

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Church at Adams Center, N. Y., August 23-28, 1932.

President—Corliss F. Randolph, Maplewood, N. J.
Vice-President—Walter L. Greene, Andover, N. Y.
Recording Secretary—Paul C. Saunders, Alfred, N. Y.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.

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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.

Terms expiring in 1934—Corliss F. Randolph, Maplewood, N. J.; A. Lovelle Burdick, Milton, Wis.; Ralph H. Coon, Boulder, Colo.

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Regular meeting of the Board, at Plainfield, N. J., the second First Day of each month, at 2 p. m.

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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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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.

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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, Marvell, Ark.

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Intermediate Superintendents—Rev. William M. Simpson, Richard Burdick, Miss Virginia Willis, Miss Alice Virginia Jeffrey, Rev. John F. Randolph.

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THE WITNESS

I know not who he is, nor how
 He healed the blindness of my eyes—
 But this I know: He has a power
 Beyond the wisdom of the wise.

I scorn your threats, to silence keep;
 For Truth—were souls like mine set free.
 One thing I know, one thing I'll cry:
 "Once I was blind but now I see."

By Herbert A. Simpson,
 in Presbyterian Advance.

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The Sabbath Recorder

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Going To Conference It is not too soon to complete plans, definitely, to go to Conference. "If there ever was an hour when as a people we needed each other's counsel in a great and truly representative convention, that time is here." So writes, James E. West in the *Baptist*—as he points out reasons for his people to attend the Northern Baptist Convention at San Francisco. He has uttered a truth as vital to Seventh Day Baptists as to his own folk.

There may seem to be many reasons, this year, for folks to stay at home. There is felt the need of conserving financial resources; there may be financial embarrassment; the location may seem unattractive or hard to reach. Nevertheless, people should go up to Conference, if they possibly can. There are many scenic and historical attractions—Adams Center will be giving them publicity from now on—but for these things one is not urged to go. People should go because there are difficult questions to be considered, grave issues to be met, serious problems to be solved. The best mind and judgment of Seventh Day Baptists are

needed as never before, the best vision and courage, the highest faith and loyalty.

There are problems connected with the Sabbath School and Young People's boards causing anxiety in mind and heart of those who man these auxiliaries.

The Missionary Board is burdened with an almost overwhelming indebtedness and confronted with the necessity of heavy retrenchment. What work shall be abandoned, if any, and what workers called from the field? Both foreign and home fields are involved. Troubles within and difficulties without cripple the work and handicap the whole program. Sympathetic and wise counsel and assistance are needed and invited.

The Tract Society has its deficits. With indebtedness accumulated during the past three or four years, incurred by shrinkages in expected income from invested funds and from the Onward Movement, the Tract Board has been forced to take drastic steps to balance its budget. The SABBATH RECORDER, our most expensive project, has been reduced in size from thirty-two pages to twenty-four, and the cover eliminated. This effects a considerable saving. Other work is being cut. The problems of the board are the problems of Conference. The voice of the people in General Conference will assist the Tract Board in dealing with these perplexing difficulties.

The president of Conference should have the presence and support of all our leaders, of just as many people as possible; support of people who have gone up, not for a vacation or a visit, but who are out on the King's business, "to the help of the Lord against the mighty." The president needs the encouragement and the assurance that a large representative group only can give. Policies need to be shaped, a real program outlined for the future. Seventh Day Baptists should state their denominational objective. What is our goal? What are we a people for? The Commission should this year, as never before, take the time, and all the time necessary to thresh out—think through and formulate—this objective. Cannot this Commission definitely outline a program of spiritual enterprise, and present it cogently to this Conference? Such a program must be based upon the fundamental principles of the denomination—princi-

ples of liberty of conscience, the Sabbath, regeneration, etc. Too many of our principles have been in cold storage. They need to be taken off the credal shelf and urged upon individuals and churches for practical service.

It is trite to say, we are at a critical time, but it is true. We must cease marking time and press forward. Budgets must be cut. Doubtless. More money should be provided for. True. *But* we must remember success is not determined "by the amount of money we get or spend. That is a pagan idea. Peter at the Gate Beautiful had no money at all, but such as he did have he gladly used." We must do likewise. Have we not, in spite of ourselves, thought our success depended upon a finance committee or a financial director? In other words, upon a budget. We are commissioned to "Go—." Let us go forward, still, and more. There is nothing to restore courage and morale more than to see a well-disciplined, well-directed and determined contingent going forward.

"Lay up Treasures . . ." A Chicago multi-millionaire—reported to be worth one hundred million—has been forced into bankruptcy and returns to his English home a broken man, to be maintained for the rest of his life by generous friends. So the rich as well as the poor are reduced to extremities by the circumstances of the times. No doubt much more than we know people are reduced by the depression.

Men have been making money; they have been engaged with the material things of life—some honestly, some dishonestly. Where overtaken by storm and stress, they have little laid up "in heaven, where moth and rust do not corrupt, or thieves break through and steal"—to hold them steady. Men like Kreuger, the match king, take their own lives. "What is there to live for?" Even with fortune unaffected, an Eastman commits suicide, feeling life holds nothing more for him. We need our minds called back to the principles of the Man of Galilee. Put not your trust in riches. If the depression teaches us anything, it should be to "Seek first the kingdom of God and his righteousness, and these things shall be added unto you." "Lay not up for yourselves treasures upon earth, where moth and

rust doth corrupt and thieves break through and steal. But lay up for yourselves treasures in heaven," where none of these robbing and corroding influences are suffered. Will we learn?

A Common Trouble Why do our churches find themselves in the difficulty of inadequate financial support? Seventh Day Baptists are not alone in this trouble. All denominations are having much the same experiences. The Southern Baptists in their recent convention mulled over this difficulty. The Methodist Episcopal Quadrennial Conference was compelled to adopt desperate measures to meet alarming deficiencies of their treasury. The Protestant Episcopal Church now admits its terrible needs. The Presbyterians are in the same kind of boat.

The real cause of inadequate church support is treated by the editor of the *Living Church* (Episcopal) in a diagnosis that is worthy of our attention. "In its last analysis," he asks, "is not the whole problem one of inadequate education, rather than lack of resources? We have already mentioned the almost insignificant proportion of the average American dollar that goes to religious purposes. Many of our people do not give to the church at all. They are content to let the church get along as it can, year after year; but they expect it to be there when they want to be married or buried, and they feel perfectly free to criticize it at any time. Others give a pitifully inadequate amount, compared with their standards of living. They are content to dole out tips to God, as they would to a waiter and they think by so doing to bribe their way into the kingdom of heaven." We feel, with the *Presbyterian Banner*, from which the above is quoted, that the Episcopalians are not "a peculiar people" in having such members numbered in their church, for we all "are suffering with this spiritual ailment."

Items of Interest The New York *Times* of June 27, carried a statement from Amos W. W. Woodcock, prohibition director, concerning John D. Rockefeller's demand for repeal of the Eighteenth Amendment, in which he says—"It seems obvious that Mr. Rockefeller has based his conclusions to some extent upon misinformation." According to Mr. Woodcock the statement is

too general and indefinite. He discounts heavily the assertion of the oil magnate concerning the heavier consumption of liquor, and points out that the statement made concerning speakeasies having replaced the saloon "not only unit for unit but probably twofold if not threefold" as the "stock argument of associations opposed to the Eighteenth Amendment and the national prohibition act for several years." He said that surveys in Detroit and New York "show the direct opposite to this statement to be the truth." He further suggested the difficulty in analyzing general statements, such as the charge that "a vast army of law breakers have been recruited and financed on a colossal scale from the illegal sale of liquor." Attorney General Mitchell is quoted as having said it had been found that not over twenty per cent of the revenue of gangsters comes from the liquor traffic, and that the amount is diminishing.

The tax bill, as it has finally become a law, carries a total of \$1,118,500,000 for the year, which, we are assured, will with drastic economies in government expenditures proposed by other legislation, balance the budget—an achievement regarded by all sound financial authorities as necessary to maintain the national credit and stabilize our financial system.

Last Friday's papers seem to us to carry a tacit challenge to big gangsters. Notice was given that the biggest shipment ever made of gold would begin on a certain date, when one billion dollars' worth of the yellow metal would start moving from the United States Assay Office in Wall Street to the new assay office at South Street and Old Slip. Why the movement of such an amount should be heralded does not appear. Probably no danger is anticipated. Perhaps publicity safeguards the transfer. The shipment will require from three hundred fifty to four hundred trucks. The Armored Service Corporation has the contract, and of course the movement will be strongly guarded. But why advertise such tempting bait?

The Federal Council of Churches of Christ in America has made public the reply of its administrative committee to the manifesto signed by more than fifty of the

churchmen of the leading bodies in England, appealing to the churches of America to "press for the cancellation of reparation payments and of international war debts." In reply the committee points out that although in its constituency "there is as yet no complete agreement as to a practical solution of the problem . . . our primary interest as Christians is to release in the life of the nations the spirit of forgiveness and reconciliation to which the Christian gospel summons us. . . ." The reply points out that "insofar as the European peoples are relieved of the burden of the debts, a corresponding burden is placed on the American people." Brotherhood and mutual helpfulness are suggested as needful in the problem's solution. It is frankly pointed out that Americans are not likely to be willing to make further reductions in war debts unless the debtor nations "show strong determination to reduce their armaments," as the amounts due the United States on account of war debts are shown to be "far smaller than the expenditures of the debtor nations on their military establishments." Downward revision should "go hand in hand with substantial reductions in military and naval budgets of the nations."

EVANGELISM

BY REV. C. G. SCANNELL

Evangelism—God's first concern, hope of the race, bulwark of the churches, human endeavor's highest incentive, the soul's motivation, and earth's grandest dream. How impotent we are without it! How helpless our people! We who are the happy results of evangelism; we, who know from blessed experience what it means, should be zealous to promote this compelling instrument of God, to the end that teeming thousands who are aliens to amazing grace, might hear, believe, and live. It, the first admonition of the Christian commission—"Go ye into the world, and preach the gospel to every creature"—is the foundation stone of God's high temple of salvation. It is the primal lure to all who are outside the kingdom. Its object is the most fascinating and attractive magnet in all the annals of men.

Our country, right now, furnishes one of the greatest opportunities for evangelistic effort the world has ever known. Every field within its borders is ripe for the har-

vest. More hearts are hungering for the real gospel message, than at any time in the past. They are waiting, waiting— simply waiting for the Word. We have what they need; we have what they want. Oh, Christian people, awake and hear their call. The sacred task is not without problems and opposition. Many wicked and vicious elements rise up to impede and hinder God's work. They are subtle and persistent; they challenge our highest and best. Their captain is Mighty but ours is *Almighty*.

Angels, beholding our lethargy and indifference, would fain take our places and proclaim the Truth. But God selected human beings like you and me for this holy work. What a mighty honor to have a part in this battle of the ages.

We have been untrue to our trust. We have drifted from the old paths. We are emphasizing other things, to the certain and inevitable detriment of winning souls to God. The Master calls us back to first principles. No plan for kingdom extension can succeed where evangelism is subordinated or ignored.

As we look back over the years and view the great achievements of former days, we are quick to see that the "golden age" of our history was during the period when proper emphasis was laid upon evangelism. What victories! What triumphant seasons we had long ago! We cannot live in the past, but we could wish that the pendulum could swing back to those glorious days when soul-winning was the paramount ambition of God's redeemed. The citadels of sin are defiant. The hosts of hell are ruthless and reckless in the promotion of diabolic schemes. We are not going to get through on "flowery beds of ease."

There are problems confronting us and clamoring for solution, that have bewildered our wisest thinkers. There are great social evils, that not only threaten our churches, but the whole fabric of human life. The great increase of wealth in the last few decades has been unprecedented in the history and memory of man. The average laboring man has had access to comforts and pleasures beyond those of reigning monarchs of two centuries ago. The task of Christianizing this commercialism, with its hydra-headed monster, Mammon as king, allied with ruthless greed and every kind of

evil, holding nothing sacred, is the supreme task of the Church today.

Under the domination of Wealth — "the most beastly and ghastly of all the gods of idolatry"—the stage, vaudeville, and motion pictures, exhibiting in the main, sex stuff prepared by specialists, who are past masters in the art of making virtue seem dull and uninviting, and vice thrilling, heroic, and attractive, we are brought face to face with one of the greatest evils. Printing presses are pouring forth avalanches of polluting and filthy literature, more to be feared than the plagues of ancient Egypt. The dance halls, with scanty dress on the part of the women, and the intimate familiarities which it fosters, hordes of almost nude men and women at the bathing resorts, have lowered sex morality to the lowest depths known in the Christian era. The divorce mills, breaking up countless homes, are eating like a cancer at the vitals of our social organism. Crime is rampant over the land—cruel, beastly, and revolting crime that laughs at law. The sale of narcotics and intoxicants, in violation of the law, is defended by many so-called respectable citizens and heartless criminals and grafters alike. Such are the forces which confront us on every hand, and we bury our heads in the sand like the ostrich, that we may not see the menacing danger.

Our Church is at death grips with the most insidious, subtle, and deadly philosophy that Christianity has ever encountered. The Bible is under fire both from enemies without and traitors within. This foe—modern rationalism — would blot out our faith in the deity of Christ; destroy an inspired Bible; discredit all miracles; deny the efficacy of the atoning blood; steal away the victory of the empty tomb; shadow the glory of the ascended Lord; and challenge the triumph of our returning King. So we wrestle not against flesh and blood, but against spiritual wickedness. The cries of warning fall upon dull and heedless ears.

We have grown in wealth, but not in spiritual power. Friendship with the world, no longer means "enmity to God." Too many church people prefer the dance, card table, vulgar show, and worldly pleasures, to the house of worship or the house of prayer. Church discipline is numbered with the lost arts. So the fires of evangelism

need to be re-kindled, for a fresh enduement of the divine Spirit and the urge for the souls of men. No church or denomination can hope to stand, that does not recognize evangelism as the aim and end of its existence.

Men and brethren, let us swing out to new conquests; let us seek to make true the dreams of those who are tired of the hatreds of men; let the ideals which made possible our church, again become realities. A sane and constructive evangelism will light the fires of a holy zeal within our churches, and swinging out to the remotest bounds of earth, will transform our days and lives.

With deathless devotion, with a love for souls that is God given, let us throw our hearts into this work. Heaven, earth and the universe will rejoice in our success. Let every church from Minnesota to the Gulf—from the Atlantic to the Pacific, unite in prayer and purpose, our homes and hopes, our zest and zeal, in this high and holy task. From the lofty peaks of majestic mountains—through the verdant dells of winsome valleys, let God's welkin ring. Let us press the battle to the gates. Let every Baptist— young and old—fall in line. Let us see to it that the noble pioneers who founded our church shall not have labored and died in vain. Let us go on until the darkness of sin and error shall have merged into the light of perfect day—until human pride shall bow its head, and kneeling kiss the scepter of the "King of kings."

In the name of Israel's God, let us live and love and labor until at last we shall hear, "Well done good and faithful servants, enter into the joy of thy Lord."

ALFRED UNIVERSITY

PRESIDENT'S ANNUAL ADDRESS

June 15, 1932

The ninety-sixth year of Alfred's educational activity has been one of unusual good health, both among the faculty and the students of the university. One member of the board of trustees has passed away during the year.

Alpheus B. Kenyon was born in Potter Hill, R. I., in 1850, and died at his home in Alfred, September 15, 1931. He was graduated from Alfred University in 1874, and was immediately appointed instructor in

mathematics and in industrial mechanics, and soon gained the rank of professor. In 1890, he became registrar of the college and served in this position for eighteen years, when he was appointed the first dean of Alfred College.

After the death of President Allen, in September 1892, he served as acting president until the election of Rev. Arthur E. Main as president in the spring of 1893. From that time until his retirement he continued as head of the mathematics department, and as registrar, and then as dean of the college.

In 1920, at the age of seventy, Dean Kenyon retired from active teaching and enjoyed through the remainder of his life a retiring allowance from the Carnegie Foundation. As dean and Rhode Island professor of mathematics, *emeritus*, during these eleven years he served on the board of trustees, and at the time of his death was president of the corporation and chairman of the executive committee. Alfred University conferred upon him the honorary degree of Doctor of Science in 1905.

Dean Kenyon was a man of superior quality in mind and character and served the community in many important offices, in addition to his long and distinguished career as professor in Alfred University. Professor Kenyon was married in 1873 to Mary Veola Babcock, who proved a companion of rare charm and personality, and contributed her full share to his career of education and public service. She preceded him in death by a little more than one year in June, 1930.

In the passing of Dean Kenyon, Alfred University and the community have lost a man whose career and whose wisdom, loyalty, and devotion are an imperishable legacy. His name is held in appreciative memory by thousands of alumni who have been his students, and by hundreds of others who have been his colleagues in college and community activities.

The registration in all departments of Alfred University for the academic year 1931-32 has been as follows:

College of Liberal Arts	328
Ceramic College	172
Agricultural School	77
Department of Music	109
(84 being college students)	
Department of Theology and Religious Education	11

(1 being a college student and three being correspondence students)	
Summer Session	161
(90 being college students)	

Total 853

Of this total 175 are duplicates, leaving a total registration for the year of 678, which is a decrease of eleven compared with the total enrollment of the previous year.

Five new members constitute the changes in the college faculty personnel for the past year.

Harold Ormond Burdick, A.B., A.M., was appointed associate professor of biology to fill the vacancy caused by the resignation of Miss Flora E. Scherer.

Lester Raymond Polan, A.B., was appointed instructor in mathematics in place of Miss Elva E. Starr, resigned.

Marie Louise Cheval, A.B., A.M., was appointed instructor in Romance languages, and is an addition to the teaching staff of that department. Her time is about equally divided between French and Spanish.

Nathalie Marie Shepard was appointed instructor in physical education for women in place of Miss Margaret Myers.

Lloyd Raymond Watson, A.M., Ph.D., was appointed director of research for part-time service.

All these new members, together with the entire teaching staff, have rendered faithful and efficient service during the year.

The summer session in 1931 had an enrollment of 161 students, a gain of 28 over the preceding year.

No change has occurred in the staff of the Department of Theology and Religious Education during the past year, and the work of the department has been carried on in accordance with the activities of former years.

During the past year the name of the New York State School of Clay-Working and Ceramics has been changed by act of legislature and the approval of the governor, to the New York State College of Ceramics.

Dr. Charles F. Binns, who was appointed as director of the school in June, 1900, retired by statutory age limit on December 31, 1931. Doctor Binns has rendered a distinguished service in building up the school to the rank of a state college. Doctor Binns has been made director *emeritus* of the New York State College of Ceramics.

The name of the new executive officer will be dean instead of director. Dr. M. E. Holmes, head of the Department of Ceramic Engineering in the School of Mines and Metallurgy of the University of Missouri, has been appointed dean of the State College of Ceramics, to begin his duties on July 1, 1932.

Dr. Samuel R. Scholes has been appointed glass technologist and will begin his duties July 1, 1932.

The new ceramics building provided for in the legislature of 1930 by an appropriation of \$175,000 is now nearing completion.

Forty thousand dollars has been provided by the state and becomes available July 1, for the purchase of furniture and laboratory equipment for this building. It is expected that this building will be completed and ready for dedication and opening with the beginning of the next college year in September.

The activities of the New York State School of Agriculture have continued as usual during the past year with a slightly increased enrollment. The faculty of the school remains as formerly with the exception that Mr. Carl Furrer, B.S., and Mr. George Dinsmore, B.S., both graduates of Cornell University, are added to the extension course teachers.

The Clawson Infirmary has completed its fifth year of growing usefulness to the university.

For the third year Rev. James C. McLeod has served as director of religious activities, chaplain, and pastor of the Union Church. There has been a gratifying growth in interest and a larger attendance at chapel exercises and the Sunday morning service than for any previous year. Chaplain McLeod is performing a service on the campus which has become indispensable to our university organization and student life.

The Susan Howell Social Hall, opened and dedicated in the autumn of 1930, has fulfilled a second year of important service for Alfred University. We wonder how we ever got along without it. It is in daily use, with growing demands for social functions of the many student groups on the campus. The wisdom and vision of Mrs. Ames in making this beautiful gift to Alfred University is more and more evident, and sincerely appreciated.

With the opening of the college last Sep-

tember the Frank L. Bartlett Memorial Dormitory for freshman men was formally opened and dedicated. It was filled to capacity and about a half dozen freshman men were obliged to take rooms in Burdick Hall, because every room in the dormitory was occupied.

The continued financial depression has so retarded the collection of subscriptions to the Centennial Fund that it did not seem wise to resume building operations this spring on the Hall of Physics.

Alfred University has received during the past year an appropriation from the Carnegie Corporation of \$6,000 for the purchase of books for the university library, this allotment to be paid at the rate of \$2,000 per year.

Another notable gift of books to Alfred University deserves special comment. Dr. Edwin H. Lewis of the class of 1887, has written a little volume entitled "Allen of Alfred," which has a very interesting and unique character sketch of the late Jonathan Allen, president of Alfred University from 1867 to 1892. To this character sketch is added a choice collection of the writings and sayings of Jonathan Allen through the years of his connection with Alfred University. Doctor Lewis has characterized these as "Steady candles in homeward windows." He has had an edition of one thousand volumes of this work printed and shipped to Alfred University as a gift, with the hope that we may be able to sell them to alumni and friends of Alfred at \$1 a volume.

I wish to take this opportunity to express my hearty approval of the work that is being done by Doctor Miller, as director of the department of finance, and of the efficient way in which it is being done, even under circumstances of very great difficulty and discouragement. The effort to increase the student enrollment is vital to our prosperity in these times of depression.

On March 17 the Sigma Chi Nu sorority house caught fire and was nearly destroyed. Most of the furniture was removed, but some personal belongings of the students were lost. Fortunately no one was injured.

Current Expenses

For the twenty-second consecutive year Alfred University has been able to live within its income and to avoid an annual deficit, although the current expenses of all depart-

ments of the university now reach the total of \$350,000 per year. We have again remained throughout the year at almost the peak of our enrollment, notwithstanding the financial depression from which the country is suffering, and on account of which many colleges have had serious reduction in enrollment. Our students, however, have had much difficulty in making payment of tuitions and meeting their living expenses. The treasurer has shown commendable sympathy and patience, as well as energy and persistence in the matter of collection of all fees wherever possible.

ACKNOWLEDGMENT OF GIFTS

The president takes pleasure in announcing the following list of gifts received by the university during the past fiscal year, July 1, 1931, to June 13, 1932:

Cash payments on subscriptions previously reported	\$ 81,156.87
Mrs. Frances R. Biggs, estate	25,000.00
For the Elsie Hammond Richardson and William Brown Richardson Fund	
Alvin A. Lewis	7,500.00
House and lot on South Main Street, Alfred. Given in the name of Orville and Ida L. Rogers	
Mrs. Harriet A. Weed, estate	6,000.00
To establish three \$2,000 scholarships	
Susan M. Barker, estate	4,913.72
For the Edmund P. Barker Scholarship	
William L. Ames	1,500.00
For portrait for Social Hall	
Total cash and securities	\$126,070.59
Other subscriptions to the Continuation Improvement Fund not previously acknowledged:	
Mrs. A. T. Francher	\$ 500.00
L. C. Whitford	500.00
Dr. George Koerber	200.00
Morton E. Mix	100.00
Subscriptions for \$50 or less	404.00
	1,704.00
Bequests made but payment not yet received:	
Susie M. Crandall Sherman, Wellsville, N. Y.	\$10,000.00
Hannah Crandall, Westerly, R. I.	5,000.00
Albert H. Langworthy, Westerly, R. I.	1,000.00
Eliza J. Stearns Frisby, Wellsville, N. Y.	1,000.00
	17,000.00
Books for the library:	
Carnegie Corporation, N. Y. City	6,000.00
\$2,000 worth of books per year for three years.	
Edwin H. Lewis, "Allen of Alfred" ..	1,000.00
Total	\$151,774.59

1932 Class gift\$ 2,635.00
(The greater part of this gift has been previously reported in connection with the Centennial Program Fund)

The President's Retirement

The president tendered his resignation to take effect in July, 1933, when he shall have reached seventy years of age. The resignation has been accepted and a committee of the trustees has been appointed to consider the matter of filling the vacancy and to report at the autumn meeting of the board, making a nomination for a new president.

Announcements of Faculty Changes

Dr. Charles F. Binns has been made director *emeritus* of the New York State College of Ceramics.

Professor W. A. Titsworth has resigned as Stephen Babcock professor of higher mathematics. He is to remain professor of mathematics, but will be able to devote more time to his duties as registrar. Dr. Alfred E. Whitford has been appointed Stephen Babcock professor of higher mathematics, and co-head of the department of mathematics with Doctor Joseph Seidlin.

Assistant Professor M. Ellis Drake, who has been absent on leave for two years at the American University in Washington, D. C., to complete his work for the doctor's degree, has now received the degree of Doctor of Philosophy, and is to return to the college in September to take up his work as associate professor in the department of history.

Professor Austin D. Bond of the department of biology has been granted a year's leave of absence to complete his graduate study for the degree of Doctor of Philosophy in Columbia University. Professor H. O. Burdick will serve as head of the department in the absence of Professor Bond, and Mr. Willis M. Van Horn, Ph.D., of the University of Wisconsin, is appointed substitute assistant professor of biology for one year.

Assistant Professor Wendell M. Burditt of the Department of English has been advanced to the rank of associate professor of English and dramatics.

Aside from Professor Drake, who has received the degree of Doctor of Philosophy from the American University at Washington, D. C., Associate Professor Rolla J. Bennett, who has substituted for him, has

this year received the degree of Doctor of Philosophy from the University of Pittsburgh, and Associate Professor Charles D. Buchanan of the department of German received the degree of Doctor of Philosophy from Cornell University.

Alfred University has never before had such a high percentage of faculty members who have pursued graduate study leading to doctor's degree.

MISSIONS

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

INTERESTING LETTER FROM MR. AND MRS. HARGIS

DEAR BROTHER BURDICK:

It is again time to be "giving an account" of ourselves and of our work. I think, so will try hard to get this off to the homeland on the noon boat today. We hope that you are enjoying the best of health and are rested from your western trip, of which we have heard much. The Riverside people certainly enjoyed your visit with the church there, and the only regret expressed from any of them was that they were not able to have more visit with you, personally. You have many friends there, as you know.

We have spent much more time in Kingston these past few weeks than we had planned, on account of the rainy season, which has lasted long. We are still having heavy rains, nearly every day, here in the city, and whenever we have gone to the country parts it has *poured!* However, we knew there was much to be done to build up the Kingston Church and have centered our efforts here in that direction and also have been preparing for the conference which we are to hold the latter part of July, for all the churches on the island. We hope to inspire a feeling of love and unity and vital interest among the churches for each other, and create a sort of feeling of responsibility, one for the other.

This conference was planned for the last of June, but was delayed for two reasons: first, the people on the island wished a little more time to plan for it, particularly for the money to supply delegates; and second, when we heard that Professor and Mrs. N. O. Moore of Riverside were to spend

the summer here, we thought it would be a good chance for people to meet them. The date now planned for is July 15-19, inclusive, here in the Kingston church. Pray for us, and for the meetings, and for the future work of the churches which will be talked over at that time.

We went to visit the Pear Tree River Church the latter part of May, and were royally received there. The day was very rainy, but an interesting program was given, and the sacred songs, recitations, and the dramatized Bible stories were inspiring. There were many out in spite of the rain, and they stayed from four o'clock till nearly seven-thirty p. m., remaining straight through for a preaching service, in which I had been invited to give the sermon. These people are surely an attentive people and love the Bible (throughout the island) and it is a pleasure to preach to them. Brother Mignott baptized two people that morning, at Pear Tree River.

On June 1, though storm clouds hung low over the eastern end of the island, we started to Bath (having heard nothing to the contrary), as we were "dated" there on June 1 for the laying of the cornerstones of the new church. When we reached there we found that there had been a postponement of the program till Friday, the third. Thinking that we might be able to hold a service in the evening, if it cleared off, we decided to stay over anyway, so drove to the yard of Brother and Sister Ross, to make "camp." They have been very kind to us, giving us the use of one room in which to cook our meals and eat, or to use in sleeping if we wished.

Having always slept in our car bed, we do not carry cots with us, but find it very convenient, particularly in bad weather, to have a room to use. The rain continued to come, so there was no evening service. By morning the ground all about us was flooded and our car was standing in several inches of water—and still it was raining! When we realized that we had no chance to work there, no chance to make calls or hold any meetings on account of the stormy weather, we decided to return to Kingston for the two days and go back to Bath on Friday afternoon, unless notified not to come.

So we did this, returning on Friday to Bath. The weather was still inclined to be

rainy, but the deacons had decided that the cornerstone laying had been postponed enough times, and that no matter what the weather, they would proceed with the program. The Lord was good to them, however, by withholding the rain till the last stone was laid, then a veritable downpour came! It was also rainy during the evening, but a good crowd came out to the Friday evening meeting just the same. We were selfish enough to be glad that it rained that night, for across the street at the school-house a big dance was planned, and such a program as that usually calls out the rough element which sometimes disturbs a religious meeting. As it rained, the dance was a "fizzle," and our meeting was well attended. People will go to church in the rain, when not anywhere else, we are glad to say.

To go back to the program for the cornerstone laying: the choir was well trained and sang several appropriate hymns; I gave a short talk, explaining the belief and history of Seventh Day Baptists; and the choir sang a beautiful anthem, the words taken from Matthew 21: 42. The choir sang well, under the direction of Brother Ross. Several "notables" were in attendance, some of them to take part in the laying of the stones.

There were eight of these stones laid, one the official cornerstone of the church, on which were the words, "Seventh Day Baptist Church," with date of organization; and inside this stone were placed the official records concerning the organization of the church, its leadership and growth, a *Seventh Day Baptist Year Book*, and a copy of the beliefs and practices of Seventh Day Baptists. Then there were other stones with the names of those who had in some way been interested in the building or organization of the church. Among other names, unknown to you, were the names of W. L. Burdick, whom the people love dearly, and Mrs. D. B. Coon (former missionary), and that of my wife. With the laying of each stone, was a word of Scripture given or a prayer for the church. My wife spoke as proxy for Mrs. Coon; and Brother Finn, who went over with us, spoke fitting words in behalf of what W. L. Burdick as representative of the board had done for Jamaica and the Bath Church.

We were much impressed by the talk of

one, Brother Beckford, a neighboring brother, in appreciation of the work of the Bath Seventh Day Baptists. As I told you before, I think, the location of the new church building is an ideal one, in the center of the village. We hope to have a house of God which will be a blessing to the whole community, and one of which the whole community will be proud. The plans are now, to build the whole edifice of stone, for the people of Bath, outside our church, have offered to help with the building if stone is used, services free. So our people are quite encouraged now, and hope to have the work going ahead fast.

The church is also growing in numbers—ten being taken into membership while we were there. On Sunday morning, about six o'clock, we went to the banks of the Plantain Garden River; and though earlier than the time stated, a large crowd was already assembled. As we came up over the long, high bridge spanning the river, they began to sing; the songs of Zion sounded very sweet to us, and the melodies sounded far in that early morning quiet. The sun was just coming up; everything was beautifully washed clean, and the foliage of tree and bush glistened in the first rays of the sun. As we went down the steep bank, walked down the wide stream bed, which is sometimes flooded with water, and came nearer the crowd, they were singing in a beautiful way, "Nearer the Cross," and we truly felt that we were nearer the cross that morning! After a short sermon, which the people expect on such occasions, I baptized eight candidates, all adults, four women and four young men. It was a blessed service, and attended by two hundred ten people, all attentive listeners, though standing through the entire service.

At ten o'clock, the same morning, these candidates were taken into church membership. They had received instruction for several weeks previous. Following this service we all partook of the Lord's Supper, and were further blessed by hearing the testimonies of these brothers and sisters.

We went back to our room and had a light lunch, then returned to the school-house, where a sacred program of length was given. People from all over the community attended and brought their offering,

which was taken to help swell the funds for the new church building.

My wife and I had to leave this meeting before it was finished, for we were due in Kingston church for the evening service (Sunday evening) and the program was late in beginning. It was a very fine program and worth while in its influence, and we were sorry to leave. We reached Kingston just two hours after we left Bath, arriving home just in time for the service here at seven-thirty that evening.

We feel much encouraged about the work at Bath, and are pleased with the evident enthusiasm and faithfulness of the people there.

One week ago Sunday, we went to the Waterford church, near Guy's Hill, This is the home church of Brother Mignott, as you probably know. Another program of welcome was given here. Much talent and preparation were in evidence. We were given an address and baskets of flowers, and later, before leaving for home, fruit was added.

Brother Mignott's church is small and will have to be enlarged to accommodate large crowds, or the growth we are hoping the church will have. The present structure is neat and the plans they have in mind will meet this need. The attendance at the last mentioned meeting was good and much interest in our work was in evidence. Brother and Sister Mignott live just beside the church. He is on the go, up and down the island, in the work of the cause. The motorcycle still serves well, but because of age seems to have to be taken to the "doctor" quite often. He deserves much credit for faithful work in our cause.

Decisions for the Christ still come in the Kingston Church, and we are interested in seeing it a strong, flourishing church, vitally helpful in the cause on the island.

It may interest you to know that we are holding pastors' conferences in Kingston on the last Tuesday of each month, and that these meetings are intensely enjoyed by all. We feel, through reports and co-operative planning, our work will be more successful. We are holding a conference in Kingston church in July that will unite the work still more closely. Pray for us. We are praying for the General Conference.

MR. AND MRS. G. D. HARGIS.

WOMAN'S WORK

MRS. ALBERTA DAVIS BATSON
Contributing Editor

WORSHIP PROGRAM FOR JULY

HELPING GOD MAKE A BEAUTIFUL WORLD

Tending

Leader—Read Genesis 1:8, 9, 15-17.

Song—"O Worship the King."

Leader—Read Matthew 20: 1-16.

Prayer

Selections—(To be read by members) Proverbs 28: 19; Matthew 7: 12, 18, 19; Matthew 9: 37, 38; James 5: 7, 8; Galatians 6: 2, 8, 9.

A garden planted and left without care is a sorry sight, providing no pleasure for anyone and yielding no fruit.

"Follow with reverent steps the great example Of him whose holy work was 'doing good'; So shall the wide earth seem our Father's temple,

Each loving life a psalm of gratitude."

(Whittier)

"Daily our lives would show

Weakness made strong,

Toilsome and gloomy ways

Brightened with song;

Some deeds of kindness done,

Some souls by patience won,

Dear Lord to thee."

(Parker)

"If you wish your neighbors to see what God is like, let them see what he can make you like." (Kingsley)

A life in which no effort is made to prune out the ugly traits and to cultivate the finer qualities, is a life that brings no satisfaction or joy to anyone and robs the world of some of its beauty.

Song—"O Master Let Me Walk With Thee."

(Mrs. W. D. B.)

EMOTIONS RULE

(Prepared by a member of, and read before the women's society of, the Boulder, Colo., Church.)

As creatures capable of reasoning, does reason rule our lives? As creatures able to understand justice, do we follow the laws of justice in our private lives? Knowing that wisdom is desirable, do we try to be wise? Knowing the unsurpassed value of Christian kindness, do we always make an effort to so live?

On the contrary, how many times do we hear the remark: "I don't like (this or that, or this person or that person); I don't think (this or that)—I suppose I should

but I just can't help it. I don't do (this way or that). I know I ought to but I don't want to."

May I give two or three extreme illustrations of what emotional control or its lack does to human lives?

During the World War a number of French women were captured and imprisoned together by the Germans. They represented a mixture of all classes of women, but among them was a high school teacher. She used her reason. Looking over their pitiable condition, she called the women together and talked to them something like this: "We are wretched at best. No matter what, we can't have much, but if we don't waste our strength and energy hating our captors, we can do a lot for ourselves. We must not use valuable energy in hate." So with her to lead, the women worked together for their own comfort. By co-operation, they kept themselves fairly clean and well fed. Sensing their attitude, the guards did what they could to help. If favors could be extended, they were. In this way they made more endurable and comfortable their hardships and illness. And when a baby was born in their prison, each one must have felt a personal interest in it because of the work she did for it. Isn't that a fine illustration of the benefit of controlled grief and hate?

During the same war you will remember of hearing of the numerous Belgian refugees. They had lost property and loved ones and were in deepest distress—enough, of course, to unbalance anyone's life. But other nations were good to these refugees. They were given shelter and food. After a while the benefactors began to feel just a little disgruntled, disgusted even. As time went on, a large number of the refugees permitted grief for their losses and hatred for their enemies to occupy so fully their time and thoughts that they did little or nothing to help themselves or repay their benefactors. Isn't that a good illustration of uncontrolled grief and hatred?

If we stopped to look around us thoughtfully, each of us could doubtless see some illustration of the havoc wrought by jealousy. Petty jealousies, jealousy of someone's job or qualities or possessions, can so fill a life that that life has all value eaten out of it—like a wool fabric after the moths have done

their work. The most outstanding cases of jealousy and its results that I think of just now are Benedict Arnold and Aaron Burr. You know the story of each.

I don't know whether nerves come under the head of emotions or not. I have no doubt that sometimes they do and sometimes they do not. But a certain lady in this town told me how ill she would be from nerves—often very ill. One day the doctor told her she might as well get over her nerves. She was the only one who really suffered. When she told me that, she declared she realized its truth and had overcome her nerves.

I haven't mentioned anger. It's so easy for us to forgive ourselves for our rages, but sometimes the damage is already done as far as others are concerned. And I remember the Bible says we should have nothing to do with a man who is soon angry.

C. W. R.

TRACT SOCIETY—MEETING OF BOARD OF TRUSTEES

Pursuant to the call of the president, a special meeting of the Board of Trustees of the American Sabbath Tract Society was called to order by President Randolph at 2 p. m. Sunday, June 5, with the following members present:

Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, LaVerne C. Bassett, Asa F. Randolph, Ahva J. C. Bond, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Courtland V. Davis, A. Burdet Crofoot, Frederik J. Bakker, Everett C. Hunting, and Business Manager L. Harrison North. Visitors present were Dorothy P. Hubbard and Eldred H. Batson.

Courtland V. Davis was elected recording secretary *pro tempore*.

The reading of the minutes of the last meeting was waived by common consent. The report of the corresponding secretary was read as follows:

DEAR FRIENDS:

I regret that I am unable to be present at this time with you. I miss the fellowship and inspiration of our monthly board meetings when compelled to be absent. But one of the important appointments of my itinerary must be kept, June 3-5, at Independence, N. Y. On these dates the secretary's schedule includes two addresses with conferences, and three evangelistic sermons.

Much time of your corresponding secretary during April was devoted to preparation for the work on the field. From April 28 to the present time he has been meeting the people of our churches in various states. Those visited are the Brookfield churches (union meeting), Verona and DeRuyter, Detroit, Battle Creek, White Cloud, Chicago, Jackson Center, and Middle Island to date of this writing, June 2. Following the meeting at Middle Island a few days were spent as guest of Salem College commencement—your secretary preaching the annual sermon before the Christian associations.

Absence from the office makes any statistical report concerning work impossible.

No small amount of interest in the work of the American Sabbath Tract Society has been manifest among the people visited. There is some suffering and distress, but for the most part Seventh Day Baptists are coming through the depression better than many.

May these times strengthen our faith in God and deepen our courage and conviction. Let us face the waters of our Red Sea of difficulties and boldly advance as our God calls us to go forward.

"As the mountains are round about Jerusalem, so Jehovah is round about his people."

"May the grace of our Lord Jesus Christ be with you all."

Sincerely,
HERBERT C. VAN HORN,
Corresponding Secretary.

An informal report prepared by the treasurer was presented by the recording secretary *pro tempore*. Correspondence concerning the bequest of Silas G. Burdick was also read.

The Committee on Distribution of Literature reported as follows:

REPORT OF COMMITTEE ON DISTRIBUTION OF LITERATURE FOR THE MONTH OF MAY IS HEREWITH SUBMITTED:

There has been no meeting of the committee during the month.

Number of tracts sent out during the month 2,729
RECORDER subscriptions discontinued 5
RECORDER subscriptions, new 2

Net loss 3

Respectfully submitted for and in behalf of the committee,

JESSE G. BURDICK,
Chairman.

The report of the Committee on Young People's Conferences and Summer Camps was presented as follows:

The committee held a meeting this morning in the office of the leader of Sabbath Promotion, with five members present of the six.

As authorized at the February board meeting, Doctor Bond visited Alfred University; but did not go to Milton or Salem Colleges because it was learned that President Edgar D. Van Horn

of the Education Society and President Marjorie Burdick of the Young People's Board were to visit those institutions in the interests of the denomination.

The Teen-Age Conference scheduled for Nortonville, Kan., this summer has been postponed one year by agreement of a majority of those concerned, partly for financial reasons, but also because Miss Marjorie Burdick is including that section of the Northwestern Association in her trip.

Correspondence was discussed regarding summer camps in Colorado and West Virginia, and also one proposed in western New York.

The committee makes two recommendations regarding Lewis Camp:

1. That tentative dates be set as follows: girls, July 21-August 3; boys, August 5-18.
2. That the salaries of the directors be as follows: Girls' camp—\$21 per week for two and one half weeks. Boys' camp—\$15 per week for two and one half weeks.

Respectfully submitted,
NATHAN E. LEWIS, *Chairman.*

By EVERETT C. HUNTING.

It was voted that the report be approved and its recommendations adopted.

It was voted that the regular meeting of the board for June, 1932, be omitted.

The minutes were read and approved.
Adjournment.

COURTLAND V. DAVIS,

Recording Secretary, pro tempore.

Young People's Work

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

WHAT IS GAMBLING?

Christian Endeavor Topic for Sabbath Day,
July 23, 1932

DAILY READINGS

- Sunday—Something for nothing (Jer. 17: 9-11)
Monday—Gambling is like theft (Exod. 20: 15)
Tuesday—A spoiler of the poor (Ps. 35: 10)
Wednesday—Gambler is a hard man (Matt 25: 24)
Thursday—Getting without labor (Prov. 10: 16, 22, 23)
Friday—Gambling is greed (Prov. 15: 27-33)
Sabbath Day—Topic: What is gambling? Why is it wrong? (Prov. 13: 5-11)

NOTES FROM "ENDEAVORER'S DAILY COMPANION"

"Gambling is an agreement between two parties by which the transfer of something of value is made dependent on chance in

such a way that the whole gain of the one is equal to the whole loss of the other."

Gambling is wrong because of its social effects, and that is why there are laws against it. Not only the gambler suffers, but his family. Bookmakers and professional gamblers take large sums of money from working men who cannot afford to lose it.

Every civilized country has laws against gambling. Lotteries are prohibited in the United States. We also prohibit gambling houses to operate, at least openly. Why?

QUESTIONS

What would Jesus' attitude be toward gambling were he on earth?

Are stock-market transactions gambling or legitimate buying and selling?

What sort of gambling is common in your town?

SEVENTH DAY BAPTIST PEOPLE'S LOYALTY TO THE SABBATH

BY RUTH KENYON

(Paper read at Western Association, Independence, N. Y., June 4, 1932)

As Daniel Webster said of his alma mater, "It's a small college but there are those who love it," we may truly say of the Seventh Day Baptists, "It's a small denomination, but there are those who love it." Indeed, there are those who have lived for it, fought for it, and died for it. Our denomination has put up a gallant fight against great odds, and the mere fact that it is in existence today is enough to make its members proud of it and ready to serve it.

A few weeks ago, a group of the "Y" girls were spending the week-end at Camp Shenawana. There was a great deal of clay by the banks of the river, and as there were some ceramic students with us, their fingers were soon busy mixing the clay with water and turning it into small bowls and pitchers which dried and hardened in the heat of the sun. I was fascinated, and wondered what I could do myself. Three of us started in, but soon the other two became discouraged and left me by myself. I first made the foundation and then tried to build the sides. That became difficult, for each time I added a new piece, a part of it fell to the bottom, making it firmer and larger than I had intended. I was so interested in the process that I was oblivious to the fact that the sun

was bearing down rather heavily, and just as I was putting the finishing touches on my "masterpiece" the dinner whistle blew, reminding me that I should be entertaining our visitors for Sunday dinner, and there was I, far from the lodge, covered with clay from head to foot. On the way home, I guarded it carefully until the girls laughed at my solicitude, and then I set it on the floor of the truck and forgot it until someone stepped upon it and crushed it. Then one of the girls offered me a piece she had made. It was a small pitcher, smoother and hard, and a hundred times nicer than mine, but somehow, it wasn't like having the one that I had spent hours in trying to mold.

And the Seventh Day Baptists are something like this. Because of the united efforts of our forefathers, we feel that we have something of which to be proud, and we want to be loyal too, but all is not in the past. There is the present and a future, and because of this, young people have an opportunity to build on the foundation already begun, and to feel the responsibility and pride which belong to every Seventh Day Baptist. We must know, also, that when the Sabbath is forgotten and laid aside, either because someone laughs at it or scorns it, or from lack of interest, it, like the bowl I mentioned, becomes crushed, and there is nothing to take its place. There are other faiths, beautiful and valuable, but there seems to be a special spot in the heart of the Seventh Day Baptist which no other faith can ever satisfy.

We young people are not unwilling to serve, and we do have something to offer. We have open minds, seeking for truth, and when, as often occurs, we come to the wrong conclusions, remember, youth has to experiment.

Youth is radiant with joy because it sees the world through the rosy dawn of the rising sun. The world needs our joy.

Youth must influence youth. The spirit of Jesus Christ, the eternal talisman of youth, must live again in the lives of the youth of the church, if others are to learn to follow him.

Youth asks to be more largely used, more fully trusted, more prayerfully supported, and more diligently directed. Great resources of spiritual power are locked up in

the hearts of young people. Lead us, and we will follow.

"Christ has no hands but our hands
To do his work today.
He has no feet but our feet,
To lead men in his way.
He has no tongues but our tongues,
To tell men how he died.
He has no help but our help
To bring them to his side.
What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
And hasten his return?"

INTERMEDIATE TOPIC

For Sabbath Day, July 23, 1932

WHAT'S WRONG ABOUT GAMBLING?

What is gambling?

What harm does gambling do in your town?

Why do most States prohibit gambling?

DAILY READINGS

- Sunday—Gambling instinct (Matt. 27: 35)
Monday—Gambling creates crime (Prov. 1: 10-16)
Tuesday—Gambling is uncharitable (Jer. 6: 11)
Wednesday—Gambling is wrongful gain (Prov. 16: 8)
Thursday—Gambling leads to poverty (Prov. 28: 19)
Friday—Gambling creates worry (Isa. 59: 8)
Sabbath Day—Topic: What's wrong about gambling? (Jer. 17: 9-11)

CHILDREN'S PAGE

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

JOHN, WHO FOLLOWED JESUS' LIFE OF LOVE

1 JOHN 2: 3-6

Junior Christian Endeavor Topic for Sabbath Day, July 23, 1932

BY MRS. NETTIE CRANDALL

Junior Christian Endeavor Superintendent

There is one Bible verse that always comes to my mind when we have a lesson on love. It is Luke 10: 27. If you do not already know this verse let me suggest that you learn it this week. It is a good verse to have where you will see it when you awake in the morning. If we begin the day with this verse in our hearts we will find

it a great help. In learning this verse, I like to put "Thou shalt love" in the center and under it at one side "The Lord with all thy heart, soul, strength, mind." Put "and" in the center and at the other side "Thy neighbor as thyself."

THE MOUTH THAT TALKED OF ITS OWN ACCORD

I want to tell you about a very funny thing that happened to a little girl, who lived in a country called Nowhere. This little girl, whose name was Bess, loved her mother dearly, as she thought, and was very fond of telling her so. But, unfortunately, she did not love her mother enough to help her. She played and had a good time from morning until night, and never offered to do anything for her hard-working mother.

At last there came a day when something very queer happened. As Bess was about to go out of doors to play, she threw her arms around her mother's neck and tried to say, "I love you, mother!"

But to her complete astonishment, she said instead, "I'll help you, mother!"

Bess's mother was indeed pleased. Her little daughter had never done anything like that before. So she kissed Bess and thanked her, and set her to paring potatoes. Bess didn't know what to make of it. She was a little frightened, but she went bravely to work and pared the potatoes, although it looked very tempting out of doors. And her mother worked with her, so pleased and happy that she was singing all the time. When they had finished, she looked so good and nice, and Bess was so happy, that she threw her arms around her mother's neck a second time, saying, as before, "I'll help you, mother dear!" But this time Bess really meant it, for she had found out how delightful it was to help mother.—*Adapted from "Three Years with the Children," by Amos R. Wells.*

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I thought I would write again as I have not written in quite a while.

The name of God's helper was Gideon. Gideon tore down the altars of Baal and built an altar to the Lord on top of the rock. God showed him by wonders that he would save Israel by Gideon's hand.

We only have one more week of school before vacation. I must close now.

Sincerely yours,

MARGUERITE BOUNDY.

Leonardsville, N. Y.,
June 18, 1932.

DEAR MARGUERITE:

It surely has been a long time since I have heard from you, and I am very glad you decided to write again. I hope you will not wait so long next time.

Yes, Gideon was God's helper. It wasn't hard to guess, was it? I am glad you told more of his story, really the most important part of all, for God's promise was the secret of his success. We are sure, too, that God will help each one of us if we trust in him, for he has promised. Study the Bible and see if you cannot find some of God's promises for you and me. When you have found such a promise send it to the Children's Page.

How are you enjoying your vacation? I hope sometime you will write me about some of your vacation experiences; I am sure you have pleasant ones for I know Leonardsville is a very nice place in which to live, especially in summer. You see I used to live in Brookfield and had many enjoyable visits in Leonardsville.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We have lots of plums on our plum tree. We had a nice little shower this morning. I milk a cow every night.

We have been to church this morning. We had a nice Children's day program last Sabbath. Our preacher's name is Mr. R. Wing.

I know who God's helper was. It was Gideon.

Lovingly,

DOROTHY BLAKE.

Bitely, Mich.,
June 18, 1932.

DEAR DOROTHY:

Your dear mother suggested that this letter be just mine and not for publication, so I am going to keep it and enjoy it as mine, but I'm sure mother will not care if I send it to the RECORDER by means of my typewriter, so that RECORDER children may

enjoy it, too. Tell her we are pleased to hear from you often.

We had plums for breakfast this morning, but I imagine they were not as good as the ones that grow on your plum tree, for they were store plums. When I was teaching, one of my little girls brought me a box of nice plums, and on it was written, "Plum full." Wasn't that a fine present?

We, too, have had some good growing showers of late, and we can almost see our garden grow, especially the weeds.

I think you are pretty skillful to be able to milk a cow. I tried to milk once when I was your age and Mrs. Bossy kicked me clear across the stable. I didn't try it again very soon.

I think Children's day is one of the nicest days in the whole year, don't you? I am glad you had such a nice program.

Good! I am pleased that you have sent me the name of God's helper. We must try to be God's helpers, too.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am visiting Aunt Genevieve Stone in Canastota, and Grandma Davis just read me the letters on the Children's Page. Mother reads them to me when I am home. I have never written, so I think I had better do so now. I was six years old in March and will be in the second grade next year.

I have three brothers—Duane, Kenneth, and Baby Roger. Daddy and Duane have been very sick with the flu; then Duane had pneumonia, so I have been with Uncle Orville and Aunt Alice Hyde about three weeks.

I just love the flowers and birds and am glad when spring comes.

My Sabbath school teacher is Aunt Jennie Sholtz, and I go every Sabbath when I am well. We couldn't have Children's day this year because so many children have whooping cough or measles.

Your friend,

OLIVE CECIL DAVIS.

Verona, N. Y.,
June 27, 1932.

DEAR OLIVE:

I think your Aunt Genevieve is a pretty good friend of mine, for when any boy or girl visits her I am pretty sure to receive a

nice letter, and I can say the same for your Grandma Davis. I am grateful to them both, and to you for this nice letter, which I hope is only one of many.

I am very sorry to hear that your father and Duane have been so sick, and hope and pray that they will soon be well and strong once more.

I, too, love the springtime with the birds and flowers and other beautiful, wonderful things that God has given us. How good God is to us, isn't he?

Your sincere friend,

MIZPAH S. GREENE.

COME TO CONFERENCE

THOUSAND ISLANDS

Very soon the attention of Seventh Day Baptists will be directed to the historic old church at Adams Center, N. Y., which is to entertain the General Conference. This church has long been noted for its hospitality and the warm, cordial greeting which is always extended to friend and stranger alike. There will be the same hearty welcome for all who travel to the "North Country" to attend the great gathering of Seventh Day Baptists.

For those who plan to tarry after the Conference to visit places of interest, this region has much to offer, for it is rich in historical lore and in natural beauty. Ten miles north of Adams Center is one of the most beautiful of the small cities of the state, Watertown, the gateway to the Adirondacks and to the Thousand Islands, which have been called, "The Fairyland of America," "The Venice of America," and one of the wonders of the world.

The Indians called this region Manitonna, the Garden of the Great Spirit. La Salle, seeking a passage to the Pacific, was charmed with its beauty and exclaimed, "Les Mille Iles." This is not an exaggeration, for there are 1,600 by actual count. They occupy about 200 square miles of the majestic St. Lawrence River.

Some time in distant ages a great glacier, coming from the north, carved these islands from solid granite. Some of these islands still stand in their primeval beauty, while on others millionaires have erected palatial summer homes. Some of the channels between the islands are so narrow that only a

small boat may safely navigate them. The region is indescribable, because nowhere in the world is there anything like it.

Some of the places of interest that are pointed out to the traveler are Boldt Castle (built by the manager of the Waldorf Astoria at a cost of over a million dollars, but never completed because of the death of Mrs. Boldt), Devil's Oven, Pullman's Castle, Needle's Eye, Fiddler's Elbow, Lost Channel, and Out of Sight Channel.

To the beauties of this glorious "Fair-land of the North" Adams Center invites you.

MRS. S. F. BATES.

OUR PULPIT

HOW MAKE OURSELVES AND OTHERS CARE?

BY REV. WALTER L. GREENE
Pastor of churches at Andover and Independence, N. Y.

Texts—Acts 18: 17 and Lamentations 1: 12.

The words of my text have their origin in situations widely separated in time and place. The first is a statement of fact regarding a proconsul in the Roman province of Achaia who was indifferent to the wrongs and injustice perpetrated upon quiet and peaceful Roman citizens in the territory where he was supposed to uphold justice and preserve law and order. "Gallio cared for none of these things." The second text are the words of an ancient man of God who cared much and felt keenly the deplorable condition of his time. The ancient city of Jerusalem, the Holy City of his people, was in ruins, the temple destroyed, and the people of God in exile. Men and women went about their petty affairs as though nothing had happened. Out of the heart of this man of God broke this passionate protest against their thoughtlessness and indifference. How could they be so careless in the face of such a situation? "Is it nothing to you, all ye that pass by?"

THE FACT

It does not take a very keen insight to see that some things of the present time are out of joint and that many do not know it, or do not greatly care. Talk with earnest people in any of the larger realms of our

social life, and they are likely to tell you how faulty is the structure of our present social order, whether it be in industry, government, education, or religion. None they say are wholly right, and so things are wrong. Industry languishes in times of depression, but who cares enough to seek the causes and right the conditions that cause the recurring trouble? Politics are corrupt, but who cares to uncover the rascality and exercise the power to turn the rascals out. Education may fail of its high purpose, but who cares sufficiently to spend and be spent to achieve its highest possibilities? Religion and religious institutions that stand and have stood through the centuries for the highest spiritual and eternal values may be neglected, but who cares to pause and turn aside from the rushing, thoughtless throng to hear the still small voice of God that calls to love and duty? Treasurers of knowledge, skills of hand are undeveloped and unexplored, and fullness of life is unrealized because nobody cares to "search diligently until he finds it."

There are those who will say that these higher and better things come only in a slow and orderly way, but you know and I know that in these large fields of human life many things might be quickly different if you and I and other people like us really cared, to put self sacrifice and unselfish service above self seeking and the race for things, with a full appreciation that "life does not consist in the abundance of things."

SOME CAUSES

It is not difficult to understand some of the causes of so much carelessness and indifference to the supreme values of life.

People are distracted with many things and lesser values. They are cumbered with much serving and the cares of this world, and so fail in that perspective of values which comes with the life that is dominated by fewer sovereign interests. The very complexity of our modern life and the enlarged means of making contacts with widely scattered places and interests make it more difficult, but the more necessary, that every individual evaluate and choose what shall be his first concern. Happy the one who chooses "that good part which shall not be taken away."

Another cause is the influence of an unthinking and ease loving environment. Consciously, but more often unconsciously, we

become like our surroundings. It is easy to drift with the tide of humanity that "cares for none of these things." Watchmakers tell us that watches of the finest makes often lose their fine time keeping qualities when carried under the conditions of our modern life near to power plants and high tension lines. They become magnetized by their surroundings. This, also, is a law of life.

Again, there are those who regard the higher values as so intangible as to be unreal. The temper of our time is to think that things that can be seen and handled are the only reality, unmindful of the abiding truth "that the things that are seen are temporal and the things that are not seen are eternal." The events of these recent months have disillusioned some at least as to the abiding values of material things—houses and lands and stocks and bonds.

JESUS' ESTIMATE

This may be a busy world, with many interests and cares and responsibilities. There is so much to be done and cared for and enjoyed and endured. We cannot attend to everything. What can we do except to give what little we can here and there of time and strength and means, and then wish we might do more. It is not ours to compare ourselves with others, but to measure ourselves against the background of that dynamic and inspiring Teacher of us all, the Man of Galilee. What would he do? What did he think and do regarding the carelessness and indifference of his day.

I believe it was Robert Louis Stevenson who once said that the only sins worth thinking about are the sins of omission. This is very near to the recorded judgment of Jesus. According to his view, among the worst of sins was the sin of doing nothing. When he spoke of the man in torment, what had he done? He had looked on a beggar at his gate and done nothing. In the parable of the wicked and slothful servant, what had he done with his talent? Nothing. In the story of the virgins who failed to go in to the marriage feast, what had they done? They had neglected to take oil for their lamps. In the picture of the final judgment when some were sent away into outer darkness, what had they done? "In as much as ye did it not" was the condemning charge. In the light of his teach-

ing who can lightly regard the spirit of indifference, and say, "I do not care"?

Even more significant than the teachings of Jesus is the record of what he did. The world of his day was wrong. What did he do about it? He did not withdraw to some sheltered nook, or to cloistered walls. He faced the issues, mingled with the crowd on the highways and in the market place, by the seashore and in the temple, everywhere living his life of love, self sacrifice, and service, and caring so much for the careless and indifferent world that he was willing to go to the cross as the climax and supreme evidence of his concern for those who "cared for none of these things."

Some years ago, Dean Wicks of Princeton tells of holding a conference of college students in which the question of the value of the unselfish life was under discussion. At the close of the hour one of the group came to him with this query, "I agree that the unselfish life of service is the best and most desirable thing, but how are you to make yourself care for it?" The arguments had been accepted, but here was something that argument did not touch. Is this not the central problem of every one's life? Here are the wide-open fields of knowledge, of achievements, and culture, the world of art and music. How can you get people to care for them? There is the life of honor and integrity and service. How are you to make people, yea, how make yourself care for it? Up through all grades of society from the lowest and most degraded to the highest and most cultured and refined it is ever the same old problem: after you know what is good or best, how can you make yourself care for it?

Those to whom I address these words have doubtless had large opportunities to know what is true and good and noble. Most of us have come from a long line of fairly respectable people where honesty and integrity and unselfish service for the common good have held a high place.

What can we do to make ourselves really care more and more for these things? It is to this question that we would direct your attention in the remaining moments that we spend together. If there is a divine arrangement for meeting this situation I believe we ought to be able to find it in the ordinary every day affairs of life as well as in the revealing Word, for it is in the

life that now is where God's plan is intended to function and finally triumph. What are some of these factors of common life that may help us to care a little more and may help to direct our steps on the up-road to the higher values of life?

CURES FOR CARELESSNESS

First of all, let us remind ourselves that according to the law of averages the careless and indifferent life loses out and falls by the way as the years come and go. This is true of lives, careless even in little things. In the grove surrounding my boyhood home was a large tree that for many years had withstood the storms and gales and which gave promise of standing against the elements for many more years; but one day before a light breeze it toppled and fell with a resounding crash. Examination showed that insects and disease, unseen, had eaten at the heart until the whole interior had been reduced to sawdust, and so it fell almost of its own accord. So it is with men. They may get by for a time with small acts of dishonesty and vice, but ultimately the strength of character disintegrates and the circle of their friends is shocked by their fall. This may come quickly or slowly, but very certainly and very surely.

In this connection I recall two young men I knew in college days. Both were talented, genial, and popular, giving promise of useful careers. They put up a good front, but those of us who knew them more intimately, on athletic trips and off the campus, recall attitudes and minor indulgences when they were away from the restraining influences of friends and acquaintances at home, or when on secret excursion to a nearby city for a night, out with kindred spirits. One, a popular athlete of that day, had not completed his college course before he was compelled to seek the rarified climate of a far western state to throw off the disease of consumption. In a few brief years he went to an untimely grave. The other young man entered the legal profession and settled in an adjoining county; he seemed to have a promising career before him, and has shared to a considerable extent in the responsibilities of his home town. The slightly indulged appetites and vices of college days increased with the passing years, and quite recently his acquaintances were shocked to see the

account of his suicide. Discouraged and disheartened with his inability to overcome the drink habit, which had so fastened itself upon him that for the past two years he had scarcely been sober, he took suicide as the way out of his struggle.

The business and banking world is startled from time to time by the downfall of some prominent leader who has involved the whole community in his ruin. Investigation most often uncovers carelessness and indifference to fundamental personal virtues and sound business ethics, that have secretly and insidiously undermined the character of the individual and the structure of the institutions for which he has been responsible. Why enlarge? The facts are so familiar as to be almost commonplace. The careless life is riding for a fall. We may well be cautious.

A second consideration that should stir us out of our carelessness and indifference is the realization that the work of life is accomplished by those who pull together. In the days when I used to drive a team I found it hard to start a load unless both horses settled into the harness at the same time; and now that I drive what the Corner Garage calls a car I find that I do not get very far, if only one drive wheel grips the road. The more complex society becomes and the more numerous the contacts between business and politics and all our social and religious institutions, the more necessary that all factors play the game together. The individualist and the grandstand player are sooner or later sent to the bench. As we more and more understand the meaning of the sacrifice hit, where the batter sacrifices his own interests to advance the base runner and possibly secure a winning run for the team, and the more we act upon that understanding, the more surely do we show that the cause is greater than individual glory, and the good of all is above selfish individualism. All in all we are members one of another.

There is another factor in this question of bringing ourselves to care. There is a contagion of goodness and an infection of nobility. We need to relate ourselves and seek the comradeship of those great souls, all too rare, who greatly care for great and worth-while things. "Converse every day with some one who is your superior," were the words of counsel uttered some years to

DENOMINATIONAL "HOOK-UP"

WALWORTH, WIS.

The program committee of the quarterly meeting of the southern Wisconsin and Chicago churches met at the home of Mr. and Mrs. W. M. Davis at Lake Geneva recently. Following the usual custom at the summer meeting, the families of the committee members arrange for a picnic supper after the business meeting. About thirty were present, and all who desired went swimming, then enjoyed a launch ride.

CORRESPONDENT.

CHARLESTON, W. VA.

At a meeting of the Association of West Virginia Colleges held here yesterday, Dr. S. O. Bond, president of Salem College, was re-elected president of the association. The topics discussed at the meeting of the association over which President Bond presided were "Vocational Guidance in West Virginia Colleges," "Courses to Emphasize During 1932-33," and "How May Financial Retrenchment in Higher Education Be Made With Least Damage to Young People?"

CORRESPONDENT.

CHICAGO, ILL.

Thursday, the twenty-third, Doctor and Mrs. Larkin and two grandchildren, Barbara and Bobby Ewing, and Mrs. May Maxson motored to Lake Geneva, meeting President and Mrs. Crofoot and Miss Anna Crofoot of Milton, Wis., and Mrs. Dora Degen of Alfred, N. Y., at the Wm. M. Davis home, where they enjoyed a picnic supper with Mr. and Mrs. Davis and two guests, and Elder and Mrs. Witter of Walworth, Wis.

Sabbath day, June 25, the time for the church service was given to reading letters from absent members and friends. Letters were read from Rev. T. J. Van Horn, Rev. E. A. Witter, Rev. August Johansen, Mr. Wayland Wilcox, all former pastors of the church; Mrs. Tenney, Mrs. Fifield, Mrs. Mary Post, Mrs. Cora L. Green, Rua Van Horn, Mrs. Addie Peterson, Mrs. Nettie Harlow, Mr. and Mrs. Ansel Van Horn, Mr. and Mrs. Fred Satterlee, and Mr. J. C. Bartholf. It proved a very helpful and interesting service. At its close a vote of

one who would seek self improvement. Such a one may be human or divine. It is well to know the mind and heart of the Eternal and frequently seek that fellowship.

We are moved by knowing fine, heroic, self-sacrificing spirits. An incident from everyday life came to my attention just the other day. Two workmen were digging a deep well. One was loading the bucket at the bottom of the well and the other was at the windlass to draw it out. As one bucket was being raised to the surface the handle broke and the control mechanism became displaced, so that the bucket started back at a tremendous speed. Knowing the man in the well could not get out of the way, the man at the windlass without hesitation thrust his arm into the gears up to the shoulder. Thus he spared not himself that he might save another from what might have been instant death.

It is such a spirit in men that gives hope for a better world and the accomplishment of the things that ought to be. Such a spirit puts selfishness and ease to shame and makes one wish to play the man for a needy humanity. In a less dramatic way a well known professional man who can command large fees from wealthy clients, now makes it his chief concern to find a way to bring the benefits of his profession to those who cannot afford the standard fees. It is that sort of unsparing concern in all sorts of lives which is back of the growing compassion for humanity which is the outstanding fact of the past two generations. It is this spirit which is directly or indirectly caught from the Man of Galilee. From that life has flowed power to run to the ends of the earth, to make careless people care. This is the challenge of the cross to an indifferent world. In that crucified life was the wisdom and power of God to make men care for something bigger and better outside of themselves. "Is it nothing to you all ye that pass by?"

Be strong!

We are not here to play—to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.

—M. D. Babcock.

thanks was tendered Miss Ethel Butterfield, under whose supervision the letters were asked for and received and who had charge of the service, and through the RECORDER the Chicago friends sincerely thank those who responded.

Miss Ethel Butterfield represented the Chicago church at the meeting of the Northwestern Association held at Battle Creek.

Mr. and Mrs. Paul Ewing and baby daughter, Nancy Ruth, returned the twenty-sixth from a motor trip in the East. They visited in Pittsburgh, Pa., Bradford, Pa., Shiloh, N. J., and Buffalo, N. Y.

EDINBURG, TEX.

Interest in our little society here in the Rio Grande Valley keeps up, though we have no official pastor. Once a month we have a sermon; the two ministers residing here alternate in preaching. On other Sabbaths various members lead the worship service, reading a sermon written by some Seventh Day Baptist minister, conducting a prayer meeting or Bible reading, as each leader determines.

We have received one new member this spring, Mrs. Carrie Beam, a convert to the Sabbath, coming from the Missionary Baptist Church.

We have a good working Sabbath school and woman's society.

The first Sabbath in June our Children's day program, lasting one and one-half hours, filled the time in place of Sabbath school and church service.

PRESS CORRESPONDENT.

ALFRED, N. Y.

Pastor A. Clyde Ehret and two daughters, Aurabeth and Ogareta, left Monday for New York City. They were accompanied by Louise Vincent.

Dean J. N. Norwood is delivering commencement addresses this week as follows: June 27, at Cohocton; June 28, Clarence; June 29, East Syracuse. —*The Sun*.

LEONARDSVILLE, N. Y.

Professor Leland A. Coon of the University of Wisconsin gave an organ recital in the Seventh Day Baptist church Wednesday evening. The numbers were skillfully rendered and Mr. Coon's program of music

was a rare treat. In spite of stormy weather a good sized congregation was in attendance.

Sabbath morning service at ten-thirty. The sermon will be given by Mr. Albert Rogers of Brookfield, a recent graduate of Milton College. —*Brookfield Courier*.

BROOKFIELD, N. Y.

Rev. H. L. Polan and family are spending the week-end in West Virginia, where the pastor is delegate to the Southeastern Association held at Middle Island. They left Brookfield by automobile this morning.

Dr. and Mrs. E. E. Whitford of New York City arrived at their home here Monday night. —*Brookfield Courier*.

ROCKVILLE, R. I.

A recent telegram brought word that Miss Marjorie Burdick had been released from quarantine and expected to go to Boulder, Colo., sometime before July 8.

CORRESPONDENT.

A CIRCULATING LIBRARY

Every wise pastor makes of his personal library a circulating library. He recommends good books and puts them in the hands of those to whom their messages are especially fitted. Any man will read a book if his pastor hands it to him saying: "Here is a good book which I have just been reading. I think if you will read it you will find it interesting. Take it along, and send it back to me when you have finished with it." Have you ever tried this? What are your books good for except to be read? Each book can be read a score of times without damage to it. Just wrap up a half dozen books every week, and hand them out to a half dozen of your people. Millions of dollars are lying idle on the book shelves of our country. Send your books about doing good. They may prove more interesting to people than your sermons. Wear your books out by loaning them out. Remember that when you are dead your wife cannot sell them for more than ten cents on the dollar!

—*Selected*.

"Don't worry about your work. Do what you can, let the rest go, and smile all the time."

OBITUARY

Obituary Notices of 30 lines will be published in this column without charge. Additional lines will be charged for at the rate of 5c per line. (Average 8 words to the line.)

FRINK.—Eli W. Frink, son of Ephraim and Lucinda Burlingame Frink, was born in the town of Solon, May 24, 1844.

He was for many years a resident of De Ruyter and on the twenty-third day of April, 1865, he was married to Miss Frances Harvey, who died in 1901. There were five children, two of whom survive—Mrs. Minnie Neal of DeRuyter, and Harry Frink of Norwich.

His second marriage was to Mrs. Julia Bronson Wright. This second companion died in December, 1926.

For a number of years Mr. Frink had been in declining health, and has been faithfully and lovingly cared for by his daughter, Mrs. Minnie Neal, until he passed beyond her care on Sunday, May 1, 1932. The funeral was held from the home on Wednesday afternoon, Rev. T. J. Van Horn officiating.

T. J. V. H.

ROGERS.—Jennie Rogers was born February 9, 1864, in the town of De Ruyter, N. Y., the oldest of eleven children born to Sherman and Clarissa Marbel Smith.

When about nineteen years of age she was married to Eddie Money, a relationship suddenly terminated by the accidental death of Mr. Money. On January 14, she was married to Mr. Lucian Wells, with whom she lived happily for thirty-three years. But again death came and took her beloved companion and she was left to make the journey alone. A little more than two years ago her third husband was taken when Mr. Emmet Rogers died.

A little past midnight our sister passed quietly to be with the loved ones who had gone on before. During these months of declining health she has been lovingly cared for by her sister, Anna Smith, other sisters giving their assistance. She will be sadly missed by those who knew her and loved her so much. Although she was denied children of her own, she dearly loved her numerous nieces and nephews, and was "Aunt Jennie" to many others who were very fond of her.

On June 27, 1889, she with Mr. Wells was received into the membership of the De Ruyter Seventh Day Baptist Church. The rest of their lives they were esteemed members of this body of Christians. She met the messenger of death fearlessly in the triumphant faith of the Christian.

The funeral was held at the church on Friday afternoon, the large company of relatives filling one side of the church, the undersigned officiating.

T. J. V. H.

Sabbath School Lesson IV.—July 23, 1932

THE DELIVERANCE AT THE RED SEA—Exodus 13: 17—15: 21.

Golden Text: "The Lord is my strength and song, and he is become my salvation." Exodus 15: 2.

DAILY READINGS

July 17—Through the Wilderness. Exodus 13: 17-22.

July 18—Delivered at the Red Sea. Exodus 14: 10-16, 21, 22.

July 19—God a Defender. Isaiah 41: 8-16.

July 20—A Song of Deliverance. Exodus 15: 1-10.

July 21—A Psalm of Deliverance. Psalm 18: 1-17.

July 22—The Goodness and Severity of God. Nahum 1: 1-8.

July 23—Security in God. Psalm 37: 1-7.

(For Lesson Notes, see *Helping Hand*)

TRUE ENOUGH!

A well known brand of cigarettes advertises, "Just Try Them . . . Then Leave Them—If You Can."

Thus admitting unwittingly the narcotic effect and strangle hold of cigarettes of every brand. —*White Ribbon News*.

RECORDER WANT ADVERTISEMENTS

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

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Teacher's helps for Junior lessons, each part 35c; for Intermediate, 25c each. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.