Woman's Board, Susie Burdick's salary	15.00
Woman's Board, home missions	13.34
"DeWitt Coral," Mr. Mignott	100.00
Onward Movement	950.30
New England Union, Jamaica worker	20.00
New York City	25.00
New York City, debt	11.18
Income Permanent Fund	200.00
Southern Association, Wm. L. Burdick's traveling expenses	10.00
Elizabeth Hiscox	5.00
Income Permanent Fund	500.00
	\$2,604.37

<i>Cr.</i>	
Wm. A. Berry, April salary, etc.	\$ 30.00
D. Burdett Coon, April salary, etc.	180.37
Wm. L. Burdick, April salary, etc.	220.43
Wm. L. Burdick, clerk hire	33.33
Ellis R. Lewis, April salary	125.00
Verney A. Wilson, April salary	66.67
R. J. Severance, April salary	41.67
Clifford A. Beebe, April salary	50.00
W. L. Davis, April salary	25.00
John T. Babcock, April salary	16.67
E. H. Bottoms, April salary	33.34
James H. Hurley, April salary	25.00
S. S. Powell, April salary	41.67
B. I. Jeffrey, work on Pacific Coast	125.00
H. Eugene Davis, April salary, etc.	132.37
A. T. Bottoms, April salary	18.75
S. H. Davis, deposit Permanent Fund	200.00
Interest bank note	61.00
Bank of Milton, China draft	100.00
Alfred Mutual Loan Association, H. Eugene Davis	20.80
H. H. Thorngate, tax in Cherry County, Neb. ..	33.68
Washington Trust Company, interest on note ..	36.75
Treasurer's expenses	28.00
Total disbursements for month	\$1,645.50
Balance on hand June 1, 1931	958.87
	\$2,604.37

E. & O. E.

S. H. DAVIS,
Treasurer.

ATTENTION, PLEASE!

NUMBER TWO

On Thursday of Conference week, immediately following the afternoon session, a fellowship supper will be served at the expense of the seminary for all who have ever studied theology at Alfred. Wives or husbands of former students are included in this invitation. Before long you will be invited to send word to the undersigned if you intend to be present. The real importance of our knowing approximately how many will come is obvious.

ARTHUR E. MAIN.

one takes into consideration the six cliques which are represented. In platform they range all the way from Bolshevik sympathizers to those extremely opposed to any such belief. How anyone can think that such a group could ever help their country if they gained control is hard to explain. They seem willing to resort to any device to oust Chiang Kai-shek and his colleagues. To us it appears very, very foolish and desperately dangerous to the country. No government since the beginning of the revolution has begun to do as well as the present government, and with all the threatening dangers from Russia and other encroaching powers it is absolutely suicidal for them to try to overthrow the present regime. At least, it seems so to us. The present government is not perfect, of course, and in some ways we feel as though they have been trying to go too fast, but there is only chaos without them. Let us hope that this movement will fall to pieces from lack of cohesion.

To come back to Liuho. Our work here seems in a fairly healthy condition. Attendance at church and Sabbath school is very good. Our small church is already too small sometimes. There are not yet many who are ready to take the definite step of joining the church, but many are interested. Last Sabbath there was baptism. One candidate was the grandchild of one of our members. The other was Esther's oldest brother, younger than she. He has been attending church quite faithfully for some time and seems quite sincere. He seems to be a bright young fellow, is working with an agricultural extension station, maintained by the county for instruction of the farmers of this community. It is one of the new things that are being done. They have night school for illiterates, both men and women. I have been very glad that Mr. Phan was willing to identify himself with the Christian Church and I hope he will prove to be a working Christian. We need that kind everywhere if Christianity is to triumph.

Yours for the Lord's cause,

GRACE I. CRANDALL.

Liuho, Ku,
China,

June 9, 1931.

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
NADY, ARK.
Contributing Editor

OBSTACLES TO CHRISTIANITY

Christian Endeavor Topic for Sabbath Day,
July 25, 1931

DAILY READINGS

Sunday—Ignorance (2 Tim. 3: 1-9)
Monday—Prejudice (Luke 4: 23-32)
Tuesday—Self-interest (Acts 19: 23-41)
Wednesday—Self-confidence (Acts 17: 16-21, 32)
Thursday—Self-righteousness (Matt. 23: 13-32)
Friday—Failure of Christians (1 Cor. 3: 1-3)
Sabbath Day—Topic: Overcoming the obstacles
to Christianity (Matt. 5: 13-16)

NOTES AND SUGGESTIONS ON THE TOPIC
(From "Standard Christian Endeavor Quarterly")

There is nothing that is really worth while in life that does not progress by overcoming obstacles. Many, in order to secure an education, must overcome the obstacles of poverty, physical handicaps, long hours of patient study and self-denial. Every great reform has had myriads of obstacles to overcome before it could bless humanity. Prohibition, for example, has faced, and is still facing, the most bitter opposition. It is not to be wondered at, therefore, that an institution which seeks to revolutionize society should be compelled to face great obstacles at every step. And so tonight we do not face these obstacles with faint, trembling hearts, but with hearts strong with power to overcome. The obstacles are many. The enemies of Christianity are strongly entrenched; but in the name of Jesus Christ and in his power we can "go up and possess the land."

QUESTIONS

Will Christianity ultimately triumph?

What is the greatest obstacle to Christianity in our community?

What are Christianity's greatest obstacles on foreign fields?

What is the greatest obstacle to Christian progress in our own lives?

What is the greatest obstacle to Christianity's world conquest?

SUGGESTION FOR DEBATE

Resolved: That the indifference which the Church faces today is a greater obstacle than the persecution it formerly endured.

QUIET HOUR THOUGHTS

BY MR. AND MRS. LYLE CRANDALL

We can overcome obstacles to Christianity through prayer. Prayer helps us in all ways. If we pray daily that we may live Christian lives, we shall live them, for God answers prayer, and he will help us. In this way all obstacles can be removed.

Christians have a tendency to place obstacles in the way for non-Christians. It is bad enough to place obstacles in our own path of Christianity, but it is worse to place them in the paths of others who are not Christians yet, but who are seeking the light.

How often do we keep our Christianity hidden by our daily lives. We profess to be Christians, but nobody knows it. If we practice love and charity, which are signs of Christianity, we shall have a great work in life. We must give light to everyone we meet—the light of love and knowledge. If we do this, people will know this light, and will drop their prejudices against Christianity.

Jesus has said, "Ye are the light of the world. A city that is set upon a hill cannot be hid." He also said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Are we setting our light on a hill where everyone may see it and be brought to Christ by its rays, or are we covering it? Let your light shine for Christ by your good works, your love, and all that makes a true Christian.

THE ELEMENTS OF FRIENDSHIP ENTERING INTO BEING A CHRISTIAN

BY WILNA BOND

(Paper given at Eastern Association, Young People's Hour)

"Friendship given by God in mercy and in love, My counsellors, my comforters, and guides; My joy in grief, my second bliss in joy; Companions of my young desire, in doubt My oracles; my wings in high pursuit."

That is a description of a true friend, and these qualities can be gained only through close contact with Christ. For Christ has been, and ever will be, a true Friend.

Among the great religious teachers and leaders, a marked feature in the uniqueness of Jesus was his geniality. Take Christ's pictures of family life. He valued so highly the everyday human fatherhood that he finds his whole gospel in that single figure—the father whose joy at the recovery of his ungrateful, self-willed boy sweeps utterly away all resentful feeling and painful memories.

It is interesting to note that his first miracle was performed not to remedy any grave disaster, or to heal a broken heart, but he did it just to avoid embarrassment for the bridegroom.

Think of the joy Jesus had in children. We can imagine him watching them play in the open spaces of the market place, and smiling at the way in which they conduct the affairs of their little make-believe worlds. Then, too, we can see him as he bids the small children to come to him, and the happy expressions on the proud faces of the parents as he blesses their little ones.

Then, think of the delight of Jesus in social intercourse. We read of his presence at some kind of festivity, or taking part in a friendly social meal. And no feast was ever graced by his presence, but the conversation was all the brighter and the enjoyment all the heartier for it. "His vision of God blended sweetly and naturally with social fellowship and homely joys."

Jesus was always a close and keenly interested observer of the human scene; however he was not only a sympathetic spectator of life, but he took his place among the others, not with an air of superiority or patient tolerance, but as one moving in his proper sphere.

What makes this natural life so really great and good that it was worthy even of Christ's living it and taking a genial delight in it? Why is it that we do everything together rather than alone? In an article I read, this question has been answered: "God is love, and we are God's children made in his image, and that only in this social state of existence can we live the divine life of love. If we lived as Robinson Crusoe did on his island, there would be no place for justice, integrity, or honor; none for trust, loyalty, generosity, patience, forgiveness, self-sacrifice. Thus we are put on this earth to live with others so that we

may develop these qualities. And a true friend has all of them."

Probably most of you have read of Larry Foster, either from the *Literary Digest* or from other papers and books. Through glimpses into his diary and what we have read of his letters to his mother while he was in college, we know he was a deep thinker, and was not afraid to live up to the standards which he had made for himself. He was true blue and all his loved ones lost a wonderful friend and helper when he died. C. F. Nesbit in the *Nashville Christian Advocate* wrote of his book: "One catches glimpses of a rare young spirit that bore unlimited promise, of a friend one would be glad to cherish, of a real youth of God's rarest quality." I think that there are more young people in this world like Larry. I believe that he was a typical young Christian who was on the right track for a successful life. He was a wonderful friend and a conscientious Christian.

Sometimes it is hard for us to detect the difference between being a friend and being what some people call incorrectly, a "good sport." What I mean is the difference in being the kind of friend who is willing to do anything or go any place no matter what it is, or, being the kind of friend who first considers whether it would help or hinder, not only himself, but his friend. I think that the latter is the way of a Christian friend.

I have chosen the following quotation as a concluding thought for this paper, because it expresses far better than I ever could my last thoughts. "Let us seek to make all our relationships and associations of earth, in the home, in business, in the circle of friendship and social intercourse, in work and pastime, in Church and State, the channels of love, and we shall be of those for whom Christ's prayer prevails."

Plainfield, N. J.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

BIBLE READING WORK

TWENTY-SECOND DAY

Fill in the following letters; the crosses when finished will spell the name of a Bible city.

x — — — betrayed Jesus.
 — x — — — denied Jesus.
 — — x — — Isaac's mother.
 — — — x — Mary's son.
 — — — x — Jesus' disciple.
 — — — x — tempted Jesus.
 — — x — — kept Paul a prisoner for two years.
 — x — — — tried to kill Jesus.
 x — — — — led the Israelites out of Egypt.

TWENTY-THIRD DAY

What important people are told about in the following books: Genesis, Exodus, Joshua, Judges, Ruth?

TWENTY-FOURTH DAY

What important people are told about in the following books: 1 and 2 Samuel, 1 and 2 Kings, Ezra, Nehemiah, Esther?

TWENTY-FIFTH DAY

What important people are told about in the following books: Job, Isaiah, Jeremiah, Ezekiel, Daniel?

TWENTY-SIXTH DAY

What important people are told about in the following books: Matthew, Mark, Luke and John taken together, Acts?

TWENTY-SEVENTH DAY

Fill out the following puzzle:
 M struck the R and out came W.
 J went into the T of G.
 G said, Let there be L and there was L.
 G is our R and S, a very present H in T.
 The B is a L unto my F and a L unto my P.
 And there came a V from H saying, Thou art
 my beloved S in whom I am well P.
 Thy P shall be my P, and thy G my G.
 Then cometh J from G to J unto J, to be bap-
 tized of him.

OUR GOSPEL WORK

Property changes hands in one of three ways: through stealing, or through working, or through giving. In Ephesians 4: 28 we have all three mentioned, with their relationships—(1) "Let him that stole steal no more, (2) but rather let him labor, working with his hands the thing that is good, (3) that he may have whereof to give to him that hath need." Here we have the relationship of work to the universe, to stealing, and to benevolence.

The law of the universe is: If a man will not work neither shall he eat, nor be clothed, nor be sheltered. Every slice of bread is the product of someone's toil, since

the very cereal from which it is made runs out without agricultural toil. So everyone is born naked. God never gave anyone so much as a shirt. Garments are woven by human hands. Furthermore, it is said "There is no place like home," but homes are built by the sweat of brows, even heavenly homes. If one is going to have a mansion in the skies, he must labor for it while his feet are upon the earth, for heaven is a place built by working people for working folks. Christ says, "My Father worketh even until now and I work." Paul adds, "Work out your own salvation with fear and trembling."

The relationship of work to stealing is antipodal: the thief steals to avoid work; the worker toils to avoid stealing. Hence, every worker, however humble his task, should be respected. The seamstress who toils for a few pennies a day is more honorable than the shoplifter who struts in silks; and the man with the dinner pail, who earns all, is more commendable than the sport with the limousine.

Yet there is a difference between a working bird and a working man. The latter has storehouses. He can produce a daily excess. According to a Christian law, this is to be given "to him that hath need." Christianity recognizes "the expulsive power of a new affection." It cures the spirit of stealing by the spirit of giving. Laying up treasure in heaven is its key to personal salvation. "Follow thou me," said the Christ whom Henry van Dyke has pictured as saying:

Never in a costly palace did I rest on golden bed,
 Never in a hermit's cavern have I eaten idle bread,
 Born within a lowly stable, where the cattle round me stood,
 Reared a carpenter in Nazareth, I have toiled, and found it good;
 They who tread the path of labor, follow where my feet have trod,
 They who work without complaining, do the holy will of God.

—Edward F. Randolph
 in "The Baptist."

I am heartily glad to witness your veneration for a Book which, to say nothing of its holiness or authority, contains more specimens of genius and taste than any other volume in existence.—W. S. Landor.

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
 Contributing Editor

GOD'S HELPERS—THE BIRDS, BEES, AND BUTTERFLIES

LUKE 12: 24; JUDGES 14: 8

Junior Christian Endeavor Topic for Sabbath Day, July 25, 1931

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

THOUGHTS TO BE USED FOR TESTIMONIES

The Birds

Industrious Joyous
 Persevering Wise

Created for the glory of God.

Each has its peculiar song for cheering God's world.

The Bees

Never lazy Workers
 A beehive is a little kingdom of order and labor. Each bee has a place and all have their work to do.

The Butterflies

Happy little creatures
 Helpers in God's great plan
 A life of change and growth from an ugly, creeping worm, through the chrysalis stage to a beautiful butterfly with gorgeously colored, strong wings ready to do the work God planned for it to do.

How like the birds, the bees, the butterflies our juniors can be! Juniors have their place in God's kingdom, each with his own work to do. What if we fail? There is no one else to take our place in just the same way God expects us to.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am in the Junior department, and we are collecting silk stockings to send to Labrador, for they make rugs out of them. Doctor Mitchell, one of the doctors from the sanitarium, has been to Labrador and gave us a talk one morning in Sabbath school. One of the interesting things that she said was that when a ship was wrecked there whoever got the things that were on it could have them. One man got a ten year supply of coal that way.

I am in four two grade and go to the Ann J. Kellogg School here. It has forty-

two rooms in it. It cost about \$400,000. There are rooms for the orthopedic, deaf, dumb and blind, besides the regular classrooms. W. K. Kellogg, whose name you see on all the boxes of Kellogg's corn flakes, contributed toward it and named it in honor of his mother, Ann Jeanette Kellogg.

We have a gray cat named Johnny. We have three big peach trees and three little ones and the big ones are just loaded. If you were here in September you would have more than you could eat.

Yours truly,

MADELINE LEWIS.

367 Champion St.,
 Battle Creek, Mich.,
 June 27, 1931.

DEAR MADELINE:

You certainly write very nicely on the typewriter. Do you have a typewriter of your own or do you use your father's? I would not be surprised one of these days to hear that you were taking a business course.

One of our neighbors, Mr. Watson, has been in Labrador twice and gave a lecture about that country. He also showed moving pictures of Labrador scenes, birds, etc. It must be an interesting country, but you and I had rather live in Michigan or New York, hadn't we?

If your peaches are as good as the tomatoes I ate at your home about eleven years ago, I surely wish I could visit you in September. I can almost taste those tomatoes yet, after all these years.

I have received a letter from our little niece, Jean, in Panama, which I'm going to let you read.

Your true friend,

MIZPAH S. GREENE.

DEAR AUNT MIZPAH AND THE REST:

I was twelve April 21, and joined the Girl Reserves. I am also in the Girl Scouts and will march Memorial day. The girls will meet at Fourth of July Avenue and march to Panama. There we will decorate the statue of a bold fireman. We'll get on the train and ride to Corozal and there we will decorate the soldier's graves. I will march with Girl Scouts.

We have the sweetest kittens. One is a boy, the other a girl. The girl's name is Gerda and the boy's Looney. Happy, our dog, and they have loads of fun together.

In English we, our class in school, are having nouns, verbs, adverbs, pronouns, and adjectives. We're also learning to debate and it's loads of fun.

I'd like to have Eleanor press me some flowers and send them down for a collection. The class is collecting leaf books, flower books, and aeroplane books, and we thing it is fun.

I go swimming lots and am getting a new swimming suit soon.

May 27, 1931.

I thought I'd write and tell you about our penmanship examinations. I wrote and put mine in and got the final, so I don't have to write any more examinations in penmanship. Miss Matzon, our penmanship teacher, said our sixth grade surpassed every sixth grade in the Zone.

We still have our dog Happy and the cute little kittens.

I passed in all my school subjects.

It is nine o'clock now so I will close.

Lovingly yours,

JEAN CROUCH.

Balboa, Canal Zone,
June 6, 1931.

DEAR MRS. GREENE:

My Uncle Eugene Davis says for every one to help pay the debt. I am ten years old. I am deaf but I am happy and I love the dear Father.

"Come on," all the boys ten years old, let's earn one dollar each, "Come on."

I will sell popcorn for five cents a bag to get my dollar.

JAMES DAVIS.

337 Acoma,
Denver, Colo.,
July 2, 1931.

[The above letter came directly to the RECORDER office, and it is so important that, to save time and the risk of printing it too late, we are putting it in this week instead of sending it to Mrs. Greene first. We feel sure she will see it here and will answer it later.—RECORDER.]

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

"*News Bits.*"—Recently there came to the desk of the corresponding secretary a new mimeographed bulletin from the Young People's Board, "News Bits," under date of June, 1931. It proves to be an aggressive news letter from the board to all the Christian Endeavor societies. Interesting captions are found in it, such as "Begin to Pray Through." This is from the Quiet Hour superintendent, Mr. Emile Babcock. The object of the meditation is the matter of raising the *united budget* of the denomination. Four things are suggested if we "pray through": (1) a definite time, (2) a quiet place, (3) the Bible a place, (4) the Holy Spirit given a chance. "More things are wrought by prayer than this world dreams of," is quoted from Tennyson. The board's president, Miss Marjorie Burdick, sends a message, "It is great to live." A heartening challenge is flung out on budget raising: "We must not stop now, but go forward as did Nehemiah in the long ago." He accomplished his purpose because the people had a mind to work. On July 1, shall we be able to say, "And the budget was raised because the people had a mind to give"? Other matters of real interest were contained in the bulletin. Our churches and leaders should most heartily commend the estimable work being carried forward by our young people. Upon them rests the future of the church.

Vacation Schools.—The corresponding secretary spoke to the boys and girls gathered in their assembly period of the Vacation School at Berea, the other day. Fifty-six are enrolled in the school and this was the last day of study. Fifty boys and girls, even wriggley ones on a hot day, are an inspiration to a preacher. What fine things these boys and girls are getting in these daily classes, in memorizing precious portions of Scripture, in getting the missionary consciousness, and especially in realizing that such subjects are as vital and important, calling for as careful and painstaking preparation, as any of their lessons in the public schools. After the session, the pastor took an overflowing load of children

over the rough road up Otterside Run and distributed them among their various homes, making a pastoral call upon an aged member before returning to his dinner. I am sure our pastors and churches are worthy of every praise in their efforts to carry on this work. Those busy mothers and school teachers who devote their forenoons to this special work can hardly have too much said to their credit. Our Sabbath School Board and its director of religious education, who so vigorously and consistently promote this line of training, have rendered the cause a most vital and helpful service. Happy the church that has a corps of teachers and other workers who will sacrifice some of their personal comfort and time that their talent and training may be so zealously consecrated to this service for Jesus' sake.

Socials.—What a fine service a church renders itself and community, these hot days, by holding an ice cream social or festival. It not only furnishes a get-together occasion, but it draws together many, young people especially, in congenial and wholesome surroundings when otherwise they might have betaken themselves to questionable places of amusement or noisy roadhouses. Incidentally, perhaps, the service may prove remunerative to church or society. But the writer has wondered, often, about many things in connection with such events. Why should it be necessary to hold it on the parsonage lawn with the freedom of the parsonage to the whole public? Why should this place be overflowed, as it often is, by thoughtless folks who would not think of being rude or of taking similar liberties in any other home? Why so often are ice cream freezers and piles of dirty dishes left for the pastor's family to wash, and the grounds left for them to clean up? The parsonage is the preacher's castle and as sacred to him as the home of any one else in the community, where one would scarcely think of taking liberties. These are burdens too often unshared by others. I have a feeling that these conditions often prevail because people are thoughtless. But Christian love does not warrant any such carelessness. No one intends, of course, to be rude or to impose on any one, much less on the pastor's family.

But Christian love and fellowship are not fulfilled by neglect or carelessness. Perhaps the pastors themselves have been a bit to blame—by not insisting on the common rights of their own homes and families. In their extenuation, may I hasten to say, that in their great love and loyalty to the church and interest in advancing the kingdom, they have been more zealous than for their own and their family interests. But if others will not be thoughtful for them, they must not forget they owe a duty to their own homes. Also let them remember they owe a duty to the church that cannot be discharged by allowing the church to override its privileges or impose upon its leader and his family.

CHRISTIANS OF JAPAN PROTEST AMERICAN MOVIES

Several months ago an appeal to the Foreign Relations Committee of the United States Senate, signed by ninety Americans residing in Tokyo, was made public. The appeal asked for legislation to control the shipment of American films to Japan, as a protection to America's reputation in the Far East. Now the National Christian Council of Japan—the body which co-ordinates the work of all the Protestant churches in the island empire—has written the Federal Council of Churches in this country begging it to "take every step possible to prevent the continued influx of undesirable American films into Japan." Its social welfare committee, composed entirely of Japanese, visited the Tokyo police department. While discussing the destructive moral effects which the movies are having in the Japanese capital the chief censor of the police, a non-Christian, "stated that their greatest problem was with the films which come from America. He said that many of these films are highly detrimental to the morals of the Japanese people, and he hoped that the National Christian Council could and would take steps to secure the stoppage of the coming of these undesirable American films." Now that responsible American citizens and responsible Japanese have both testified to the damage being done by this sort of foreign trade, how long will it be before the State Department is granted some power over such a traffic?—*The Christian Century.*

OUR PULPIT

A GROWING INTELLIGENCE

BY PRESIDENT BOOTHE C. DAVIS

(Baccalaureate sermon preached at Alfred commencement June 7, 1931)

SERMON FOR SABBATH, JULY 25, 1931

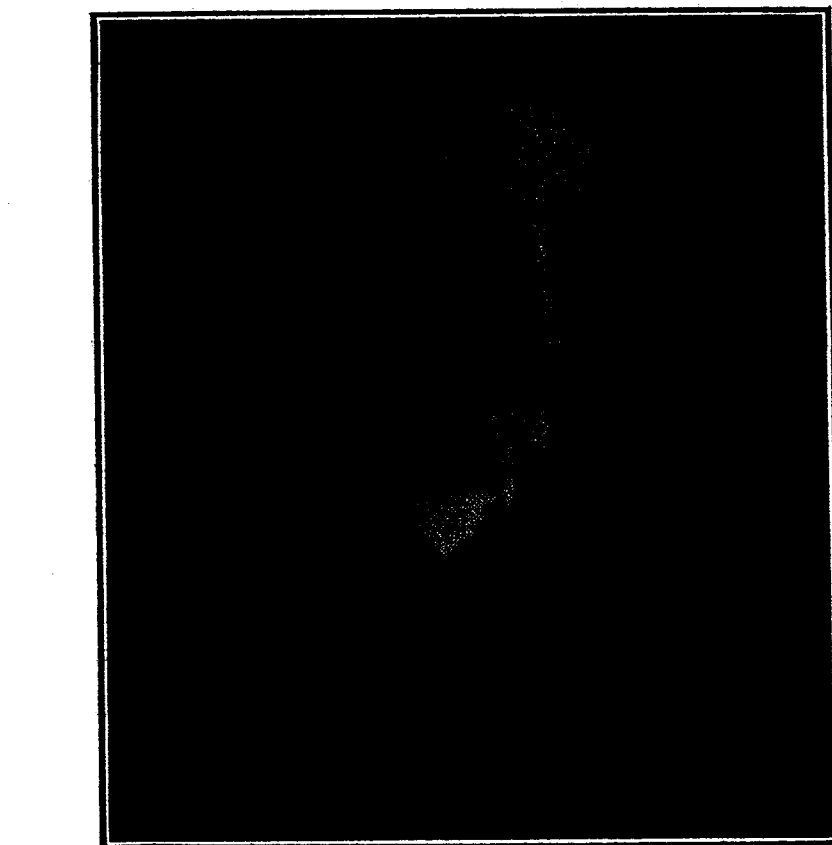
Text—1 Corinthians 13: 8.

ORDER OF SERVICE

PRELUDE
DOXOLOGY
INVOCATION
RESPONSIVE READING
HYMN
ANNOUNCEMENTS
OFFERTORY
SPECIAL MUSIC
SCRIPTURE LESSON
PRAYER
HYMN
SERMON
HYMN
BENEDICTION

enlarging intelligence, will take the place of the old intelligence.

This is another way of saying that the only way to acquire intelligence, or to retain intelligence, is to let the knowledge of today be superseded by the knowledge of tomorrow. To put it even more bluntly: there is no way to be intelligent except by substituting new, fresh knowledge for old, stale knowledge; no way to be intelligent except by maintaining a



"As for knowledge it shall be superseded." (Moffatt translation.)

In the authorized version this text is translated: "Whether there be knowledge it shall vanish away."

Paul is here making an argument to exalt love. "Love is above faith and hope," he says. Love lasts when prophecies cease, when speech becomes silent, and when knowledge is superseded.

This argument, though putting love above knowledge, gives a measure for intelligence so vital as to challenge our interest as a baccalaureate theme.

"As for knowledge it shall be superseded. For we only know bit by bit, and we only prophesy bit by bit; but when the perfect is come, the imperfect shall be superseded." Bit by bit the new, the

growing intelligence. Intelligence cannot stand still. Knowledge is not static. A perfectly good intelligence of yesterday must be replaced by a better intelligence of tomorrow, or it will cease to be intelligence.

Physical science in the nineteenth century claimed to have reached finality. It assumed to say the last word about matter and the material universe. But in the past thirty years physics has, in large measure, "changed its allegiance from a world of static mechanism to a world of emergent evolution."

"We now discover that we are living in a universe which is not dead but alive, which is not down-going, but up-going." "We are now beginning to recognize that the physical sciences are only descriptions of reality in its exterior manifestations in

space and time." These manifestations we have observed bit by bit, with limited equipment, and with imperfect understanding, but with an ever-widening horizon, so that every day some new understanding or interpretation or application of truth has come into the field of consciousness.

Newton came and propounded for matter a universal law of gravitation. This force of gravitation was substituted in men's minds for the special Providential power that had been supposed to guide and control the planets and their satellites in their courses. A mechanistic philosophy was thus brought into vogue, which taught that God was the Designer and Creator of a machine universe which, once designed and created, needed no further control or creative force. This was nineteenth century philosophy.

A new chapter in science began to be written with the twentieth century. The idea of development or evolution had already been formulated as a creative process from which "new wholes" were ever emerging. Now Einstein and his contemporary scientists are so interpreting matter and space and time as to invest *mind* with a cosmic significance.

Science is again undergoing reconstruction. A new concept of intelligence is taking the place of the old. Haldane, the British biologist, writes: "Materialism once a scientific theory, is nothing better than a superstition, on the same level as belief in witches." Another scientist has warned his readers to nail up over the door of science the notice, "Structural alterations in progress—no admittance except on business."

The confident beliefs of one generation are reversed by the knowledge of the generations which follow. This is the significance of a growing intelligence. This is the justification of colleges and universities, of laboratories, experiment stations, and research bureaus.

If we are ever tempted to question the value of college training—to ask what is the compensation for four of our best years spent in college studies and research—the answer is to be found, in part at least, in the fact that the knowledge of today is superseded by the knowledge

of tomorrow. The justification of the college and the four years spent in college, is the fact that the only *intelligence* is a growing intelligence.

Alfred University is approaching its centennial. We have just raised in subscriptions a Million Dollar Centennial Fund. When by 1936 this Centennial Fund is paid, Alfred University will be entering on a new century. It must be prepared to meet that new century, equipped to serve a society with new problems, new responsibilities, and new tasks.

The education and educational facilities of a century ago little resembled the education and educational equipments of today. They served well their generation, but they are wholly inadequate for the new century. Knowledge, apparatus, text books, equipment, buildings—they are all superseded by the new, because we know only bit by bit; we learn only bit by bit; we build and equip only bit by bit. Everything we do is limited by the distance we have traveled in knowledge. We are fenced in by the things we have learned imperfectly, and by the incompleteness of our methods, our apparatus, and our equipment.

So the new Alfred, imperative for the second century, will be superseded by the still newer Alfred of the third century, and so on and on. A college grows and expands only as the things of the present are superseded by the things of tomorrow. This is as true of personnel and leadership as it is of programs, laboratories, and buildings.

As a college can remain a college only by growing and changing to meet new eras, so intelligence remains intelligence only as it is a growing and enlarging intelligence. If education should content itself to remain what it was fifty years ago, twenty-five years ago, ten years ago, it would cease to be education in any true sense. It would cease to be *intelligent* because not superseded by better informed and better adapted ideas and methods.

As a civilization of the twentieth century, our tasks today and our tools are different from the tasks and tools of our fathers. The only guarantee of intelligent

and successful living for today and for the future, is a changing knowledge and a growing intelligence.

If I have now made this progressive intelligence clear, I have given the justification, not only of colleges and of college years, with the study which leads to graduation; but I have made it clear also why we can never be satisfied with present-day equipments and attainments. The college renews its resources and builds larger. It seeks increasingly better-trained specialists. It strives to improve its leadership, its teaching staff, its equipment, its buildings. Old programs give place to new; old text books are discarded; new knowledge supersedes the old, because all intelligence must be a growing intelligence.

But even more is this true of the individual than of the college. More than a hundred young people are being graduated from Alfred this week. The measure of their intelligence is in no small part the measure of their advance in knowledge over the knowledge of preceding generations of Alfred graduates. If graduates of today have not some knowledge which is superseding the old, then they are less intelligent than their predecessors. Furthermore, if young men and women who are being graduated today do not make progress after graduation, if they now stand still in intellectual achievement and make no further conquests in knowledge, intelligence is arrested, and stagnation begins.

But it is not the main purpose of this baccalaureate sermon to show that progress after graduation is necessary. If students have not learned that before graduation, the work of the college has not been well done. I am anxious most of all to sketch the outlines of a philosophy of life and religion, which I have been trying to illustrate by educational processes.

If we become aware that what man has so far discovered is the merest fraction of what there is to know; that many of his present interpretations and explanations of phenomena will be superseded by the progress of knowledge in the future; if we know that scientific discovery is never complete, but always progressive, and is

always striving to give us a closer approximation to the truth, then we are prepared to take our places in a changing, growing world and live lives of adjustment to new truth and developing ideas. We can be loyal to the good of the past and the present, and still be open-minded toward the necessary progress of the future.

Adjustment must take place in many practical ways, if our education is successful. I can mention here only a few of these adjustments.

First: *Adjustment in citizenship and in government.*

A twentieth century community of world extent, with its many hundreds of millions of population, living in the neighborly interdependence which modern transportation and communication are developing, is an incomplete and growing organism. We know now better than the founders of our government knew, that the last word has not been spoken concerning government, any more than concerning knowledge. We are learning bit by bit, under changed conditions, and by stress and storm, the *limitations* of self-government, as well as its *strength*, for the nation, for the state, for the city, for the college campus, and for the individual. The formulas and prescriptions of yesterday must be superseded, if the trial and error method of experiment shall prove them inadequate. We know the road over which we have come. We know some of the losses sustained, and we know some of the victories won; but no man can foretell in detail the future progress of government, or the achievements of democracy in the ages before us. It is enough, if in the light of the present, we live up to our best, and hand on stable government, enriched by experience, to those who follow us, knowing that they, themselves, must bear the responsibility of the government which is passed on by them to succeeding generations.

Second: *Social service* is another of the fields in which practical adjustments are made as education advances, and knowledge of one period is superseded by the knowledge of another. Not so long ago slave labor was tolerated and even justified by good people.

Nineteenth century industrial development harnessed all labor to toil and tyranny, only little less cruel than slavery.

Twentieth century ideals have accomplished much in the emancipation of labor, though there remains still to be achieved a higher ideal of brotherhood between the laborer and the employer of labor.

There is not time here even to list the evidence of social progress. Welfare work like the Red Cross, hospitals, sanitation, food regulations, better housing, and many others have marked the constant forward steps of the past in social service.

Each generation has made its contribution to the spirit and methods of service, until welfare work and service clubs are distinguishing characteristics of present day civilization. In nothing is the old being superseded by the new more effectively than in the ideals and methods of social service.

Third: *Religion.*

In this philosophy of a progressive intelligence, I wish to stress particularly, religion. That religion has been progressively revealed, understood, and interpreted, the Bible itself shows unquestionably. For primitive peoples, religious concepts were primitive. As civilization progressed, higher concepts of Deity and higher standards of conduct replaced the more primitive. The new was ever building itself up out of the old, not by destruction of the old, but by a reconstructed theology and by new applications of ethics. As each period of history made its own contribution to thought and its own application of principles in Bible times, so in modern times men who think and feel earnestly in the sphere of religion, add their contribution to the sum total of religious progress.

We are not properly educated, or we are not using well our education, if each college class does not add something to the sum total of religious progress. Indeed, we cannot hold ourselves to be intelligent, in the sense of our text and theme today, if in religion as well as in science, government, and social service, we are not learning bit by bit, and prophesying bit by bit.

Religion is the crowning glory of civilization, and to be truly intelligent we must be progressively religious.

There are sacrifice and pain in this progress, as well as joy and achievement. Childhood's fancies and interpretations of religion do not give place to the reconstructed theology of a scientifically trained mind without a sense of loss. But if the spirit of religion—love and reverence—dominate our thinking, there are joy and a sense of enrichment in a growing religion, which more than compensate for the loss.

This growth and enrichment does not come from a careless indifference or an aloofness. It is born out of the sweat of labor, and out of an eager sympathetic search for the fuller measure of truth and religious insight, which a scientific age and this new philosophy of adjustment in life and religion make possible.

You hear much said in these days about fundamentalism and modernism. They are both temporary evidences of maladjustment. There is nothing important or alarming about either of them, if you have the philosophy of a growing and adjusting religious life and faith of which I speak. It is the philosophy of a growing universe, a growing and adjusting physical body, and a growing intelligence, carried over into the field of human and divine relations, into the field of conduct, of faith, and of religion.

If God can make a rose to grow out of its environment of earth and air; if he can make our human bodies grow, adding continually new tissues to take the place of those which are worn out, burned up, or sloughed off, so that they are all again and again new with the passing years; if he can make possible for us a growing intelligence so that new knowledge is continually superseding the old, how natural and how beautiful that he can give us a growing religion whereby new understandings, new appreciations, new standards of conduct, and new reverence replace the older ones.

My young friends of this senior class, a growing intelligence is like a river. A river is always in motion. Tirelessly it presses on toward the sea, where it is welcomed by the infinite waters. Its

sources are the springs in the hills. Every moment a new supply of water is admitted into its current. Let the new supply cease and the river becomes a series of stagnant pools, or a dry bed. In college you have been tapping the sources of knowledge. You have been drinking from the springs. The grade of intelligence you will be able to carry through life will depend upon the constancy with which the springs high up in the hills are feeding the currents of your lives. Religion is in the highest hills and is fed by the purest springs.

In concluding this baccalaureate sermon, I must point out again the fact that this text is a part of an argument in behalf of love, as a quality of life that is above knowledge, or prophesying, or speaking with tongues, or charity, or even martyrdom. Love never disappears nor grows old. Knowledge is superseded; prophesying is superseded, but love is never superseded. It is always new and fresh and triumphant. Love is an effect of a growing religion. Love is the perfect quality of life. Love is never superseded. It is in the heart of religion and springs from God. It is possible because of a growing intelligence.

I can commend, therefore, to your growing intelligence, my dear young people, no higher goal than the perfection of love which abides when all other things are superseded.

God bless you and give you richly his love that can "make you perfect in all things to do his will."

DENOMINATIONAL "HOOK-UP"

DODGE CENTER, MINN.

Most of our time is being spent in preparing for the association to be held here July 9-12.

At present we are preparing for a short Children's day program.

Even though we are few in number we are still striving toward the bright good.—*Correspondence.*

NORTONVILLE, KAN.

Demonstration of the Daily Vacation Bible School which was held June 15 to June 26, was given Sabbath night, June 27,

after which we had a reception for Pastor Ogden and wife. A good program was given. The church presented them money as a gift. Lunch was served consisting of sandwiches, cake, iced tea, and cold cocoa.

We had Children's day June 13.

We are glad to have our college students and teachers home again.—*Correspondence.*

WHITE CLOUD, MICH.

Our Vacation Religious Day School is now in session with seventy-six pupils under the direction of eight teachers. Miss Sutton of Milton Junction, Wis., is superintending the school work. Thursday evening, July the second, the public is invited in to see the work that has been accomplished.

Pastor and Mrs. R. W. Wing have just returned from a visit to their old home in New York. Their granddaughter, Virginia, came back with them. We are glad to have them with us again.

Sabbath, June 13, Rev. Wm. Simpson and Herman Ellis of Battle Creek visited our church in the interests of the boys' camp, which will be held at Diamond Lake. Mr. Ellis comes as cook and Mr. Simpson as instructor and leader.

We were also favored with a visit from Miss Marjorie Burdick, who came to look over the work for the girls' camp. She will be assisted by Mrs. Nettie Fowler. Boys and girls alike are looking forward to a good and profitable time.—*Correspondence.*

ROCKVILLE, R. I.

The following officers for the Junior Christian Endeavor society of the Seventh Day Baptist Church, have been chosen for the year: president, Gladys Baton; vice president, Katherine Crandall; secretary, George Irish; assistant secretary, Gardner Baton; treasurer, Harold Baton; assistant treasurer, Eva Hall.

Professor Harold O. Burdick and family of Milton, Wis., have arrived at Wincheck Lake, and are now occupying their cottage for the summer.

Rev. O. P. Bishop and Mr. S. O. Bond of Salem, W. Va., called on friends in this vicinity Friday.

Rev. Carroll L. Hill and family of Ashaway and Mr. and Mrs. Charles Stanton of Westerly were recent guests of Rev. and Mrs. W. D. Burdick.—*Westerly Sun.*

SAMUEL H. DAVIS HONORED

Providence, July 2—Samuel H. Davis, a practicing attorney in Westerly for several years, was today appointed justice of the District Court of the Third Judicial District by Governor Norman S. Case. His appointment was made to fill the vacancy caused by the resignation of Judge Oliver H. Williams, which was accepted by Governor Case early this afternoon. Mr. Davis was in Providence today and shortly after one o'clock he went to the office of the secretary of state, where he took the oath of office administered by Secretary of State Ernest L. Sprague.

Judge Davis is appointed for the unexpired term of Judge Williams which runs until January 31, 1932. Judge Davis will probably preside for the first time at the regular session of the Third District Court tomorrow morning which convenes at the courthouse on Union Street at nine o'clock.—*Westerly Sun.*

[Judge Davis is a member of the Pawtuck (Westerly) Seventh Day Baptist Church, and treasurer of our Missionary Society.—Ed.]

BIBLE SCHOOL STUDENTS GIVE
GOOD PROGRAM

Vacation Bible School students in a program of sacred songs, Bible memory verses and dramatizations, occupied the Sunday evening worship hour at the Methodist church.

The children led by two little tots bearing the Christian and American flags marched into the church to the processional played by Margaret Sayre and assembled on the platform where salutes to each flag, songs, and concert prayer were given. Later each class performed separately.

Miss Marcia Rood, supervisor, gave an interesting report of the work. This year the total enrollment reached 125, which is the largest attendance in the ten years in which the work has been conducted. Average attendance was 85, which is a very good showing.—*North Loup (Neb.) Loyalist.*

GLEANINGS FROM THE ALFRED "SUN"

Rev. M. G. Stillman of Milton, Wis., and his brother, E. O. Stillman of Ames, Iowa, are guests in Alfred and other towns in this vicinity. They drove from Iowa to Alle-

gany county in two days, which is pretty good for a driver over eighty years of age.

Rev. and Mrs. O. S. Mills and daughter, Ewell, of Attalla, Ala., are spending a few weeks in Alfred, guests of their son, Neal Mills. Mr. Mills was graduated from Alfred in 1888.

Rev. and Mrs. H. Eugene Davis and children of Shanghai, China, were calling on Alfred friends, Tuesday. They were enroute to Independence where they will visit before going to West Virginia.

Pres. and Mrs. B. C. Davis, Mr. and Mrs. Frank E. Lobaugh and son Frank Early, expect to leave today for their camp at Long Lake in the Adirondacks.

MILTON, WIS.—George Ellis and wife and Mrs. Jennie Babcock motored to Dodge Center, Minn., last Thursday.

Professor and Mrs. H. O. Burdick left last week for Rockville, R. I., where they have a summer cottage. They will spend the summer there before going on to Alfred N. Y., where Professor Burdick is to teach next year.

Tuesday, Professor and Mrs. D. N. Inglis go to Alfred, N. Y., where Professor Inglis will teach in the summer school of Alfred University.

Dean and Mrs. J. N. Daland are spending the summer in a cottage on Rock River.

Rev. and Mrs. J. L. Skaggs and Mr. and Mrs. E. F. Grant attended commencement at the state university, Monday. Their nephew and son, Claude Grant, was one of the graduates. Claude and his wife are visiting here before going to Kansas City, Mo., where he will do his interne work.

Mrs. Russell Burdick and two children, Mrs. Milton D. Davis and Miss Lois Goodrich left Wednesday morning by auto on a trip to New Jersey. Mrs. Burdick and children will remain for the summer with her relatives at Dunellen, N. J. Mrs. Davis and Miss Goodrich will visit points of interest in New Jersey, Pennsylvania, and New York and return by bus to Wisconsin.

"The welfare of home and country depends upon those who are physically fit.

"Therefore I will avoid those habits that would harm me, and will make and never break those habits which will help me."

REFLECTIONS OF A WAYFARER

Time, the true artist, touched the aged minister's face lovingly, as his only child, had he been near, might have done with hand or kiss. But he was all alone in the city of the South, far removed from the scenes of his life's work in the Highlands of Scotland. Not that he was in need, except in human fellowships, for the denomination cared in a princely way for the battle-scarred veterans of the pulpit.

"I will start tomorrow for the Highlands," he said to his landlady. "The change will do me good. Besides, the longing grows on me daily to see the old places once more, only—once—more—before—I go—hence."

He was back at his Highland home, where, in the near distance, two ways met. He was undecided which path to take. When at length he moved it was toward the city of the dead. Reverently he knelt by a particular grave, as if the place were holy. This couch of dreamless sleep reminded him of her to whom, next to God, he owed more than to any other. How long he stayed there he never knew, but when he arose, he walked to the church nearby. The doors were locked, but he looked within. As he gazed upon the pulpit, no longer in use, he was moved with deep emotion.

Walking toward the manse, the erstwhile home of his family, he was shocked to see the hand of neglect everywhere. Amidst these surroundings he sat on the porch in sadness, when the sense of solitude and decay overpowered him. "Has it come to this?" he asked himself, as the sigh of the wind through the trees adjoining, echoed the sad wail. "Has God forgotten? Does God care for me?" And there was no audible response save the chirping of the sparrows in the ivy nearby.

At last he tore himself away from the place that had been to him in happier years the nest of his heart. Looking downward as he walked along the neglected path, he paused in his onward way. He had almost stepped on a dead bird. He picked it up and held it gently in his hand, saying to himself, "Only a dead sparrow. A sparrow, and dead!" As he was about to throw it away there flashed across his mind the words, "Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father. Fear

ye not, therefore, ye are of more value than many sparrows."

As the aged minister walked down the hill, the sun was gloriously setting in the western sky, and out of his soul there shone a light that proved to the inhabitants of the croft that night, that God had not forgotten his aged servant.

—*W. T. Dorward, in "The Baptist."*

CHICAGO CONVICTS A GANGSTER-KILLER

The conviction of Leo Brothers for the murder of Alfred J. Lingle by a Chicago jury has been widely heralded as evidence of the beginning of a process which is to redeem Chicago from gang terrorism. Is it? Most thoughtful citizens of the city would, if asked for their opinion, express extreme skepticism. It is hardly too much to say that the trial and conviction of Brothers has added to the public's general distrust of the workings of the courts. If, the man on the street argues, Brothers was the man who actually shot Lingle, what excuse can there be for such a verdict as was rendered — fourteen years imprisonment? A more complete case of first degree murder could not be imagined. The victim was deliberately picked from a crowd; the killer coolly tracked him down and shot him. If the jury believed that Brothers was the man who fired the shot, there was only one logical verdict. If it had any doubt as to the identification on which the state's case rested, the law specifically provides for the application of the benefit of that doubt. Moreover, the fact that Lingle was a reporter for the *Chicago Tribune*, and that that newspaper had publicly promised to follow this case until someone was punished for the killing, contributes to a certain sporting sympathy for the accused man. Chicago is hardly to be blamed for rejoicing that at this long last, after more than three hundred killings in connection with gang warfare, a conviction has been won. But no attempt was made to connect Brothers with the city's known gangs, or to bring into the open what the real interests must have been that determined the death of Lingle. And until justice penetrates behind the surface to these hidden but ruling interests, the process of wiping out the gangs can hardly be said to have started.

—*The Christian Century.*

INERTIA MENACES DEMOCRACY

"In home, school, and church we have become independent," said Dr. Ralph Sockman, of Madison Avenue M. E. Church, New York, speaking at Boston University recently. "We do not respond to shouts and threats as in former days, but the subtle power of suggestion is more potent than it ever has been before. We expect our purposes to be watched, but we must consider our suggestions as well. Fashion, culture, and atmosphere were never more powerful than they are today.

"There is a modern mood of independence which must be respected in education. We resent the efforts of any one to influence or dominate our minds, whether it be in the home, the school, the church, or the press. Direct propaganda in morals or religion is therefore less effective than indirect influence in an age already weary of propaganda on all sides.

"Our democratic and religious institutions are being put to the acid test by the growth of our cities and nation," he continued. "Democracy has demonstrated its ability to function in small units of society where the individual feels a sense of social responsibility. But now we live increasingly in large masses where the individual is lost in the crowd.

"This accounts largely for the breakdown of law and order in our large cities. Men are by nature no more vicious in Chicago or New York than in the small towns. But the irresponsibility of the general citizenry in our cities attracts the vicious elements. The most insidious danger to democracy today is not the gangster in the gutters of society but the social inertia and indifference of the so-called decent man on the street.

"The thirties and forties are the most dangerous ages in secular and religious education. Middle age is the time when so many college trained minds grow stagnant. One reason for the weakening of family ties is that parents do not keep mentally and spiritually abreast of their growing children. In a very true sense the child does help to 'bring up father,' for every true parent is lifted to higher ethical insights by the innocence and insights of his offspring. As adults we must remember that we have as

much to learn from the undimmed idealism of youth, as the younger generation has to learn from our seasoned experience."

—*Presbyterian Advance.*

DEATHS

BABCOCK.—Miss Hannah Almy Babcock, daughter of the late Nathan and Phebe Babcock of Westerly, R. I. She was born March 11, 1855, and passed away with angina pectoris at noon, June 24, 1931, at her home in the Hotel Lucerne, New York City.

Funeral services were held June 26 at two p. m. in funeral parlors, 140 E. 57th Street, New York. Interment was with her father and mother in beautiful River Bend Cemetery, Westerly, R. I.

In early life Miss Babcock joined the Pawcatuck Seventh Day Baptist Church. Later she transferred her membership to the Seventh Day Baptist Church of New York City. She was a person of fine mental endowments and broad experience, a leader in the many clubs and societies, of which she was a member. Her memory will be most tenderly cherished by a large circle of friends because of the kindly words and friendly deeds she gave so freely to those around her.

J. M. B. A.

SAUNDERS.—Frank R. Saunders was born September 29, 1845, at Berlin, N. Y., and died May 24, 1931, at the age of 85 years, 7 months, and 25 days.

Mr. Saunders was reared at West Hallock, Ill. On the tenth of January, 1871, he was married to Mary E. Witter, daughter of Josiah Witter. He spent many years as a farmer in the state of Illinois. He lived for some forty years in Hammond, La., where he was in the lumber business. Fourteen years ago he retired and came to Boulder, Colo., where he could be near his son and daughter. He has been in church work all of his life. At the time of his death he was a deacon in the Boulder Seventh Day Baptist Church. He has always been a great lover of God's great out of doors. "He had many friends, was a man of strict integrity, a lover of nature who could see God in his world, who loved his family, and was truly God fearing. He left a beautiful influence after him. He had strong convictions and would not be swerved from them. He was long the treasurer of the Seventh Day Baptist Church of this city." (From Hammond paper.)

He is survived by his wife with whom he celebrated his sixtieth wedding anniversary last January, a son, and two daughters. His son, Mr. Herbert Saunders, and his daughter, Mrs. Ernest Irish, live in Boulder. Mrs. Irish has spent most of her time for over a year in taking care of her father. The other daughter, Mrs. F. B. Thomas, lives at Hammond, La. He is

also survived by a brother, Mr. William Saunders, of Minneapolis; and a sister, Mrs. E. S. Pullen, of Riverside Calif.
R. C.

STOUT.—Joseph Stout, seventy-three, a resident at Albion for the past ten years and for many years a resident of Rock County, died Thursday afternoon, June 4, in the Wisconsin General Hospital, Madison, Wis.

He was born in Jackson Center, O., November 16, 1858. Surviving him are his wife and a sister, Mrs. Laura Davis, Chicago.

Funeral services were held at two thirty p. m. Sunday at the home in Albion, with South Dakota Masonic Lodge No. 161 in charge of services at the home and grave. Burial was made in Milton cemetery.

Among those present from a distance were Mr. and Mrs. John Walrath, Mitchell, S. D.; Mrs. Laura Davis, Chicago; Mr. and Mrs. Claude Stout and son David, Wauwatosa; Mr. and Mrs. George Boss, Milton; Mrs. Marie Bastic, Madison; Mrs. Erwin and daughter Margaret, Milwaukee.
H. S.

Sabbath School Lesson IV.—July 25, 1931

CHRISTIANITY SPREAD BY PERSECUTION.—Acts 7: 54—8: 4; 11: 19-21; 26: 9-11; 1 Peter 4: 12-19.

Golden Text: "Be thou faithful unto death, and I will give thee the crown of life." Revelation 2: 10.

DAILY READINGS

July 19—Stephen's Martyrdom. Acts 7: 54—8: 1a.

July 20—Rejoicing in Suffering. 1 Peter 4: 12-19.

July 21—Triumph of Faith. Hebrews 11: 17-31.

July 22—Joseph in Egypt. Genesis 45: 1-8.

July 23—Daniel in Babylon. Daniel 6: 19-28.

July 24—Price of Discipleship. Matthew 10: 34-42.

July 25—Reward of Faithful Witnessing. 1 Peter 1: 3-9.

(For Lesson Notes, see *Helping Hand*)

RELATIVITY

I see a mighty city rise
In stone and steel that touch the skies;
I sense the power behind it all
And feel that I am very small.

I see the searching lightning flash,
I hear the bolt of thunder crash;
I see an oak in ruin fall
And feel, indeed, that I am small.

I see Andromeda pass by
And clustered stars in splendor vie.
Behind lies space, an ebon pall;
In awe, I feel that I am small.

I see a cross upon a hill
Where suffered Christ for human ill;
When I that agony recall,
Ah, then, I know I am not small.

—Franklin A. Gaylord,
in *Christian Advocate*.

THE SABBATH RECORDER

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JULY IS THE MONTH

**"The wall was built . . . for
the people had a mind to work."**

The Sabbath Recorder

Vol. 111

JULY 20, 1931

No. 3

A MORNING PRAYER

O God, our Father, watch today
O'er all I think or do or say;
And, if it please thy gracious might,
Lead me in peace toward the night.

Let me in sleep remember thee
Who never hast forgotten me.
Thy will be done—but grant me, pray,
To wake in joy at break of day.

—Margaret R. Dodge,
In The Presbyterian Advance.

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