

July 4, 1917, she was married to Drexel Richardson; to them were born a daughter and a son. Mr. Richardson died in 1921. On April 5, 1923, she was married to Louis Emerson. To this union two daughters were born. Services were conducted by Pastor Thorngate at the Albion home; burial services at Milton Junction were conducted by Rev. Mr. Hananam.

C. W. T.

PALMER.—Mrs. Jessie L. Tucker Palmer, wife of Josiah C. Palmer of Rockville, R. I., died of tuberculosis at the Wallum Lake Sanitarium, May 6, 1935.

She leaves five small children in the care of their father and his sisters. She also leaves her father, mother, a sister and a brother, and many other relatives. Mrs. Palmer was baptized and united with the Rockville Church March 25, 1927.

The funeral services were held at the Avery Funeral Home in Hope Valley, R. I., May 8, conducted by her pastor, Rev. Willard D. Burdick, assisted by Rev. Harold R. Crandall. Burial in the Rockville Cemetery.

W. D. B.

RITTER.—Mildred Ritter, daughter of S. A. and Lou M. Lewis, born June 25, 1902, died June 7, 1935.

She leaves her husband; six children; three brothers—Leland, Joseph, and Benjamin Lewis; two sisters—Mrs. Earl Hancock of Harrisburg, and Mrs. Romeo Todd of Carrier Mills. She united with the Stonefort (Ill.) Seventh Day Baptist Church at the age of fourteen years and retained her membership there and an active interest in its work until her last illness.

Funeral was conducted at her home church by Rev. Othmer Hill, assisted by Rev. E. M. Slavens. Interment at the Joiner Cemetery, Stonefort.

O. L.

STILLMAN.—Mrs. Olive Stillman, for the last twelve years a resident of DeRuyter, N. Y., died at her home on June 17, 1935. She was born in Pharsalia, Chenango County, September 2, 1857.

When about twelve years of age she was baptized and joined the Seventh Day Hollow Church. She was its last surviving member.

The funeral was conducted by Pastor Van Horn at the DeRuyter church, June 20. A large number of relatives and friends were in attendance.

T. J. V. H.

TOMLINSON.—Walter Gillette, son of Francis Hull and Rachel Barrett Tomlinson, was born October 6, 1857, and died July 2, 1935.

He was baptized and united with the Marlboro Seventh Day Baptist Church, December 13, 1889. On March 14, 1900, he was united in marriage to Alma Ennis. He was a kind and loving father and a faithful husband. He dearly loved the Marlboro Church and was always a faithful attendant at its services. A wife, daughter Ella, two sisters—Mrs. Ella Watkins, of Pitman, Mrs. Jennie Harris of Shiloh; and two brothers—Charles of Absecon, and Leslie of Marlboro, still live to cherish his memory.

The funeral services, conducted by his pastor,

Rev. Herbert L. Cottrell and assisted by Rev. Leon M. Maltby, were held from his late residence in Marlboro, July 6, 1935. Interment was made in the Shiloh cemetery.

H. L. C.

WARD.—Carolyn Davis Ward, born April 13, 1873, daughter of W. J. and Ida Rogers Davis, died at her home in Santa Monica, after a long illness.

Her parents made their home in New Market in 1885. She united with the Seventh Day Baptist Church in early life and was an active worker. She married Fred C. Ward in 1897, and one daughter Gladys (now Mrs. Kenneth Strickfaden) was born to them. In 1904, they settled in Santa Monica, which has since been her home.

She leaves to mourn her loss, her husband; her daughter and two grandchildren; her aged mother; her brother, Edson J. Davis; sister, Frances Davis; besides other relatives and friends here and in New Jersey. She was laid to rest with the beautiful Relief Corps service, in the Woodlawn Cemetery at Santa Monica.

I. R. D.

WELLS.—Margaret M. Coon Wells, widow of the late Byron H. Wells, was the daughter of William H. and Madeline Hamilton Coon. She was born in Milton, Wis., February 1, 1877, and died in Mercy Hospital, Janesville, Wis., June 6, 1935.

Farewell services, in charge of Rev. Edwin Shaw, were held in her home in Milton, Wis., June 8, 1935, and burial was in the Milton cemetery. She is survived by an only child, Byron Kenneth Wells of Racine, Wis.; a step-son, Clare V. Wells, of Milwaukee, Wis.; a brother, James Coon of Michigan City, Ind.; two sisters, Mrs. Josephine Clarke of Beaver Dam, Wis., and Mrs. Dorothy Osborn of Milton Junction, Wis., and other more distant relatives.

R. S.

WHIPPLE.—Herbert George, son of George Arnold and Abbie Ennis Whipple, was born June 12, 1858, Ashaway, R. I., and died June 5, 1935, at his home, 15 Stanley Place, Yonkers, N. Y.

He was graduated from Alfred University in 1887. He practiced law in New York City during his active life. For forty-five years he served as a trustee of Alfred University and was long its legal adviser. He also served for many years as a trustee of the First Seventh Day Baptist Church of New York City. He was a man of high honor and he held the confidence, respect, and admiration of his fellow men. He was married December 31, 1900, to Miss Eola Hamilton of Alfred, N. Y., who survives him, with their two children, F. Hamilton and Georga, now Mrs. Robert Adams.

A service was held at the home on Friday evening, June 7, conducted by Pastor James L. Skaggs. On the following day the body was laid to rest in the family plot at Ashaway, R. I., Rev. Harold R. Crandall conducting the committal service.

J. L. S.

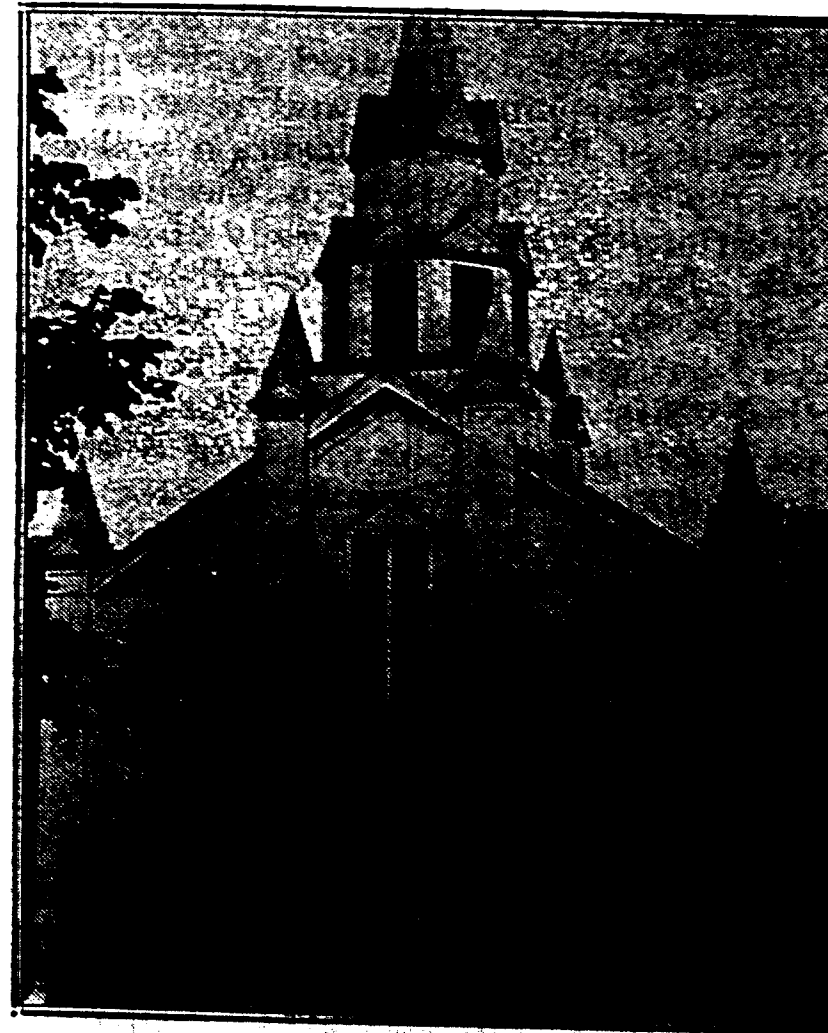
"A friend is one with whom you can disagree and still be friends."

The Sabbath Recorder

VOL. 119

AUGUST 5, 1935

No. 3



Seventh Day Baptist Church
Alfred, N. Y.

Conference will be held here August 20-25
JAMES L. SKAGGS, D.D., President

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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less expressly renewed.

Why Go to Conference? Our front cover shows the beautiful Alfred church at Alfred, N. Y., whose bell on August 20, will call together the people coming from various churches for the opening services of the one hundred twenty-third session and the one hundred thirty-third anniversary of the Seventh Day Baptist General Conference.

There may be some who have not yet definitely decided to attend Conference this year. They have wanted to go but perhaps feel the lure of mountains or seashore or of some other recreational sort of vacation. It is a serious question when one has but a few days for vacation available. Consideration of some of the reasons for attending the Conference this year may not be out of place.

In the first place Alfred is a good place to spend a few days of one's vacation, both naturally and historically. It occupies a beautiful spot high up in the hills of Allegheny, and furnishes cool retreat from the hot and humid atmospheres of many of our places of business. It is surrounded by beautiful, forest-clad hills, and is a community of comfortable homes with

hospitable people, who look forward eagerly to the coming of friends and visitors.

Here in this historic western New York State village are located many Seventh Day Baptist interests. Here is Alfred University, founded ninety-nine years ago, a monument to the early vision of an educated ministry. Here has been cherished that longing for learning born in so many loyal hearts and where the opportunity has been furnished to satisfy that longing. Here the influence of Kenyon, Allen, Main, and Davis and Titsworth still casts its benign shadow, and the power of the university's new leader, President Norwood, is increasing daily. Here is the Seventh Day Baptist Theological Seminary, which has prepared and sent out so many of our ministers, and now as the Department of Religious Education will continue to carry on. Here, too, is the home of the Education Society, not only fostering the work locally but interested in all our schools. Within the year, the Young People's Board has also been located at this place.

For years Alfred was our largest church and was looked upon as the center of Seventh Day Baptist interests. For some years the SABBATH RECORDER was published here, before it was removed to Plainfield, N. J., home of the Tract Board. It used to be facetiously said that a Seventh Day Baptist could get to heaven only by the way of Alfred. Yes, Alfred, itself, with its memories, history, influences, institutions, and interests, is a good reason for attending this Conference.

But there are religious and social reasons, also. One should attend because of that for which Conference stands, namely, the summing up of all our special denominational interests and responsibilities. In this great meeting center the work of our societies and boards and the activities which they represent. Their programs and reports are of vital importance to us if we are to carry out the purposes of a united group of workers in the kingdom of God. Reports must be given attention if we are intelligently to carry on the work. In these reports will be found encouragement and a challenge to larger faith and endeavor. From such a Conference delegates and visitors should return home with new zeal and a renewed feeling of responsibility. Conference needs your presence, your wisdom, and best thought.

Then, too, Conference furnishes an opportunity for friendly fellowship that has vital

significance in our denominational life. We all know one another, generally speaking. This fine spirit of fellowship always manifest is noticed by outsiders and frequently commented upon with appreciation and favor, albeit with a bit of wholesome envy. It seems to be something often lacking among larger groups. At any rate, it is a valuable asset and is not to be ignored or depreciated. While it should not be the leading motive for attending Conference, it is a legitimate and wholesome one. Go, and get much from your fellowship.

Over and beyond these reasons, valuable as they are, is the one of getting close to God; of finding comfort in the Holy Spirit; and of getting a larger vision and inspiration for Christ's service. True, these blessings may be experienced at home, but the Conference affords mountain-top opportunity, where the atmosphere is conducive to such blessings. Such peaks in Jesus' life brought him vision and courage and power to continue the fight against sin and evil in the valley. For such blessings let us go to Conference, and with praise upon our lips for the encouragements and victories of the year. As we go, praising and praying, God's blessing will attend.

Association at Salemville On a beautiful though warm day, July 18, the editor, traveling with Mr. M. Wardner Davis, secretary-treasurer of Salem College, crossed the "low pass" of the Alleghenies at the southern end of Morrison's cove and viewed again with pleasure undimmed this American Garden of Eden spot. Viewed from a higher mountain crossing, above the "devil's potato patch" a great conglomerate collection of rocks, sprawling as though spilled from a huge apron, a much more comprehensive view can be had of this valley in which Salemville with its Seventh Day Baptist Church is located. Observed from this higher point the cove lies somewhat in general appearance as a huge deep platter with a high rim of mountains surrounding undulating farm land below, and a range of low lying hills, much like a depressed roast turkey with the "fixins" near one edge. Of limestone lower formation this cove is one of the most highly productive areas of Pennsylvania, thirty miles long by eight miles wide. Many interesting homes, churches, and villages lie here in the shadows of the mountains broken by two low water gaps, one at either end of the valley. The early settlers chiefly were Ger-

mans, as the names of large numbers of their descendants imply. Names like Kagarise, Berkeimer, Ebersole, and Deitweiler are common.

At the lower corner of this "cove" opposite the Loysburg Gap where the sun first breaks through in the summer mornings, lies the little village of Salemville, with its score of homes, three churches, and the corner store. Thither came "Uncle Sammy" Davis, the evangelist missionary from West Virginia, many years ago when an English Seventh Day Baptist Church was organized, with Elder George B. Kagarise as its first pastor, followed by Rev. Darwin E. Lippincott, Elder Jerome Kagarise, and others.

The editor first visited the church here in 1907, while pastor for the first time at Lost Creek. A young son of Elder Jerome on the occasion of the first visit, at this association, entertained the writer in his comfortable home. The hospitality accorded the editor by these fine friends was greatly appreciated, and is just such kind as that extended by Salemville friends to other delegates and representatives. While our people here are far from rich, their gardens, farms, and industry provide hearty and wholesome living for themselves, and enable them to treat visitors right royally. The editor is sure he would have a hearty backing of this observation by every visitor present at the Southeastern Association.

THE CHURCH

The church, while without a pastor, is active and maintains preaching and Sabbath school and Christian Endeavor services each Sabbath. During July, Rev. James L. Skaggs, of New York City Church, has been acting as pastor under the auspices of the Missionary Board and through the generosity of the New York City Church. This is Pastor Skaggs' second July at Salemville, whose people respond heartily to his temporary leadership and look upon him with high love and favor. Under Doctor Skaggs' direction, authorized by the Missionary Board which was responsible for the expenses of travel involved, nearby Seventh Day Baptist ministers were supplied the church once a month during the past year.

Under the inspiration of such services as have been thus rendered and the influence of the associational meetings, the church will doubtless be encouraged soon to call a regular pastor. There is no situation among us as a people—in the opinion of the editor, Doctor Skaggs, and others—that offers a more promis-

ing field—a field full of opportunity, coupled with hard work—than does this church with its goodly group of fathers and mothers and its splendid number of children and young people. The golden age of Salemville Church is ahead, if wise leadership can be secured and supported.

THE ASSOCIATION

This is a long introduction, but the subject is worthy of it and more.

Mr. Roy F. Randolph of New Milton was the moderator. His experience in such work, with his quiet, pleasant humor, insight into needs and situations, and good judgment and patience made him the moderator par excellence and insured a splendid meeting. He greatly won the love and favor of those who had not before known him, and the continued and enlarged admiration and love of the others. His introductory address briefly related the history of the association and called to attention the need and responsibility of the hour. This paper will be found soon in the Supplement of the SABBATH RECORDER.

The introductory sermon by Pastor Eli F. Loofboro of Lost Creek was vigorous and thought provoking. Just back from the Eastern and Central associations, Mr. Loofboro was quite afire with the inspiration and influence of those great meetings. With the text, "Teach Us to Pray," he made a strong appeal for prayer in the life that is to be happy and useful in Christ's service. A few striking examples of effective prayer were given. We must not forget nor neglect to pray.

Rev. Everett T. Harris of Ashaway, R. I., representing the Eastern and Central associations, brought two noble messages on Friday and Sunday. The first was on "Keeping the Covenant with God," Hebrews 8: 6. "But now hath he (Jesus) obtained a more excellent ministry, by how much also is he the mediator of a better covenant, which was established upon the promises."

While familiar with and intrigued by concepts of "Jesus as friend, comforter, Messiah," we must not forget that his "greatest office was as mediator of the new covenant." The covenant is a contract between two parties entered into freely by both and with understanding. In breaking the contract there is suffering; in keeping it there is reward. The old covenant was between God and Abraham and his descendants, renewed with Moses and

again with David. God always did his part, though often the party of the second part failed so utterly. A new covenant was perceived by Jeremiah, which covenant Jesus understood and fulfilled.

The new covenant was founded upon better promises than the old. In the old, sacrifices were continually offered by the priests. In the new, Jesus offered himself once and for all and is set down at the right hand of God—signifying that his sacrifice was acceptable and complete, sufficient for all people and for all time.

How encouraging, though the clouds look dark and waves surge over us, to hear his words, "Whosoever shall confess me before men, him shall the Son of man confess before the angels of God." Our God, who "rolls the stars along and keeps them on their course," is a covenant making and a covenant keeping God; he has promised to care for his own. Will we do our part?

The second sermon by Brother Harris was on the theme of "The Evangelism for Today." Saving a lost world is not "old fashioned," as is often charged. It is as necessary as when John came preaching "repent." The rather full notes from Mr. Harris' own hand may enable us to reproduce this sermon for the "Pulpit" at some time.

Rev. Ary T. Bottoms of Berea, W. Va., delivered a strong message on the need of religious education in our churches. Out of books, experience, and report of work now being actually done, he brought facts, information, and inspiration to the meeting from Jesus' words, "Lift up your eyes and behold the field white for the harvest." This pastor of two churches is busy in his own field emphasizing the fundamental need of a personal salvation, while uncompromisingly active in presenting a practical social gospel by organizing attacks on evils of economic injustice, intemperance, war, and kindred sins. His Christian Endeavor society is now engaged in putting on programs in a fight against liquor stores in Ritchie County. At almost a moment's notice his workers can be assembled to go to any point in the county for this purpose. "If we are to have a moral conscience in America," he declared, "we must begin with youth." Amen.

After a sermon by the writer, Sabbath evening, a well responded to conference and testimony meeting was enjoyed by all. Delegations from our churches, communities, and

states stood, and one by one gave testimony. In a number of cases it was one hundred per cent of the delegation. Our sister church (the German Seventh Day Baptist) was quite largely represented and responded wholeheartedly in this opportunity to speak for Christ. This evening service was introduced by a fine vesper service arranged by President S. Orestes Bond of Salem College.

SABBATH SERVICES

A fine worship period under the leadership of acting Pastor Skaggs prepared our hearts for the message by Rev. Geo. B. Shaw, veteran of the cross. No notes were taken of this message based upon Hebrews 11: 24-27. But it was terse, pointed, and challenging as it came from the heart of one dearly beloved by all who know him. We are marked and made by our choices and our motives he said. Our lives will become impoverished and bankrupt if we do not attend to making spiritual deposits.

In the afternoon a splendid Woman's Board program was put on, Miss Julia Meathrell as leader. Papers were read by Mrs. Bottoms, Mrs. Orla Blough, and others. An interesting reading was given by Mrs. John Kagarise. Miss Miriam Shaw, recently returned from China, supervising nurse at Liuho Hospital, spoke of the work, its needs, and results. She had spoken shortly before in a Missionary Board program, ably conducted by Pastor Skaggs. Her sane outlook and procedure, her quiet convincing presentation of this work in China deeply affected everyone present. Were she able to speak in every Seventh Day Baptist church in the land we feel assured our whole cause would be spiritually, helpfully advanced. Miss Shaw is improved in health, a bit of information which will cause her friends and well wishers much satisfaction.

Gratitude to God was felt by many in the information concerning the satisfactory manner in which the Missionary Board's year was reported closed, with overdrafts, bills, etc., all paid, indebtedness reduced, assets increased, and an encouraging balance in hand.

The day closed with a telling double-barreled program of young people and education interests, conducted by President Bond. All was introduced by a splendid vesper service in which many young people took part—on the one hand, Salem College students; on the other, by those who may be in years ahead.

This latter group was made up of eight girls or young ladies, with the pianist, of the local church, who beautifully repeated by request a song they had sung in the afternoon. Short, pithy papers and talks were given by various representatives, and the main address was on College Education, given by Professor W. R. Harris of Salem. It was, indeed, a good day, from the influence of which many will not soon pass.

SUNDAY AT SALEMVILLE

The morning began with a fellowship breakfast on the mountain, from the top of which the cove view, described earlier, is had. This was the first event of the kind Salemville had ever experienced. Ninety or more—not all young folks—were early on the grounds to enjoy the view of the cove, of the wide extended panorama on the opposite side of the mountain, and to partake of the breakfast prepared by the committee, of ham and eggs, rolls and coffee. The program was opened with music from a trombone quartet, three of the Kings (brothers and a cousin) of the German Seventh Day Baptist Church, and led by Delmar Van Horn, music director of Victory High School of Clarksburg, W. Va. This consecrated young leader did a prodigious amount of helpful work in the music throughout the association, a service much appreciated by the local church, music conscious, and by delegates present. Addresses were given by Editor Van Horn, Miriam Shaw, and President Bond in one of the most impressive services of the week-end. Miss Keith, director of religious education of Cincinnati, Ohio, assisted by the Misses Bottoms and Brissey of Berea, led in a beautiful worship service of song, prayer, and story. This excellent young woman, specialist in child life and youth, is conducting for the fourth year the Religious Day School at Berea, where sixty-one are enrolled. So interested in our work has she become and so thoroughly convinced of the rightness of the Sabbath, she is getting a dismissal from her Methodist connections to join the Berea Seventh Day Baptist Church. The service closed with the joining of hands in a wide circle, the singing of a consecration hymn, and the Mizpah benediction. "We Young Folks Are Seventh Day Baptists" and "West Virginia Hills" (with a change in one verse to "Pennsylvania Hills") and some hymns were sung during the hour together—out there in one of God's "first temples" and

"high places"—the high place in this case having no pagan connections.

Down from the mountain top experience they came for business at the house of God, and the other matters of interest to the association.

Work of the Tract Board was represented by Secretary Herbert C. Van Horn, assisted by Rev. James L. Skaggs. The latter spoke of the ideals and purposes of the board, and most earnestly called us to a serious consideration of the why and the whither of Seventh Day Baptists. Oh, that that address could have been stenographically recorded. Doctor Skaggs' president's address at Conference can hardly reach a higher level in the intensity and depth of convictions expressed than that realized in this hour. The secretary spoke of the printed page of tract, pamphlets, and RECORDER—making appeal for the support of our official paper and of the whole program of the board.

The meetings of the afternoon and evening of this closing day, when President Bond and Pastor Skaggs were the speakers, cannot be reported here. We are sorry, but the editor had to leave in the early afternoon. The high character and interest achieved thus far, however, could hardly be aught but increased by the ministry of these two dynamic and consecrated men of God.

AND SO FORTH

There was present the largest delegation outside of the cove ever entertained by the Salemville Church.

There was no official picture taken, but we noticed several snap shots made of interesting groups or of some striking posture of group or individual.

The association next year will meet at Lost Creek, W. Va., at a time to be set by the Executive Committee. Professor Thurman Brissey of Salem was elected moderator. Dean Harley D. Bond of Salem College was elected representative of the association to the Eastern and Central, with Edwin Bond of Salem, alternate.

Twenty-six dollars and twenty cents, we believe, was the amount of the Sabbath morning offering for the Denominational Budget.

Dinners were served by the local ladies on the beautiful church lawn, the opportunity thus being afforded for much social Christian fellowship.

The hospitality of the homes was appreciated by all who attended. It is said that President Bond was so interested to get to Salemville on time that he permitted his driver to make the thirty-one miles between Cumberland and Bedford in twenty-seven minutes. We are always glad to have our good friend arrive early but we don't want him to come that fast again—even in the snappy Plymouth. A split fraction of a second might make the finding of another noble Christian leader a sad necessity. (Maybe I ought not to have reported this—but it made me dizzy.)

Roy Randolph is a past master at keeping business affairs going pleasantly and effectively. He is an inspiring leader. His machinery was well set up and well oiled. This association is noted for its able and splendid lay leadership. Doubtless the truth of this was further evident in the last two sessions when Mr. Randolph had left for home and the assistant moderator, Albert Blough of the local church, presided. This young man is a real leader and capable.

The editor was encouraged by some new subscriptions to the SABBATH RECORDER, some renewals, and with some back payments made; \$22.50 was received, with \$1.50 for tracts.

Dr. Flora McCue, of Elkins, W. Va., a convert to the Sabbath and an enthusiastic worker, was present for the first time in such a gathering. She was formerly a Baptist. She liked our meetings and spirit. If our churches will show real evidence of spiritual power and life she will doubtless join us. If she finds a lack of that—who will blame her for seeking membership elsewhere? She conducted a Sabbath mission in Elkins for some time. She is personally acquainted with Congressman Jennings F. Randolph, a Seventh Day Baptist.

A splendid group of resolutions was prepared and adopted. If received at this office in time they will follow here.

Personally, it was a pleasure for this editor to visit Salemville again and have part in the program. Here he has often been in other associations, also as representative of Salem College, as evangelist, and as supply preacher. For twenty-eight years he has known the people here and has appreciated their victories and sorrowed for their failures. He wishes them the best of God's blessings, and that they go forward.

THE PROGRAM OF THE GENERAL CONFERENCE

BY JAMES L. SKAGGS, PRESIDENT

We are looking forward to the convening of the General Conference at Alfred, N. Y., August 20 to 25, 1935. As many will be interested to know something of the program which is to be presented, the following statement is presented to indicate its general features.

The activities of the young people will begin at noon on Tuesday, August 20, at the Alfred Station church. There will be a luncheon at a charge of twenty-five cents, followed by a program of worship, introduction of board members, presentation of interests of young people and activities of the board, and short reports from the International Christian Endeavor Convention.

The first meeting of the Conference will be on Tuesday evening: Vesper Service under the direction of Professor Ray W. Wingate, Worship conducted by Rev. Harley Sutton, Welcome by Pastor A. Clyde Ehret and Miss Elizabeth Ormsby, Responses by Rev. Jay W. Crofoot and Trevah R. Sutton, and an Address by the Conference president.

On Wednesday: Morning Prayer, conducted by Rev. T. J. Van Horn, Business of Conference, the Program of the Missionary Society, beginning at ten o'clock. In this program, there will be: Worship and Address, President Willard D. Burdick; Statement and Address, Secretary William L. Burdick; Statement and Address, Treasurer Karl G. Stillman; A Discussion of Christian Missions by the Board of Managers. In the afternoon: Address, A Layman's View of Evangelism, George B. Utter, and an Address by Miss Miriam Shaw.

At 3.15 in the afternoon four discussion groups will be formed, each with leader, as follows: Young People, Rev. Carroll L. Hill; Women, Mrs. Walter L. Greene; Laymen, Professor Esle F. Randolph; Ministers, Rev. Erlo E. Sutton.

The evening meeting will open with a Vesper Service, Worship conducted by Mrs. Herbert C. Van Horn. The program of the Woman's Board will follow, in which there will be an Address, Missions in Jamaica in 1935, written by Mrs. G. D. Hargis, an Address, The Kingdom of God in China, by Miss Miriam Shaw.

Extra! Extra! SABBATH RECORDER readers will be pleased, perhaps surprised, to find this issue is larger than usual, by eight pages. It is not a "Supplement," however; the Sabbath Supplement will appear in the next issue.

These extra eight pages may be viewed, in part, as for the encouragement of those churches, pastors, and other leaders who have so courageously striven to increase the RECORDER's paid subscription list. Their efforts are greatly appreciated and thankfully noted. Such efforts as far as successfully made will be rewarded by the appearance of the extra eight pages regularly numbered. The unknown good friend, recently reported, is making possible the monthly publication of a Sabbath Supplement. Hence the possibility of this thirty-two page issue instead of the usual twenty-four pages. Continued receipts of new subscribers will insure other thirty-two page numbers.

The increase in size is giving opportunity for more space for the splendid reports in the Missionary Department, and for material which otherwise would be indefinitely delayed. For all our blessings, let us thank God and take courage.

The Churches and War A strong stand was taken by the Executive Committee of the Federal Council of the Churches of Christ in America in favor of the revision of our neutrality laws to place an embargo on arms and loans to nations resorting to armed conflict, according to an announcement made today (July 31) by Dr. Ivan Lee Holt, president of the Federal Council. The church council declared that "the United States should withhold aid from all belligerents in any conflict that might arise," and recommended that legislation be enacted providing that an embargo be placed on the shipment of war materials, loans, and credits to nations resorting to armed conflict, and that nationals of the United States doing business with or traveling in nations at war do so at their own risk."

THE "UPPER ROOM"

Attention is again called to the necessity of name accompanying all requests for prayer. Request must be signed by name and address given.

Thursday, Morning Prayer, conducted by Rev. Leon M. Maltby; Business of the Conference; Program of the American Sabbath Tract Society: Address, President Corliss F. Randolph; Report of Treasurer, Mrs. William M. Stillman; Report of Corresponding Secretary, Rev. Herbert C. Van Horn; an Address or Discussion. In the afternoon, the Tract Society program will continue for one hour, in which there will be: Report of the Business Manager of the Publishing House, L. Harrison North; Address, Making Your Own Job, J. Leland Skaggs; Address, Inter-Church Meetings, Luther Crichlow; Address, the Sabbath and Spiritual Growth, Elmo Randolph.

At 3.15, Discussion Groups will be formed as on Wednesday, at the same hour.

Thursday evening: Vesper Service: Worship, conducted by Rev. Edward M. Holston, and the Program of the Sabbath School Board: A Survey of the Year's Work, Rev. Erlo E. Sutton; Plans That Work, Mrs. Maleta Curtis, Miss Evalois St. John, Miss Harriet Cottrell, and a representative of the Milton Sabbath School. "What of It?" (Forum of Special Denominational Lessons), speakers, Rev. Boothe C. Davis, Rev. Alva L. Davis, Rev. John F. Randolph.

On Friday: Young People's Fellowship Breakfast, Worship Program, conducted by Mrs. Harley Sutton; Morning Prayer, Leader, Rev. Herbert L. Cottrell; Business of Conference. At ten o'clock: Program of the Education Society: Worship, conducted by Rev. Everett T. Harris; Reports of Executive Board: Treasurer L. Ray Polan and Corresponding Secretary Rev. Walter L. Greene; Address of President Rev. Edgar D. Van Horn; Address, Christian Education and Citizenship, Jennings F. Randolph, M. C. At 11.15: Sermon by Rev. Lewis C. Sheafe.

In the afternoon at two o'clock: Program of the Historical Society: Worship, conducted by Pastor Albert N. Rogers; Annual Report with President's Address, Dr. Corliss F. Randolph; Four Hundred Years of the Printed English Bible, Dr. Ahva J. C. Bond. At 3.15: Business of the Conference. At 4.00: Sectional Meeting for Women, Leader, Miss Evalois St. John.

Evening, beginning at 7.00: Organ Recital, Professor Ray W. Wingate; Vesper Service: Worship, conducted by Rev. George B. Shaw; Sermon, Rev. Herbert L. Polan; Testimony Meeting, led by Rev. Claude L. Hill.

On Sabbath morning there will be a Communion Service at nine o'clock, conducted by Rev. George B. Shaw and Rev. Neal D. Mills. At 10.30: Worship at the Alfred church, conducted by Pastor A. Clyde Ehret. The sermon will be given by Dean Ahva J. C. Bond. At the same hour worship will be conducted at the Alfred Station church by Pastor Edgar D. Van Horn and a sermon will be given by Rev. Harold R. Crandall.

Sabbath afternoon: Worship, conducted by Rev. Leon M. Maltby; Junior Children's Program, directed by Mrs. L. Ray Polan; Address, The Gospel of the Sabbath, Rev. Herbert C. Van Horn; The Gospel of Stewardship, Rev. Loyal F. Hurley; The Gospel of Evangelism, Rev. Alva L. Davis. It is hoped that a men's chorus may be arranged to furnish special music during this program. It is expected that a special appointment will be made for an address on "Peace by Peace," at 4.30, by Professor Norman J. Whitney.

The entire evening session will be in the hands of the Young People's Board, and the meeting will be held at Alumni Hall. There will be the Annual Report; a Worship Program, conducted by Miss Elizabeth Van Horn; and a Drama, The Boy Who Discovered Easter.

Sunday morning: Morning Prayer, Leader, Rev. Elizabeth F. Randolph; Business of Conference; and at 11.00: Worship, conducted by Rev. E. Adelbert Witter and sermon by President S. Orestes Bond.

In the afternoon, after a worship period, conducted by Rev. Robert Wing: Reports From the Discussion Group Meetings, held on Wednesday and on Thursday afternoons, will be received; Discussion and Open Forum, conducted by Rev. Edgar D. Van Horn; Business of Conference. At 4.00: Sectional Meeting for Women, Leader, Miss Evalois St. John.

Sunday evening: Vesper Service: Worship, conducted by Rev. Carroll L. Hill; Address, Where Should We Go From This Conference, by President J. Nelson Norwood. Presentation of newly elected president of Conference and final adjournment.

Professor Ray W. Wingate will be director of music throughout the Conference.

It is hoped that this outline of the program may be received in time to encourage attendance.

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met on Sunday, July 14, 1935, with the following members present:

Corliss F. Randolph, Nathan E. Lewis, Herbert C. Van Horn, Neal D. Mills, Courtland V. Davis, Asa F. Randolph, Mrs. William M. Stillman, Ahva J. C. Bond, William M. Stillman, Orra S. Rogers, Esle F. Randolph, Irving A. Hunting, Otis B. Whitford, Franklin A. Langworthy, George R. Crandall, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, and Business Manager L. Harrison North.

The report of Secretary Van Horn was read and accepted, including the following:

While encouragement is felt in the reprinting of two or three tracts, last year, in the publishing of Brother Conradi's, in the gift of the tract by Pastor Shaw early in the year, and in the gift of "Sabbath and Sunday" by William M. Stillman, the secretary wishes again to call attention to the need of reprinting other tracts and of publishing new ones. The recommendations along this line coming from the Committee on Distribution at this meeting should receive serious attention. The tract by President Randolph, "The Sabbath and Seventh Day Baptists," is in constant demand, has been out of supply for nearly a year, and should be first to receive attention with such revisions as he is contemplating, and in an edition large enough to meet the demands for the next five years.

The extra numbers of the supplement edition of the SABBATH RECORDER for May 13 were almost immediately exhausted, and continue to be called for. That material on "The Sabbath and Sabbath Keeping Baptists," by Rev. Alva L. Davis, should be put into tract form.

Continued correspondence with Mr. Easterly of Healdsburg, Calif., shows that a church there called the Ukiah and Healdsburg Seventh Day Baptist Church, has been organized with fifteen members. Plans were completed for a council to be held July 13, 1935, for the purpose of ordaining to the gospel ministry Pastor John I. Easterly. Rev. Loyal F. Hurley and Rev. E. S. Ballenger and others representing the Riverside (Calif.) Church planned to be present in the council.

One hundred eighty-six tracts were sent out in June, on request.

Ethel T. Stillman, treasurer, reported as follows:

FOR THE QUARTER ENDING JUNE 30, 1935

Dr.	
To balance on hand April 1, 1935:	
General Fund	\$ 115.75
Denominational Building Fund	1,003.82
Maintenance Fund	447.34
	<u>\$ 1,566.91</u>

To cash received since as follows:

GENERAL FUND	
Contributions - individuals	\$ 2.50
Denominational Budget	696.91
Income from invested funds:	
Tract Society	2,344.32
S. D. B. Memorial Fund	1,450.64
Receipts from "Sabbath Recorder"	597.29
"Helping Hand"	388.10
General printing and distribution of literature	60.20
Special contributions for special "Recorder" Sabbath Promotion work - individuals	50.00
Through Denominational Budget	900.00
President's expenses	68.60
David Butensky - account 1931 taxes	50.00
Transferred from Everett Pearce Trust Fund for withdrawal	20.00
	<u>6,638.56</u>
DENOMINATIONAL BUILDING FUND	
Contributions	\$ 80.00
Mary C. White Annuity Gift	500.00
Income - interest on note, S. G. Burdick estate	21.00
	<u>601.00</u>
MAINTENANCE FUND	
Rent from publishing house	\$ 150.00
Income, Denominational Building Endowment	56.18
	<u>206.18</u>
PERMANENT FUND	
Amelia Potter Bequest - maturity value, Municipal Gas Co. bond	\$1,000.00
Payment account loan to Denominational Building Fund	500.00
Transferred from savings account for investment	2,500.00
	<u>4,000.00</u>
	<u>\$13,012.65</u>

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion Work	\$ 53.87
Expenses - "Sabbath Recorder"	1,647.67
"Helping Hand"	772.30
General printing and distribution of literature	39.46
President's expenses	68.60
H. C. Van Horn - salary	356.50
Expenses	3.20
Treasurer's expenses	89.15
Payments on notes	500.00
Interest on notes	50.59
Collection charges on coupons, etc.	.58
Taxes, 1935, Minneapolis lot	45.60
Interest on loan from Permanent Fund to General Fund	132.00
Federal and state tax - exchange of Certificate of Deposit for new securities	2.70
J. S. C. Kenyon - on account	
"Recorder" subscription	1.80
Everett Pearce - withdrawal from Trust Fund	20.00
	<u>\$ 3,784.02</u>
DENOMINATIONAL BUILDING FUND	
Payment account loan from Permanent Fund	\$ 700.00
Interest on loan from Permanent Fund	63.00
Chairs, etc., for Historical Society room	95.61
	<u>858.61</u>

MAINTENANCE FUND

Janitor	\$ 33.00
J. H. Coon, treasurer, S. D. B. Conference, income, Denominational Building Endowment	56.18
Removal of ashes	2.82

Coal	33.75	
Paint for roof, printing shop, and freight	156.40	282.15

PERMANENT FUND

J. C. Mattison and wife, loan on bond and mortgage	\$2,500.00	
Transfer to savings account	500.00	
Transfer to savings account - Plainfield Savings Bank	1,000.00	4,000.00
		\$ 8,924.78

By balance on hand:		
General Fund	\$2,014.29	
Reserved for special "Recorder" Sabbath Promotion work	956.00	
Denominational Building Fund - general special Waldo fund for Historical Society Room furnishings	728.54	
Maintenance Fund	371.37	4,087.87
		\$13,012.65

Distribution Committee report recommended:

(1) that 5,000 "The Sabbath and Sabbath Keeping Baptists," by A. L. Davis, be published as soon as possible; (2) that at least 5,000 "The Sabbath and Seventh Day Baptists," by Corliss F. Randolph be published as soon as possible; (3) that 150 copies of the "Helping Hand" be sent to Jamaica for another year. It also reported that 43 new RECORDER subscriptions were received in June and 18 were discontinued.

Corresponding Secretary Herbert C. Van Horn and Leader in Sabbath Promotion A. J. C. Bond presented their annual reports which were adopted. These reports will be found in the printed annual report of the society.

The board voted an expression of thanks and appreciation for the services of Leader in Sabbath Promotion A. J. C. Bond to the board and good wishes for his future work.

Irving A. Hunting reported for the Auditing Committee that J. W. Hiebeler has audited the books for the past year as authorized by the board.

N. D. MILLS.
Recording Secretary.

CONFERENCE TRANSPORTATION

Anyone going to Alfred for the Seventh Day Baptist Conference by train will please notify the chairman of the Transportation Committee when and where he will arrive. If visitors will do this, the committee will see that they get transportation to Alfred.

CLIFFORD M. POTTER, Chairman,
Transportation Committee.

MISSIONS

HOLLAND

(Gleanings From the Report of
Rev. G. Velthuysen, Jr.)

Rev. William L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

To my very great regret I have not been able to comply this year to your request to send you quarterly a report on the work in Holland and Java. Again and again I tried to do so, but every time I had so many hard and urgent matters to deal with in my work outside the church, in this present confused world in which we live, that I could not find sufficient time to arrange properly the facts and give you a clear and reasoned view of the situation.

In the cause of social purity, in the combat against vice, in preventive and rescue work, in the co-operation between the authorities and private associations on this broad field of action, the office of which I am the leader fills an important position. By many reasons the situation and the conditions under which we have to work have grown more difficult than formerly, also from a pecuniary point of view. So we are more committed to voluntary help, which causes me more exertion. The income of the different associations is continually decreasing by withdrawal or pruning of governmental and municipal subventions and private subscriptions and gifts. At the same time conditions grow worse and help is more needed than before.

So less time was left for me to fulfill my calling towards the churches, yet I thank God for the help of faithful brothers and sisters who share that charge with me.

After my father's death and my calling to the pastorate of the little Haarlem Church, and afterwards of the Amsterdam Church also (which did not exist at my father's decease), I have always prayed for and tried to prepare for good and useful service those old members of the church or new converts to the Sabbath, whom I considered able and worthy for such a task. I did so because I felt we very much needed such help. Sometimes I succeeded in my efforts for this purpose during a certain period, but most of them afterwards preferred some other way and left the fellowship of our churches.

The appropriation of three hundred dollars I once received from the Missionary Society I

never used for myself, but always in the interest of the church, such as I saw it, either for such men as I hoped would serve the church or be apt to be prepared for such service, or I used it for other needs in the churches. Some of my helpers have done excellent work for the *Boodschapper* in former years. Still the real growth of the churches in grace and number seldom issued from canvassing with the *Boodschapper* and action in public meetings or spreading of literature, but usually from personal contact and from the experience of those people who came to our regular meetings on the Sabbath and felt their spiritual needs really supplied there.

What rejoices me most is the experience that several of our young people professed the Lord in baptism last year. Personally I thank God from all my heart for all I learn every Sabbath when serving the churches at Haarlem and Amsterdam, in preaching or Sabbath school and conversation. It induces me always to dig deeper in the rock of the Word of God, which I very much need to do in order to stand against the present enormous rise of the floods of lawlessness and immorality, iniquity and anarchy that beat vehemently at the foundation of social purity, marriage, and family life.

The reduction of the support of the Missionary Society last year induced me to limit my share in the allowance for the Holland field to a sum of one hundred guilders (about sixty-five dollars at the present rate) for the year 1935. This sum I certainly need, as part of the remuneration for the young friend to whom I dictate my letters. All other work for the churches and the *Boodschapper* I hope to be able to continue without compensation. I thank God the symptoms of over-straining I experienced in 1933 have not repeated, still, I feel I have to be prudent.

Meanwhile my modest salary, as secretary of the Midnight Mission Association and the National Committee for the suppression of traffic in women and children, has been repeatedly curtailed during the last years and the prospects for the future are not bright at all. Still, we rejoice in excellent voluntary help and hope to be able to maintain all our work.

I now pass to the principal events of last year in the churches. Haarlem, though small in number, remains the mother church, where we have our dear old chapel and where most

of our baptisms are held, and our Conferences and annual and other special meetings.

The combined yearly meeting of the Amsterdam and Haarlem churches was held on the first Sabbath of March. Rev. Mr. Taekema was with us and preached Sabbath morning. Sabbath evening we celebrated the baptism of a young brother from The Hague. It was a very blessed anniversary, attended by about eighty persons, and Sabbath afternoon the delegates of other churches also took a lively part in the meeting. Brother Westerdal and myself and other brothers and sisters are providing for the spiritual care of the Haarlem Church; the spirit is good and our meetings on the Sabbath are blessed, instructive, and edifying.

A very active and enthusiastic member of the Haarlem Church and a keen thinker is Brother Dubbeldam, baptized in 1933, a former unbeliever, quite irreligiously educated, but now an industrious seeker and propagator of divine truth, and especially of our principles as Seventh Day Baptists. Last summer at daybreak Brother Taekema baptized in the River Schelde at Breskens a sister, Anna Oosterling; she is very crippled and invalid, but a woman of an exemplary Christian life. She has joined the Haarlem Church just as the other group of Sabbath keepers at Breskens have done. This was the only new gain by baptism of the Haarlem Church in 1934.

The principal event in the history of the Haarlem Church in 1934 was the sending out of Brother Boulogne to Pangoengsen, Java. He is a man of natural ability, of a gentle character, and well educated. He has a diploma as a normal teacher and he has a talent for the learning of languages, but his physical constitution is weak. He had been a loyal Sabbath keeper since many years, and not long after his coming to Haarlem he and Mrs. Boulogne joined the church.

After some correspondence between Brother Boulogne and the Board of Pangoengsen, it was agreed that they would welcome the plan of his coming if the Haarlem Church would be inclined to send out Brother Boulogne as their missionary. There was a great deal of divergence on this matter in the Amsterdam and other churches, but the Haarlem Church complied to Brother Boulogne's request to send him out as their representative and missionary without financial responsibility. He had been submitted before to a medical ex-

amination; his health had much improved after an operation the year before.

After his arrival at Pangoengsen the situation became complicated regarding the position of Brother Boulogne in the work. A good solution has not been found yet. The principal fact that rejoices me is that Brother Boulogne has found an open door for the gospel, and great interest among the young people who are eager to be taught in the Word of God. Recently sixteen of them have been baptized. The pecuniary side of the work at Pangoengsen is hard to solve.

The Amsterdam Church increased by the baptism of seven young members last year. The new secretary of the Amsterdam Church, Brother E. de Boer, chosen instead of Brother Zyp, is a former elder of the Seventh Day Adventists in Amsterdam. He is a man whom we all trust and love. I hope the open air meetings in a public park that have been regularly conducted by Brother Zyp in summer time, graced by our young people's choir, will be held this year again under his leading.

A few months ago, The Hague Church was reorganized. Our good old Brother van Es, the faithful elder of the Hague Church, growing weak and exhausted, gave over the leading of the church to Brother M. Baars, a very active, enthusiastic, and spiritual man. He was a member of the young second Rotterdam Church, but had to move for his business to The Hague. We hope that, by the grace of God, the leading of Brother Baars will bring new life and blessing to the church at The Hague.

As a result of the meetings held by Pastor Conradi and his personal contact with several Adventists and ex-Adventists, in the course of 1933, a group of ex-Adventists at Rotterdam considered union with the Seventh Day Baptist Church at Rotterdam. During several months they met together on the Sabbath, but the expectation of the old church that the new group would join them failed, not by doctrinal but by personal differences. So they decided to found a second Seventh Day Baptist Church at Rotterdam, on the foundation of our Dutch Seventh Day Baptist Confession.

I forgot to mention that the Conference of last year stood in the constellation of the centenary of my father's birth year as the founder of our Seventh Day Baptist churches in Holland. Our Seventh Day Baptist churches never were large in number. Still, my father was a hero of faith and his life in-

spired not a few of his brethren and sisters in these churches to start, in the same spirit, good and often very hard work in the Lord's vineyard, rescue and preventive and other work, and a valiant campaign in the struggle against the powers of darkness.

The best thing we can do in this very critical time, I think, is to go with all our needs to the throne of grace, not only to pour out our souls and all our cares there, but also perfectly to trust that we shall find there mercy, and the right help at the right time in the right way.

We are very thankful to the Missionary Society and the Tract Board for the generous way in which they have supported the work in Holland since so many years.

My own position, as loyal Seventh Day Baptist leader, among so many fellow-workers in the cause of social purity and the Midnight Mission, of so very different creeds and convictions, is singular and perhaps unique. I pray I may hold it faithfully and preserve the general confidence I now enjoy. I am growing older and a new generation is gradually taking our place; it is not an easy task to stand unmovable for the eternal principles of the Law of God in this confused world in which we live.

May the Lord guide you and the board in every step and decision you take and grant you his grace and help in everything.

With cordial fraternal greetings,

Yours in Christ,
G. VELTHUYSEN.

Amsterdam,
May 1, 1935.

THE BEGINNING OF THE YEAR

The first of July the treasurer, Mr. Karl G. Stillman, on behalf of the Missionary Society, prepared for the Missions Department a statement regarding the closing of the fiscal year. This fine report appeared on the front cover of the last issue of the SABBATH RECORDER under the caption, "The End of the Year." Mr. Stillman stated that all salaries, allowances, and bills had been paid in full, that there was a balance of about \$600, that the society's indebtedness had been reduced \$2,758.30, and that the assets had increased \$3,339.76.

This much desired closing of the year is the result of several things, prominent among which are the following: (1) The good work

SEVENTH DAY BAPTIST MISSIONARY SOCIETY QUARTERLY STATEMENT

April 1, 1935, to July 1, 1935

Karl G. Stillman, Treasurer,

In account with the

Seventh Day Baptist Missionary Society

Dr.

GENERAL FUND

Memorial Board income	\$ 649.38
Permanent Fund income	421.30
Denominational Budget	2,846.09
Organizations	900.58
Individuals	1,275.66
Special gifts	13.00
Other	6.25
Debt Fund investment	500.00
	<u>\$6,612.26</u>

Cr.

Corresponding secretary and expenses	\$ 687.20
General missionaries and expenses	85.08
Churches and pastors	624.17
China	881.66
Jamaica	581.67
Treasurer's expenses	60.00
Interest	357.16
Loans	500.00
Special gifts	13.00
Germany	125.00
Debt Fund investment	256.02
Miscellaneous	1.00
Overdraft April 1, 1935	1,856.66
Cash on hand July 1, 1935	583.64
	<u>\$6,612.26</u>

Net indebtedness April 1, 1935	\$29,788.65
Net indebtedness July 1, 1935	26,929.00
Decrease for the quarter	\$ 2,779.65

SEVENTH DAY BAPTIST MISSIONARY SOCIETY STATEMENT OF CONDITION AS OF JUNE 30, 1935

The Society Owns:

Cash:	
In checking accounts:	
Washington Trust Co.	\$ 583.64
Industrial Trust Co.	142.67
	<u>726.31</u>
In savings accounts	4,785.14
	<u>\$ 5,511.45</u>
Investments - stocks, bonds and notes	\$101,195.15
Less - reserve for depreciated securities	6,600.00
	<u>94,595.15</u>
Real Estate:	
In China	\$ 55,829.86
Georgetown	2,500.00
Jamaica	6,000.00
Nebraska	1,000.00
New York State	2,200.00
Minnesota	162.50
	<u>67,692.36</u>
	<u>\$167,798.96</u>

The Society Owes:

Notes Payable:	
Washington Trust Co.	\$ 24,500.00
Ashway National Bank	1,250.00
Anne L. Waite	500.00
Permanent Fund savings account	1,462.22
	<u>27,712.22</u>
Excess of assets owned over amounts owed	\$140,086.74

The above excess is applicable as follows:

Funds: Principal Amounts:	
Permanent Fund	\$ 95,947.55
Alice Fisher Relief Fund	3,480.00
H. C. Woodmansee Relief Fund	425.00
Ministerial Education Fund	189.45

done by the Budget Committee of the General Conference; (2) the fine business methods of Treasurer Stillman and his lavish gift of time to the duties of his office; and (3) the liberality of the people, together with a large gift from an unknown person at the close of the year.

When one takes into account the financial stress upon the people, one must be deeply moved by the efforts they have put forth this year. A goodly number of the pastors have shown marked devotion and made unusual efforts, as is attested by the sacrificial contributions of their churches for missions and other denominational work. This has saved the day.

The work of these devoted pastors and churches has more than saved the day. It gives brighter hope for the future. It gives new courage, energy, and enthusiasm. A good ending of the past year furnishes us a splendid setting for the beginning of the new year, one month of which is now history. The year upon which we have now entered can be made the best and most joyous we have ever seen, and it will be if we do not slacken our efforts. There is no slowing down on the part of the Father. He continuously bestows his blessings upon us with a bounteous hand, and it is ours in return to be constant and steadfast in our support of his work.

MINUTES OF MISSIONARY BOARD MEETING

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held July 21, 1935, at the Pawcatuck Seventh Day Baptist church, Westerly, R. I.

The meeting was opened with prayer by Charles B. Gardner.

The members present were: Albert S. Babcock, Rev. Willard D. Burdick, Karl G. Stillman, John H. Austin, Rev. W. L. Burdick, James A. Saunders, George B. Utter, LaVerne D. Langworthy, Mrs. W. D. Burdick, Mrs. Elisabeth K. Austin, Mrs. Anne L. Waite, Morton R. Swinney, Charles E. Gardner, John S. C. Keayon.

The guests present were Mrs. Lyra B. Irish and Mrs. Mabel McLearn.

The quarterly report of the treasurer from April 1, 1935, to July 1, 1935, and a statement of condition were accepted and ordered recorded. They follow:

Franklin F. Randolph Memorial Fund	54.30	
A. J. Potter Ministerial Relief Fund	1,000.00	
Amanda M. Burdick Scholarship Fund	1,079.35	102,145.65
Funds: Unexpended Income:		
Permanent Fund	\$ 142.67	
Alice Fisher Relief Fund	63.86	
H. C. Woodmansee Relief Fund	119.39	
A. J. Potter Ministerial Relief Fund	157.14	
Amanda M. Burdick Scholarship Fund	38.76	521.82
Funds: Other:		
Gifts for special purposes: Bible distribution	18.41	
Real estate equities	64,329.86	
	\$167,015.74	
Less - General Fund deficit	26,929.00	
Net total of above fund and equity balances equal to excess of assets owned over amounts owed	\$140,086.74	

The quarterly report of the corresponding secretary was presented, approved, and ordered recorded. It follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that the week-end following the last board meeting I attended the quarterly meeting of the Chicago and southern Wisconsin churches held in Milton Junction, Wis. The next week for two days I participated in a conference of the ministers of the Northwestern Association held in Milton and conducted by the president of the General Conference, Pastor James L. Skaggs. While in Milton, upon the invitation of President Jay W. Crofoot, I addressed the college assembly. From Milton I went to Chicago to attend the Younger Men's Mission Congress. On Sabbath day during the Mission Congress I conducted the services of our Chicago Church and held a missionary conference. The first of the next week Pastor Charles W. Thorngate of Albion, Wis., and I went to Dodge Center, Minn., where we held meetings three nights, besides holding conferences. Leaving Dodge Center, we journeyed to New Auburn, Wis., for the week-end. From New Auburn we proceeded to Iowa and consulted with the Sabbath keepers in Welton and Marion regarding the work in that state. The third Sabbath in May was spent with our church in Albion, Wis. The following week I went to St. Louis, Mo., to consult with the leaders of a company of Sabbath keepers regarding our common interests, beliefs, and practices and the organization of a church. The fourth Sabbath in May I preached to our congregations in Richburg and Nile, N. Y. The first week in June I attended the Centennial Session of the Western Association and gave a historical address. During June I attended the Eastern Association at Rockville, R. I., and the Central Association at De Ruyter, N. Y.

In addition to filling the appointments mentioned above I have furnished material for the Missions Department of the SABBATH RECORDER, cared for the other regular office work, and pre-

pared the Annual Report of the Board of Managers.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

Westerly, R. I.,
July 21, 1935.

The annual report of the treasurer from July 1, 1934, to July 1, 1935, was presented and it was accepted, subject to audit.

The annual report of the corresponding secretary was presented. It was accepted.

Voted that the corresponding secretary be relieved from reading the entire annual report, and that he read the introductory remarks and the conclusion.

Voted that the annual report of the corresponding secretary, together with the annual report of the treasurer, be the ninety-third annual report of the Board of Managers of the Missionary Society.

Voted that the corresponding secretary be authorized to have two hundred fifty copies of the annual report printed and distributed as usual.

Morton Swinney, chairman of the Missionary-Evangelistic Committee, reported that the committee had met but had no recommendations to make.

The corresponding secretary spoke on the needs of the home fields in parts of Chicago, Wisconsin, Minnesota, St. Louis, and more particularly on the Iowa field.

Voted that the corresponding secretary be allowed to arrange for mission work on the Iowa field by shifting missionary pastors or by other arrangements which will not increase the expenditure of the board.

For the American Tropics Committee, the secretary reported that there had been correspondence about the sale of the church property in British Guiana. The two pastors there are carrying on, proving faithful. They are receiving no financial help in that field.

The secretary reported that Miss Miriam Shaw of China is in this country at the home of her parents in Salem, W. Va., and expects to return to China in January, 1936.

Karl G. Stillman made a report for the Investment Committee. It was adopted and ordered recorded.

Voted that the action of the president, who appointed the officers and the chairmen of the standing committees to act as the Budget Committee, be approved, and that they so act until

TITHING

In response to the request of John and Thora Blake for opinions on the tithing system, I would like to state that as a Seventh Day Baptist I believe the Bible is our best guide, and the example of Christ and the primitive church should be followed as closely as possible. The tithing system was of the old covenant and was enjoined for the support of the Levitical priesthood, and was given because they received no part in the division of the land when it was divided between the tribes of Israel. So they received it in lieu of the land. The tithe was derived from only three sources — the tithe of the fruits, the grain, and the cattle. No other source was taxed. It is usually accepted as a fact that income from all sources was tithed, but there is no Scriptural ground for this supposition; for the sources from which the tithe was derived were definitely defined as from the fruits of the ground, the tree, and the cattle. There is no evidence whatsoever to show that the wages of the laborer were tithed. The tithe was a tax on the fruits of the land and was not a free will offering, but a tax in the same sense as we understand a government tax to be.

The primitive church was divinely guided and it did not adopt the tithing system; on the contrary, it adopted a system as superior as the new covenant is to the old. This system is set forth in Acts 2: 44-47; and Acts 4: 32-35. They had all things in common and divided as every man had need. They were of one heart and one mind, and if we modern Christians were of that same heart and mind, none would lack.

In the absence of this superior system, the tithing system is good, if it is willing and voluntary on the part of the giver; for the new covenant, the New Testament, knows no other system but that of a free will offering; indeed, no other is acceptable to God. We should not commit the error of the Adventists, who teach through their prophetess that the tithing system was never abolished; thus denying the testimony of the holy Scriptures, which plainly teaches that the laws of Moses, the laws contained in ordinances—Ephesians 2: 15; Hebrews 8: 8-13—were abolished. (These have no reference to the moral laws of the Ten Commandments.) Therefore, if abolished as Paul testified and the First Christian Council held in Jerusalem (Acts 15: 1-31)

after Conference. The committee made its report.

Voted that the recommendations of the committee be adopted as the tentative budget to be recommended to Conference.

The Program Committee for Conference reported as follows, and their report was adopted, as follows:

Your committee on Conference Program would report progress. To the Missionary program the General Conference has given two hours Wednesday forenoon of Conference, and one hour in the afternoon of the same day. In the forenoon, besides the usual address of the president, treasurer, and corresponding secretary, a discussion is being arranged in which all members of the board present are expected to participate. In the afternoon it is arranged that there be addresses by George B. Utter and Miss Miriam Shaw.

Respectfully submitted,

WILLIAM L. BURDICK,
GEORGE B. UTTER,
MORTON R. SWINNEY,
Committee.

The secretary told of correspondence with different parts of the country and foreign fields.

The following minute was ordered spread upon the records of the board:

For well towards half a century Brother Charles H. Stanton had been a member of the Board of Managers of the Seventh Day Baptist Missionary Society. To its business affairs he brought the benefits of his own business experience. His interest in its object, the spread of the gospel of Jesus Christ, was keen through his contact with people in all walks of life and his love for them. His was a friendly and happy nature. In his passing from our midst the Seventh Day Baptist denomination has suffered an incalculable loss. The Board of Managers of the Missionary Society will miss his wise counsel and his genial, cheerful presence. His memory will be cherished and will be a continual inspiration to us who have known him so well.

While we mourn our personal loss we remember in profoundest sympathy the even greater loss sustained by Mrs. Stanton. It is our earnest prayer that the God of all comfort will minister to her by his spirit and through her many friends.

In gratitude to our heavenly Father for the noble life lived in our midst, we spread this minute on our records and send a copy to Mrs. Stanton.

The minutes were read and approved.

The meeting adjourned at 4.50 p.m.

GEORGE B. UTTER,
Recording Secretary.

also testified (that the laws of Moses were not to be imposed upon the Gentile Christians) then it is plainly evident that such were abolished, and those who deny this testimony deny the testimony of God, Christ, and the Holy Spirit who guided the apostles in all truth. No one can object to the tithe as a voluntary offering, but it is priestcraft to teach that the Christian is under an obligation to give a tithe.

It should not be made a condition of Christian fellowship or church membership. Our church is a free church and we believe salvation is free and without price, and a beggar in rags is to be accepted if he is a true believer in the Lord Jesus Christ. We have always believed and stood up for religious liberty. Our fathers, centuries ago, suffered persecution and unjust taxation—a tithe being imposed by the law of the Roman Church and collected by the State. Thus non-conformists were compelled to pay a tithe to support a church they believed to be of Antichrist. Even in our day the Church of England, called the Episcopal in our country, is joined to the State, and a tithe is imposed as a tax on the poor farmers of the land. Just recently we read in our daily papers of the protest of the farmers to the imposition of the tithe and their refusal to pay it; in consequence of this refusal the Church of England is using the power of the State to collect it by force. Cattle and property are being seized by the sheriff and offered at public auction to satisfy the tithing law of the Church of England.

Religious liberty cannot be possible with laws imposed on the ground that the tithe is the rightful due of the church, and that it is the duty of the State to compel obedience to the church law. Seventh Day Baptists reject such impositions and claim the right to worship God according to the dictates of the individual conscience; and what they claim for themselves they also claim for all others. The Church of Christ is not of this world, nor is it allied to the princes of this world. Let us not forget the teaching of the primitive church in our giving. Let every man give according to that which he hath and not according to that which he hath not—not of necessity but of a ready mind—1 Corinthians 16: 1; 2 Corinthians 9: 6, 7. Let us be careful to check up on ourselves and not judge the amount our fellow Christian should give.

Our need is not the tithing system, but a revival of that same faith and spirit of the

primitive church. When this comes, there will be no lack, but abundance as the rains from heaven. Let us all pray for this revival of the faith, hope, and love of the primitive church, and God will bless us with an abundant harvest of souls and there shall be great rejoicing. Pray to the Lord of the harvest to send laborers into the fields that the harvest may be reaped.

Greetings to all the churches of Christ, from the Chicago Seventh Day Baptist Church.

DEACON M. WILEY.

DROUGHT AND DUST STORMS

BY H. N. WHEELER

Chief Lecturer U. S. Forest Service

For weeks newspapers were full of accounts of the terrible dust storms of the Great Plains region. The "Lutheran Witness" had a number of accounts from the stricken area. The following is just a small part of one account:

It may be well to say a few words about what brought on these dust storms. Comparatively speaking, this is a new country. Then, year by year, they broke more and more land for raising wheat. It must be said that, when the years were good, the farmers had wonderful crops. But by breaking up all the land, they left it a prey to the winds. All the buffalo grass that used to keep the ground where it was had been plowed under. And now, after years of drought there was nothing to keep the dirt on terra firma. This is a plains region, and trees are very few and far between. That helped to give the wind a free sweep. It is now fairly certain that the government will buy up the land and let it rest. Later on it will be cattle country again. A government man who came through here some time ago stated that it would take from one to two hundred years to restore the top soil on the dry lands. In many places all the top soil has been blown away. That means a layer of two to four feet.

Stockmen predicted that the soil would blow away if the sod were destroyed on those western plains, and it has. The dust traveled as high as three miles and as far east as the Atlantic ocean. What is the cause of it all? The Great Plains covered with rich buffalo and gramma grass formerly supported millions of buffalo, and later cattle and sheep, grazing winter and summer. Through the centuries decaying vegetation built up a rich top soil. When the sod was plowed and rains were sufficient, crops of grain, especially wheat, were raised in abundance. The war came on, and more and more wheat was needed. Millions

of acres of sod were turned under; fortunes were made raising wheat; homes were established on the endless plains. Some years water was scarce and the crop poor, and then came the great drought.

Some rains fell in the fall of 1934, but later on moisture became very scarce and the water table dropped very low. There is always much wind in a plains region and the drier it becomes the more wind, and the more wind the drier the earth. The wind blows more and more and particles of dust take to the air forming terrible clouds that make it as dark as a starless night. It penetrates everything. It piles up like snowdrifts. It kills any green patches of wheat, covers over pastures, fills water holes, penetrates houses, leaving deposits by the bucketful. It kills people and live stock, wild animals and birds. The cause?—the drought. Yes, but what caused the drought?

There have been droughts before, but nothing so extreme or so far-reaching. More or less drought has occurred in the Middle West and plains region for the past fifteen years. There are probably several causes, but destruction of millions of acres of forest, drainage of millions of acres of peat land in the Lake States and of bottom lands in the Middle West has probably been one great reason. The water table has been lowered many feet, thus drying out more and more of the top soil. Devil's Lake, N. Dak., a very sizable body of water, has, as the years have passed, shrunk to a small lake. Local citizens say it is due to the cultivation of land about it. Evaporation of ground water has lowered the water table.

How has distribution of forests had an effect? Trees transpire moisture from their leaves. A big hardwood tree will let go of eight barrels of water in twenty-four hours in the growing season. This moisture comes down again as rain in some places where currents of air have transported it. Fire is a great destroyer of tree growth. In 1933, there were 43,889,000 acres burned over in the United States, mostly in the southeastern part of the country. The great forests of the Lake States and along the Gulf of Mexico from Texas to Florida and up the Atlantic coast to Canada, the forests of the Appalachian Mountains, all have done their part. Now with heavy cutting of the timber and the annual burning of forty to fifty million acres, is it not reasonable that rainfall would become less and

more variable? Even if the annual rainfall is about the same, yet storms become more severe and less frequent. Many other elements enter in, of course, and there is much we do not know about causes of drought and of rain.

But by the destruction of forests and by thousands of miles of drainage canals, the plowing up of the sod, and the fires, soil is dried out, evaporation increased, and surface run off of water greatly increased. Everything is done to get water out of the country. The result is inevitable. The Great Plains can easily be transformed into a desert. That desert, by travel of dust and increasing winds, can spread to the whole Middle West and even the eastern mountains. Other deserts of the world have been man made. Those deserts, such as the Sahara, are spreading. Then rains, days on end and of great intensity, flood the country. This is a natural result. Bare ground heats more quickly than land covered with forest or sod. It also cools more quickly. The dew point is reached quicker and more frequently and rain must fall. During the overheated period the air absorbs great quantities of water. Then when the air cools it falls to earth in unusual amounts and with greater frequency.

Has the trouble gone too far to overcome? Possibly. If forest fires are eliminated, drainage ditches are dammed up, reservoirs are built, and sloping farm lands are terraced so water will go into the ground instead of flowing from the surface; if the millions of acres of plains land be put back into grass and wind-breaks of trees are planted, as is now planned, it may be possible to start on the road to recovery. It will be a slow process but it is the only way desert conditions can be averted.

It has not been scientifically proved that trees will cause more rain to fall, but they will certainly reduce wind effect, hold soil in place, and make it possible for water to sink into the soil. They will make living conditions better. That should be reason enough to warrant the planting of trees on a large scale in the plains region. Some countries, such as France, claim that trees actually cause more moisture to fall.

Washington, D. C.,

June 28, 1935.

"Earning maketh an industrious man; spending a well-furnished man; saving, a prepared man; giving, a blessed man."

WOMAN'S WORK

"Many are our prayers, O God, but one is our need—that we may know thee and love thee in ever-increasing degree.—Amen."

THIRST THAT IS DRINK

As the hart panteth after the water brooks, so panteth my soul after thee, O God.—Psalm 42: 1-8.

Some spiritual hunger is itself food; some soul thirst is drink. Deeply to desire God is itself a proof of having received him.

"Divine discontent" is itself a satisfaction. Spirits which sincerely yearn to know God better have already earned the Savior's "blessed," promised to those who "hunger and thirst after righteousness." All such "shall be filled."

Our real cause for concern is when we no longer yearn for a deeper sense of God's reality; when indifference has set its blight upon our souls. Then it is that we should, in anxiety, give ourselves to prayerful searching of spirit and anxious waiting upon God.

But if deep desire for godliness, and for a vital sense of communion with our Lord, dwells in us, we may know our hunger is already being satisfied, our thirst assuaged.—Selected.

REPORT OF WOMAN'S BOARD

The Woman's Board met Monday, July 15, 1935, at the home of Mrs. Okey W. Davis, the president in the chair and the following members present: Mrs. Geo. B. Shaw, Mrs. Oris Stutler, Mrs. Okey W. Davis, Mrs. G. H. Trainer, Mrs. S. O. Bond, Mrs. Harley D. Bond, Mrs. C. H. Siedhoff, Mrs. Earl W. Davis. Visitor, Mrs. B. W. Kinney, Battle Creek, Mich.

Mrs. Shaw read Psalm 127. Prayers were offered by members.

The minutes of the June meeting were read.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey W.), Treasurer
In account with the

Woman's Executive Board of the Seventh Day Baptist General Conference

Receipts

Balance June 9, 1935\$ 83.16
Nile Ladies' Aid 5.00

Harold R. Crandall:
Denominational Budget\$13.87
Albion Home Benefit Society 33.00
Albion Missionary and Benevolent Society: for China \$10, Jamaica \$5, Ministerial Relief \$5, Home Missions \$12 32.00
Verona Benevolent Society 10.00

88.87

\$177.03

Disbursements

Gift to Federation for special work, as radio programs\$ 2.00
Balance July 14, 1935 175.03

\$177.03

Salem, W. Va.,
July 14, 1935.

Voted that the \$32 from the Albion Missionary Benevolent Society be sent to H. R. Crandall to be used as designated.

Voted that Professor W. R. Harris be asked to audit the treasurer's books.

Correspondence was read from Mrs. Marian Hargis, Jamaica; Mrs. R. W. Babcock, Great Neck, N. Y.; Mrs. W. B. Davidson, Nile, N. Y.; Mrs. Frank J. Hubbard, Plainfield, N. J.; Mrs. De Choix Greene, Adams Center, N. Y.; President of Conference, Rev. James L. Skaggs, New York City; and from "Research Library."

Adjourned to meet with Mrs. Harley D. Bond the second Sunday in August.

MRS. GEO. B. SHAW,
President,

MRS. ORIS O. STUTLER,
Recording Secretary.

REPORT OF SALEM SEVENTH DAY BAPTIST LADIES' AID

JULY 18, 1935

We have forty-six resident, nonresident, and honorary members. Out of this number few attend our regular meetings because so many live out of town.

Two call meetings and twelve regular ones have been held since July, 1934. We hold our meetings the third Wednesday in each month. The meetings are attended with a good degree of interest.

The Conference breakfast last August was served by our society—which proved to be enjoyable, helpful, and beneficial.

Last November the Woman's Board suggested that the women of the denomination make a thank offering each month in addition to their regular contribution, by giving an amount equal to one tenth spent on ourselves for clothes and purely personal matters—this money to be sent to the Denominational Budget through the local church treasurer. We have realized benefits from this and returns have been sent to the denomination.

A pieced quilt was donated by a member of our aid. The society quilted and mailed the quilt to the Hargises in Jamaica.

Aside from these activities we have raised money from membership dues, public suppers, and serving Kiwanis luncheons each month.

We have met our obligation pledged the denomination for this Conference year, \$225; paid \$15 back on last year's pledge; aided with the pastor's salary to the amount of \$65; and assisted in other local church needs. We have \$30 in the treasury, which will probably be used for parsonage repairs.

Plants and flowers have been given to the sick; cards have been sent to the aged, shut-ins, and nonresident members during the year, by the chairman of the flower committee.

With a realization of the needs and our boundless opportunity for service, we pray for guidance in our efforts for carrying on the Master's work.

LAURA F. DAVIS,
Recording Secretary.

CENTENNIAL SESSION OF THE WESTERN ASSOCIATION

The Western Association convened for its one hundredth annual session with the church at Little Genesee, N. Y., May 31 to June 2, with Pastor Harley Sutton as moderator.

This association was organized February 5, 1836, at Hayfield, Pa., of churches in western New York and western Pennsylvania. There are at present fourteen churches in its membership, although not all of them are active.

The sessions opened Sabbath eve, and continued through Sunday night, with a good attendance and interest. Rev. James L. Skaggs, president of Conference, was the guest speaker, and preached three times, as well as conducting an open forum on stewardship Sunday afternoon. His sermons were very helpful and instructive, all having direct relation to the theme of the meeting which was "Stewardship."

Discussions of stewardship largely centered about the subject of tithing. The Tithers' Storehouse Association of the Little Genesee Church is doing good work along this line, and the movement is spreading to other churches. The Tithers' Storehouse Association put on a play, "Saving a Church," to emphasize the value of tithing, on the night after the Sabbath.

The Sabbath afternoon meeting was given over to the centennial of the association, the program being arranged by Rev. Walter L. Greene. Elizabeth Ormsby spoke on "Young People in the Association," Pastor Ehret of Alfred on "Missionary Activities," and Secretary W. L. Burdick of the Missionary Board gave the principal address on the history of the association, with which he is probably more familiar than any other living person.

The vesper services conducted by the Little Genesee choir were worthy of especial note, showing fine musical talent and careful preparation, and were helpful in creating a truly devotional spirit.

The following resolution was adopted with the stipulation that it be sent to the RECORDER for publication:

WHEREAS our Seventh Day Baptist people as a denomination are faced with great opportunities, and have men well fitted to meet these opportunities;

WHEREAS we as a denomination are financially embarrassed; and

WHEREAS the program of this our Western Association, and especially the play as presented by the Tithers' Association of the Little Genesee Church, has impressed upon us God's financial program of bringing all the tithes into the storehouse; be it

Resolved, That we recommend tithing not only to the churches of this Western Association, but to all the churches throughout our denomination; furthermore, be it

Resolved, That this plan be presented to the denomination through the SABBATH RECORDER and by a direct presentation to churches and individuals, through the play or any other appropriate means.

The next annual session was appointed to meet with the church at Independence in June, 1936, with Pastor R. W. Wing of the Hebron churches as moderator. The time and place of the fall semi-annual meeting have not yet been determined.

CLIFFORD A. BEEBE,
Recording Secretary.

"An optimist is one who makes the best of it when he gets the worst of it."

ALFRED COMMENCEMENT

THE MEMORIAL SERVICE FOR DR. CHARLES
FERGUS BINNS AND THE DEDICATION
OF BINNS HALL

On Sabbath morning of the commencement period, June 7-10, the university, the village, representatives of the American Ceramic Society and the New York Ceramic Industries Association, and alumni from far and near joined in a most impressive memorial service for Doctor Binns. The morning was sunny but cool. A platform had been erected on the wing walls at the entrance to the original ceramic building, which Doctor Binns had planned and in which he had done nearly all his professional work. Chairs and benches for the hundreds in attendance were arranged on the street in front of the platform.

The faculty and speakers, in academic cap and gown, marched in procession at eleven o'clock from the Gothic to the meeting place, where the following program was presented. The audience sang the hymn, "Ten Thousand Times Ten Thousand." Rev. A. Clyde Ehret offered the invocation and also led in the reading of the Twenty-third Psalm. Brief addresses were presented by Rev. John G. Spencer of the Christ Episcopal Church, Hornell, N. Y., on "Charles Fergus Binns, the Christian"; by Mr. John M. McKinley, president of the American Ceramic Society, on Doctor Binns as a ceramist; by Dean Major E. Holmes on Doctor Binns as an educator; and by President *emeritus* Boothe C. Davis on Doctor Binns as a colleague. The "Memorial Address" was delivered by Professor Paul E. Cox of Iowa State College, one of Doctor Binns' first students.

President J. Nelson Norwood pronounced the dedicatory sentences and declared the building dedicated as Binns Hall, at the same time unveiling the name placed on the left side of the entrance archway. The lettering and background in red and cream-colored tile had been designed and executed by the Olean Tile Company, Olean, N. Y.

Much was added to the solemnity and impressiveness of the hour by the singing of the University Glee Club Male Quartet which, under the direction of Professor Ray W. Wingate, rendered two selections, "On Great Lone Hills" and "Immortal Music." After the audience sang "The Son of God Goes Forth to War," the closing prayer and benediction were given by Chaplain James C. McLeod.

Led by President McKinley, a group of friends journeyed to the Alfred Rural Cemetery and placed a wreath on the grave of Doctor Binns.

ALUMNI BANQUET

A capacity crowd of alumni filled "The Brick" dining room on the evening of June 8, for the banquet. Two hundred fourteen is the largest number to attend the alumni banquet, excepting the occasion of President Davis' retirement, two years ago.

Ernest H. Perkins, the toastmaster, introduced the speakers of the evening. The list included a welcome by Mr. Perkins, as president of the association; speeches by Doctor Miller, as alumni counsellor; Dr. Orra S. Rogers, president of the Board of Trustees of the University; President *emeritus* Boothe C. Davis; Howard Olsen, president of the senior class; and Donald Hagar, president of the Ceramic College alumni. Large numbers of alumni were present for the reunions of the five-year period classes. Greetings were extended in behalf of the class of 1880 by Earl P. Saunders; 1890 by President *emeritus* Davis; 1895 by Fred C. White of New York; 1905 by Lloyd R. Watson; 1910 by Jacob Randolph of Boston; 1920 by Frank E. Lobaugh; 1925 by Vida Randolph Barrs of Cambridge, Mass.; and 1930 by Anna May Ryno. The classes of 1910 and 1925 were noteworthy for the large number of their members in attendance. They enjoyed a very pleasant reunion activities on Sunday, as well as at the banquet.

President Norwood in the concluding speech left a satisfying sense of security and confidence in the task undertaken by his administration. On the splendid achievements of his predecessors he builds and presses toward the goal of an Alfred, not larger in size, but stronger and richer in its teaching efficiency, its quality of scholarship, of students, and of all the higher values for which its physical equipment now gives it tools.

CLASS DAY

The class day program was held on the campus with Howard Olsen, the class president, master of ceremonies. Milton Goldstone read the history; Gilbert Smigrod the prophecy, Nathaniel Cooper "Predictions," and David Reamer "Personalities."

Presentation of the class gift was made by Mr. Olsen and accepted by Honorable John J. Merrill for the Board of Trustees. Margaret

Seese, secretary of the senior class, gave the mantle oration and handed down the class traditions to Elizabeth Hallenbeck, president of the class of 1936. Carl Scott, a member of the senior class, sang a solo following a selection by the Glee Club Quartet.

COMMENCEMENT

Dr. S. Parkes Cadman of the Central Congregational Church, Brooklyn, delivered the doctor's oration at the commencement exercises, Monday afternoon, June 10. His subject was "Uses of Imagination." In the course of his address Doctor Cadman said: "The noblest gift of imagination which came to us through consecrated power to make images is the Bible." In describing the literature available in that Book he urged students never to read a second-rate book; to discriminate between what is good and what is worthless. Diplomas were awarded and honorary degrees conferred, followed by the President's Annual Address. At the close of the program President Norwood announced the following citation for distinguished service authorized by the Board of Directors of the Alumni Association:

The Alumni Association of Alfred University speaking through its Board of Directors wishing to express its gratitude to alumni or friends who have been most outstanding in their service to the university during any year or series of years, authorizes this periodical ceremony called a citation. This citation shall be evidenced by medal, plaque, or duly engrossed parchment placed in the hands of the citee, and shall when awarded be announced in connection with the annual commencement ceremonies.

This year the association desires to cite that alumnus who forty years ago this month was elected president of the university and who through thirty-eight strenuous years built up the Alfred of today and was always known as its "Gallant Young Leader" — President *emeritus* Boothe C. Davis.

PRESIDENT'S RECEPTION

The president's reception was held in Social Hall following the commencement program. Beautiful flower arrangements, under the direction of Miss Marion L. Fosdick and Miss Clara K. Nelson, gave added charm to the graciousness Social Hall lends to such occasions. The receiving line included representatives of the trustees, of the faculty, the recipients of honorary degrees, officers of the senior class, and others. Mrs. W. L. Ames, the donor of Social Hall, and Miss Florence W. Hatch; Mrs. John J. Merrill, and Mrs.

Curtis F. Randolph presided at the tea table, and junior class women and faculty wives assisted in serving and in introducing guests to the members of the receiving line.

—Sent for publication.

YOUNG PEOPLE'S WORK

PROBLEMS OF THE DAY

WERE MUCH THE SAME FORTY TO FIFTY
YEARS AGO

The Chicago papers and leading business men have been organizing a crusade against the "smoke nuisance." Soft coal being abundant and cheap, it is used here in vast quantities, to the detriment of the atmosphere. The merchants say that the smoke damages their goods; the physicians say that it brings disease and death to many delicate people, is responsible for much of the throat trouble, and aggravates the dreaded grippe; the ladies say that it soils their toilets when they go shopping; visitors from abroad say things which are not always suitable for publication. The Chicago people seem determined to find relief and as Chicago energy is famous, the prospect is encouraging.

While they are about it, there is another smoke nuisance which I wish they would abate. As I go about in public places, I am often an unwilling inhaler of smoke from what might be called the great American weed. If a full-grown man with mature faculties thinks it good to puff tobacco smoke, no one can say him nay, but let him be careful of the pulmonary rights of others. And then let them push the reform a little further — into the moral realm which is admittedly the most important. If we had our spiritual eyes open, we would see arising from very many sections of our cities the foulest moral smoke and deadly vapors. They waste vastly more property, they are vastly more destructive to health, they cause vastly greater disfigurement to beautiful faces than does the bituminous smoke. Is there no way to check them?—From a Sabbath Recorder, 1889.

TOBACCO IN THE PUBLIC SCHOOLS

The Boston Journal of November 18, 1882, stated that seventy-five per cent. of the school boys, over twelve or thirteen years of age, were habitual smokers of cigarettes. This called out replies and provoked investigation, which resulted in developing the following:

Mr. Billings, of Cambridgeport, places the age from eight to fifteen. He had induced more than three hundred out of three hundred fifty in his school, to sign a simple pledge to abstain during 1882. About fifty per cent. had proved faithful. In the upper classes of the Latin School, one-half the pupils use tobacco. In the English High School there is comparatively little smoking. East Boston placed the per cent. of tobacco users from ten to thirty.

Roxbury had been fighting the evil since 1866, but the number of smokers had doubled. All these schools "prohibit" the use of tobacco, but indifference, and bad example on the part of the parents, render it impossible to control the boys.

In New York and Brooklyn the evil has become so great that petitions are being circulated, asking for a law by the state to prohibit the sale of tobacco to minors. Such a law ought to exist and be enforced in every State.—*The Outlook*.

WHY NOT?

An exchange says: "The independence of the Boston girl long since became proverbial, as well as her ambition to emulate the male citizen of the 'hub' in as many respects as possible. According to a Massachusetts paper, the most recent development in the latter direction is indicated by the statement that a Boston cigar dealer asserts that his largest trade is with the girls in the city schools. We were aware that cigar-smoking was becoming prevalent among certain classes of young women in Western and Southern cities, but it seems that Boston, the center of art and culture of America, is to lead the country in female smoking as well as in literature and Monday lectures. Is it not about time for a general rally of all friends of progress, to join hands in putting down this barbarous custom?"

But if it is good for men and boys to smoke, why should not the girls be indulged in it also? If smoking is admissible in the very best society, why should not the girls of Boston inaugurate the practice among their sex?—*Selected*.

And today the amount of money that goes up in smoke each year would answer many a need if used otherwise. It is to Think!

"The only real obedience to law originates in the love of what is right, not in the fear of punishment."

DEACON CHARLES D. COON

In the passing of Charles D. Coon the Riverside Seventh Day Baptist Church has lost its senior deacon, its most active and spiritual official, as well as a dearly beloved member of the church body.

Deacon Coon was born in Leonardsville, N. Y., the son of George and Cordelia Burdick Coon. He made his home in Leonardsville until 1890, when the family moved to Wisconsin. He lived there and in Chicago until 1898, when he moved to California where he has since resided.

After attending the local schools of his boyhood home, Mr. Coon went to college in Alfred where he was graduated in 1889. He later attended Albany State Normal College, from which school he was graduated in 1891. He taught school in Darien, Wis., the year of '91-'92, and then went to Chicago where he taught in the public schools from '92 to '98. Contracting tuberculosis, he moved to California for his health and continued to teach for five years, at Corona, Colony Heights, and Lamanda Park. But feeling the need of active outdoor exercise, he gave up the work he had prepared himself to do, and for more than thirty years had engaged in contracting and carpentry. It was at the close of a day of labor on a cottage at the beach that he lay down on his couch to rest and read, and passed without a struggle into the life everlasting.

On July 27, 1892, he was married to Martha E. Hinsdale. To this union were born two sons; Ralph H., and Lawrence E. Coon.

His active religious life began in Leonardsville where he accepted Christ at the age of twenty-two and was baptized by Rev. J. B. Clarke, uniting with the Seventh Day Baptist Church at that place. When he went to Chicago to teach he united with the church there, his wife also joining with him. There, also, he was ordained as a deacon in the same service in which Rev. Lester C. Randolph and Deacon Larkin were ordained for Christian service. After they came to California Mr. and Mrs. Coon transferred their membership to the Riverside Church where they have since belonged.

Thus for nearly thirty-two years he has been a deacon of the church at Riverside, and for many of those years has been looked upon as the leading layman of the church. He was deeply interested in the work of the Pacific Coast Association, being one of the early presidents, and serving through the years in

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It has been a long time since I wrote to the Children's Page. I always read the page and enjoy it. I have thought for a long time that I would write, and finally have got around to it. I have only written once before, and I lived in Milton, Wis., then. I now live on a farm about eighteen miles from Battle Creek. Our address is Athens, but there are no Seventh Day Baptist people or Seventh Day Baptist church here, so we go to Battle Creek to church and Sabbath school. I belong in the intermediate department of both Sabbath school and Christian Endeavor. In Sabbath school our superintendent is Mr. Lyle Crandall. In Christian Endeavor, Mrs. Bess Boehm is our superintendent. Our pastor is Rev. E. M. Holston.

I passed out of the eighth grade in school the last day of May. I go to Athens to school. The school bus goes right by here and takes me to school.

Will I be too old to write to the Children's Page after this year? I will be in the ninth grade.

We have pigs, chickens, cows, calves, and horses on our farm. There are about twenty-five chickens. We have thirty-eight animals in all.

In last week's SABBATH RECORDER I read about your plan to have a "Story Lady." I think it is a good plan. I think the temperance contest is a good plan, also. I am entering a poem. I don't suppose that I will win a prize, but it is a good plan to try once in a while, I think.

You asked us to tell what our favorite hymn was. Mine is "The Old Rugged Cross."

I will have to stop now or I will take up all the space.

Your sincere friend,
MARIE SEVERANCE.

Athens, Mich.,
July 13, 1935.

DEAR MARIE:

I was delighted to receive your nice long letter, including your poem for the contest and also your favorite hymn. Now we can have the pleasure of hearing from our "Story Lady." I like your poem very much. Our

any capacity as opportunity came to him. He had just finished his last term as president a few weeks before his death.

Deacon Coon was zealous in missionary work. While teaching in Chicago he engaged in Bible school and Christian Endeavor work outside his own church, as well as laboring in the Pacific Garden Mission. This interest has continued through the years. His latest outpost work was in a country community some fifteen miles from Riverside where for many months he labored zealously. He organized a Bible school in which he served as superintendent, and, in the absence of the pastor, would preach the sermon as well.

In the last year or more of his life the deepening of his spiritual nature became so noticeable that many in the church remarked about it. This change came, according to his own testimony, by a new devotion to prayer and a fresh adjustment to the Holy Spirit. It manifested itself in a more radiant life, a deeper interest in the work of the church and the denomination, and a yearning for a spiritual revival among ourselves and in all the world. Surely a man of God has passed from among us.

The funeral was held June 4, at the funeral parlors, conducted by Pastor Loyal F. Hurley and Rev. E. S. Ballenger. Later, on Sabbath afternoon, June 8, another memorial service was held. The church president, Prof. W. Ray Rood, spoke of Mr. Coon's place in our church life; Mrs. Stella Davis, of his service when the church was still at Colony Heights; Professor E. S. Babcock gave an estimate of his character; Miss Bernice Brewer spoke of his influence over the young people; Professor N. O. Moore gave a personal tribute and also spoke of his service as a deacon; Rev. E. S. Ballenger spoke of his kindly, co-operative spirit; and Pastor Hurley spoke of the challenge of such a devoted and spiritual life.

He is survived by the wife and two sons; a brother, Floyd T. Coon; three sisters, Nettie E. Coon, Mrs. Grace E. Wetmore, and Mrs. Clara C. Serl; and seven grandchildren.

L. F. HURLEY.

When hardships grind me down and wear,
Can I still kneel in faith and pray?
When loads shall seem too great to bear,
Can I yet cling to him and say,
O God, still let my faith look up and out;
My Father, let thy love cast out my doubt.

EDWARD M. HOLSTON.

judges will have quite a task judging the five poems we have already received.

You will never be too old to write for the Children's Page as long as you are interested in children and children's pleasures and children's welfare, so I hope to receive many more of your good letters.

How do you like living on a Michigan farm? It is very fortunate that the school bus passes by your door for you have the pleasure and privilege of living in the open country and also an opportunity to obtain a good education in town school.

Do you have time to have a flower garden? I am enjoying my garden this summer although it is a small one.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am staying over to Marguerite's grandmother's house. We read the Children's Page in the SABBATH RECORDER. Later we decided to write to you ourselves, and here is my letter.

I have a black and white kitten. It is just about the most playful kitten I ever saw.

This is the first letter I have written to you. I am nine years old and will be in the fifth grade next year. My teacher will be Miss Ruth Kenyon. I think you know her.

The Sabbath school picnic was the best fun of all. The little children had a race. The men and women had a bag race and rolling-pin contest. The big children had a bag race, too.

Sincerely yours,

GLORIA W. WATTS.

Hopkinton, R. I.,
July 18, 1935.

DEAR GLORIA:

I am so pleased to add another RECORDER girl to my list, for it is fun to have such a growing family. If I am not mistaken you are my very first Gloria. I think it is a very pretty name.

I know you must enjoy your playful kitten and find it good company. My daughter Eleanor has a cunning kitten; it is grey and white, and a regular little mischief, too. She has left Skeezics with me since she has a new home of her own now. She thinks "The Recorder Cat" really ought to belong to me. What do you think?

Yes, I know Miss Ruth Kenyon well and like her very much. I was wondering the

other day what she was doing now. I am so glad you have told me.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR "STORY LADY":

I am so glad we may soon look for your first "Hymn Story." "The Old Rugged Cross" is a fine one to begin on. It is one of my favorites, too.

Please send the story to me first, so that we will not be so apt to overcrowd the page, for when I know the length of your story I can arrange my material accordingly. Address it to Mrs. Walter L. Greene, Andover, N. Y.

Sincerely yours,

(MRS. WALTER L.) MIZPAH S. GREENE.

FIFTEEN THOUSAND YOUTH LAUNCH NEW PROGRAM

"We Choose Christ" will be the two-year theme of International Christian Endeavor.

In more than a dozen great mass meetings and more than two hundred fifty conference sessions, Christian endeavorers in international convention in Philadelphia (July 2-7) launched a new two year program. "We Choose Christ" is the slogan and challenge for the forward movement, selected not alone for its national significance but because the phrase repeats the recent courageous resolution of German Christian endeavorers.

The convention was well attended. A keen and intelligent interest in the pressing issue of the day was shown on the part of both leaders and membership. Speakers of national and international reputation were present with inspiring messages. The keynote address in part, by President Daniel A. Poling follows:

Today the program of Jesus is the only program that has for youth an attractiveness that transcends the program of the dictators.

Personal evangelism is ever first. We choose Christ, each of us, as personal Savior and Lord and as the Captain and Comrade of our lives. We enter into a solemn covenant to engage as never before to win our personal friends, and all those whom our lives may touch, to this same personal allegiance. We believe that the supreme business of the Church and of the youth movement within the Church is the business of winning men and women and little children to Jesus Christ; educating, training, and strengthening them in the Christian way of life; bringing them into all the associations of the church, and through these associations into the wider service of society itself.

"Christian Youth Building a New World" is the slogan and the task of what may become the most inspiring unity of youth in all the history of the Protestant Church in America. This unity can be achieved only in the whole-hearted acceptance of the principle that there can be no "new worlds" without "new world-builders," and that men and women become new for such a task by the grace of Jesus Christ alone.

New world-builders, new men and women, reborn in the Infinite Christ—and then, in home, in community, in the nation and in the world, through all human relations, new worlds rise and the divine destiny of the human race approaches more and more its fulfillment! Christian Endeavor is discovering new ways and a new inspiration for going forward to help to evangelize the lives, the very life, of this generation.

A great revolution repudiated religion as "the opiate of the people." The only answer for Christianity is the declaration of an unyielding purpose on the part of the Christian Church to right ancient wrongs, to purge the temple of those who exploit either the faith or the credulity of worshipers, and to make Christ King, not only of individual lives but of social practices.

If we choose Christ and choose him at whatever cost, we inevitably organize our strength to defeat plans that are not Christian, whoever makes them; to protest practices that are not Christian, whoever proposes them; and to replace institutions that are not Christian, however powerful and accredited they may be.

Poverty and underprivilege for a multitude with plenty and the excesses of wealth for the few must not exist side by side, unprotected by the Christian Church. More, these cannot exist side by side without violating the Christian ethic and without weakening presently and destroying eventually the government that condones or sanctions the condition.

This convention calls upon youth to participate in the affairs of government, to make of citizenship something more than a seasonal celebration or a patriotic parade. We believe in the American plan of government; that within itself it offers ample opportunity to perfect its plan; and we further believe that only the indifference of those whom it serves can defeat its destiny. Our American democracy will be saved and enriched by peaceful evolution. But Christian youth must rouse and lead. Now, as perhaps in no previous time, Christian youth must discriminate between the false and the true.

I am witness to the fact that under no social or political plan than ours are there fewer abuses than we confront, while with us there are liberties and opportunities immeasurable, beyond those achieved under any other system. Communism and Facism have no freedom we do not now possess, but they are weighted with tyrannies we never yet have known.

While it is too soon to bring a final judgment as to the results accompanying the nation's withdrawal from prohibition, one fact stands clear. The repeal of the Eighteenth Amendment has not bettered conditions. Repeal has increased and

intensified the liquor problem. Repeal has succeeded—only in violating every promise made for it. Taxes have not been decreased, unemployment has not been decreased, drinking among young people has neither been eliminated nor decreased. For the first time in a century of American history, girls have become bar-maids.

Allied Youth, a national organization, which we have endorsed officially, presents the statesmanlike program of education that we believe to be particularly timely and vital. Its platform says, "We stand for the liberation through education of the individual and society from the handicap of beverage alcohol." On this platform Christian Endeavor takes its stand.

We launch here a campaign against the growing tide of suggestion, profanity, and even printed filth, in both advertising copy and editorial content. Many newspapers and magazines, once careful to protect the interests of the American home, have opened their pages to material that justifies another League of Decency. But let this program of ours be constructive. Let us organize a Best Literature Campaign and present it throughout the nation, with committees in every society and competent leaders in every union. Let us revive and enlarge what was once a major activity of hundreds of our organizations. Then will our protest become potent.

Let us launch now a new and significant movement, not only of Christian Endeavor but of youth everywhere, a movement to create within the peace movement itself a new psychology, the psychology of common agreement. Let us inaugurate a plan which will enable all peace-makers to go together the length of their common agreement without prejudice to individual conviction or to that final decision that conscience of the individual may constrain him to make.

We shall not call upon Christian endeavorers throughout the world to make a declaration or register a vow that commits them to a particular action in advance of any event the details of which cannot be known. Indeed, we believe that there is a certain immorality in pledging a specific action before a particular event, the details of which cannot be known. This belief is held with such intensity by hundreds of thousands of Christian endeavorers that our peace program in the past has been delayed and compromised. We offer now this solemn covenant vow, comprehensive, complete, Christian:

"God helping me, in my whole life everywhere, I will be Christian. At whatever cost, I choose Christ."

Let us create a world fellowship of enrolled youth whose goal is nothing less than permanent world peace!

We must, and God helping us, we will find new ways and means with which to promote Christian unity. Without Church loyalty, the Church herself would not increase and could not survive. There is a super-denominationalism, the rise of which now will be a greater menace to Protestant Christianity than is super-nationalism to world peace. To this we do not consent.

OUR PULPIT

BACCALAUREATE ADDRESS

BY DR. J. NELSON NORWOOD
PRESIDENT OF ALFRED UNIVERSITY

(Delivered at First Alfred Church June 9, 1935.)

Text—"... that ye . . . may be able to comprehend . . . what is the breadth, and length, and depth, and height; . . ." Ephesians 3: 17-18.

Theme—"Life's Three Dimensions."

The words of the text are part of the attempt of Paul to make clear to the people of Ephesus and any others who might read them the greatness, the reach, the boundless influence of the love of Christ. In this baccalaureate address, we wish to go one step beyond the immediate intent of Paul and think on the well-rounded life that naturally results from the proper relationship to God which Christ's love and teaching revealed. It may be considered under various figures. Let us use the figure of the text: the three dimensional life, or life's three dimensions. Let us glimpse tonight a new level on the table-lands of the spiritual life, an exercise entirely appropriate on this occasion. Let us attempt this by improving our comprehension of the length, breadth, depth, and height of our multi-dimensional experiences.

Length of life in its simplest form is merely continuance. Most normal people are anxious for, or at least desirous of, long life. Some grow weary of life; a few get disgusted with it; occasionally one gets sidetracked in some blind alley and ends it all prematurely. Normal youth loves life. In ancient Hebrew thinking long life was a boon. It was the reward of a good life, of obedience to God, of moral living, of the fulfillment of filial, or more broadly humanitarian, duty.

Says the Psalmist "... bloody and deceitful men shall not live out half their days; . . ." "With long life will I satisfy him, and show him my salvation." "The days of our years are three score and ten," with the added implication that by reason of a good constitution well taken care of they may be four score. The author of Proverbs, personifying wisdom, exclaims: "Length of days is in her right hand and in her left hand riches and honor." Finally, there is that famous commandment, "Honor thy father and thy mother that thy days may be long upon the land which the

Lord thy God giveth thee"—quite an unnecessary injunction for many of you, young friends, tonight as your parents sit here with you. But note the promise that such honor lengthens life.

Applied new knowledge has in recent decades markedly lengthened the average span of our human pilgrimage. Some fifteen years of added life have come to us as a gift of God through science. In still another sense we live longer than our fathers; more happens in less time; our ancestors at certain epochs might have lived a thousand years and still not have seen as much in the way of new experiences and change as your parents have seen in less than half a century.

But length, desirable as we all consider it, is not the same as fullness or abundance of life. Moreover, it is the dimension over which we possess least control.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives,
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest lives the longest:
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along their veins.

—Philip James Bailey.

Life may be very long, but very narrow and circumscribed. To be full it must have breadth. The life of the medieval peasant was brief and narrow, while according to a modern writer who loved medieval life, the chivalrous overlord and castle-dweller of those days himself had by careful count only fifteen different amusements available and among them were such simple ones as watching the snow fall and warming himself before the fire, and such a dubious one as having himself cupped and bled! By contrast, how broad and varied are the vistas that beckon our interest today. We may travel to the ends of the earth, or listen in our parlors to the voice of the radio bringing us instant contact with peoples and events ten thousand miles away. We may read what has been discovered for us by the historian, the biologist, the chemist, the geologist, the engineer, the physicist, the astronomer, or any others of these delvers after knowledge. We may gain knowledge of literature, art, and music. We may become so overwhelmed with the possibilities of the broad life that we feel with Newton like a

man picking up a few shells of truth along its shore, while the great ocean of truth spreads out to and beyond the remote horizon. If we turn our interest to the great fields of amusement and entertainment, commercialized or otherwise, what a maze of opportunities is ours! What unending variety we find there! What an age in which to live!

It is a mere truism to say that man never before had available such a limitless array of tools, devices, gadgets, skills, harnessed forces to interest, broaden, amuse, educate, and occupy him. No previous generation had such opportunities for a broad, varied life.

But we all know that a life may be all one could desire as to length; it may be commendably broad, and still be quite unsatisfying. Indeed, it may be too broad, so broad that it is spread very thin. A broad life may quite lack depth. We talk of length and breadth, plus depth and height. What are depth and height? Perhaps we should ask, What is depth and height? Superficially depth is simply height looked at from the top, while height is merely depth looked at from the bottom.

Let depth imply for us tonight, feeling, emotion, appreciation, the value side of the items catalogued as making the broad life. We must not only live broadly; we must cultivate the capacity to live deeply. Life may be deep even if it is not long or broad. But length and breadth can and should contribute to the increase of its depth. Life's deeps contain sympathy, love, compassion, tolerance, capacity for companionship, the urge to alleviate suffering, the push to remedy wrongs. These deeps also house our melancholies. Yes, indeed, these are in our depths and are not entirely valueless. They may cultivate and enrich our deeps. There, too, reside our appreciations, our evaluations, the overtones from our intellectual activities.

The observation of what is taking place in a test tube in the chemical laboratory should give us more than knowledge; it should thrill us with a deeper message, an overtone, a few bars as it were of a great symphony from the more elusive music of the universe. By such evaluating, appreciative thrills may come from what we see through the biologist's microscope, or the astronomer's telescope. They may well up from under the geologist's hammer, the mathematician's formula, from the potter's wheel, the artist's brush, the historian's page, or jump at us from among the physicist's electrons. Let us pity ourselves, and begin an immediate self-inventory if we never

experienced anything of this sort. Such experiences ought to come from our deeps. Let them come; induce them to come, and as they come they will tend to deepen those deeps.

A moment ago we said that superficially depth and height are the same thing, or merely different aspects of the same thing. That view is superficial. Height always gives us a different sensation from depth. Look down a well or a mine shaft, then look up at an airplane circling overhead, and note the differences. Height symbolizes for us something different from depth. Let it speak to us tonight of aspiration, longing, uncompleted life patterns, a partially sketched philosophy of life, inspiration, ideals, the hills, the mountains, the sky, religion, God. Let it be a symbol of what we hope to become or feel or learn or attain. It has done this for our forbears through a whole course of religious history. Heights, high places, seem to have suggested religious practices, even if doubtful ones sometimes to the pre-Hebrew occupants of old Palestine. Our religion is permeated with the feeling that heights are related to notable spiritual experiences.

Job (22: 12) said, "Is not God in the height of heaven?"

The religion-sensitized soul of the Psalmist (121: 1) exclaimed, "I will lift up mine eyes unto the hills from whence cometh my strength"; while the writer of Second Samuel (11: 14) calls God himself the Most High, saying, "The Lord thundered from heaven and the Most High uttered his voice."

A very modern expression of the same thought occurs in one of the hymns frequently used in chapel:

"To the knights of the days of old
Keeping watch on the mountain heights,
Came a vision of Holy Grail,
And a voice through the waiting night."

Do not miss contact with life's heights through any accidental preoccupation with the things that seem nearer, more tangible, and so more real. Remember the predominating over-emphasis of our age—its interest in the study of the things of sense and the application of the results of that study to making life more physically comfortable and convenient. Do not underrate the value of this tangible interest (we judge that there is little danger that you will), but make allowances for it. Remember that our civilization is in the mess it is largely because of its under-emphasis on the depths and the heights of life. The prime dif-

ficulty is not in the institutions of our social and economic order, much as those institutions may need improvement and repair, but the prime difficulty is in the quality of our average human stuff. Whether we go back to the ruggedest kind of rugged individualism or launch into the reddest kind of red radicalism, or land somewhere between in modifying the structures of our associated life, it will all be in vain if our people lack the deeps of life or fruitful contact with the heights.

Label correctly also in your scheme of things that other half-conscious assumption of our time. I refer to the naive belief that if we want new social institutions we can set a contractor to work and build them—a natural twist of thought for a generation immersed in the thinking and terminology of the technician with his physical materials and physical forces. One may build a skyscraper or grow an apple tree; one never grows a skyscraper or builds an apple tree. We are losing the thought climate of those in constant contact with growing things, but I venture to believe that changes in our social order to be useful and enduring must follow the technique of the grower, rather than the technique of the builder or the industrial technician. The depression has made us dangerously ready to swallow almost any proposed structural or mechanical reform, if only its author pushes it insistently and confidently as an infallible panacea. Look before you leap.

There is nothing we, your faculty friends, crave for you, young men and women of the graduating class, more than this full, abundant multi-dimensional life, which is our central theme tonight. Your other friends crave it for you; the world into which you now move, torn and distraught as it is, half consciously hopes that you embody it; your parents and other relatives in the old home town, or sitting thoughtfully and reminiscently here tonight, pray that it may be yours. In some cases these parents see in you the fulfillment of dreams, the working out of life patterns inspired from the heights, which in by-gone years they, personally, cherished for themselves, but which for them were shattered by cruel circumstance. They rightfully hope that you will be their bigger and better selves. You are "the heirs of all the ages, in these latest files of time." You stand on the shoulders of all your physical and spiritual forbears. We all hope that to your clearer and more sanguine vision there may soon appear the broad

outlines of a better day, a juster order. Cherish that vision.

You that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And trust that out of night and death shall rise
The dawn of ampler life;

Rejoice whatever anguish rend your heart,
That God has given you, for a priceless dower,
To live in these great times and have your part
In Heaven's crowning hour.

That you may tell your sons who see the light
High in the heavens, their heritage to take:
"I saw the powers of darkness put to flight!
I saw the morning break!"

—Owen Seamen.

"... that ye . . . may be able to comprehend . . . what is the breadth, and length, and depth, and height; . . ." Truly, the most glorious proof that you did possess this broad, deep life, well inspired from the heights, would be that you performed valiantly your part in bringing the dawn of that brighter morning.

Carry away from this campus your full share of knowledge and skills in engineering, in art, in language, and literature, in the sciences, physical and social, but above all that, cherish the urges to gain the deeper insights, to reach the higher spiritual levels, the urges to work undaunted for that new day—these urges which we like to believe have come to you in your contact with life at its best in this Alfred of ours, with its deep valleys and its beckoning heights; this Alfred of ours, "Nestled away 'mid the Empire State hills."

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four page bulletin. Two pages are printed with a stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or ten weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing thirty-two different tithing tracts at twenty cents. Please mention the SABBATH RECORDER, also give your denomination.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Definite plans are being made for two young people's camps this summer. The first will include fifth to eighth graders, the second the high school or teen-age group.

The younger camp will be held August 4 to 7 at the Mortensen summer camp with Miss Marcia Rood supervisor. The cost per child is estimated at \$1.50, which may be cash or part cash and provisions. Some of the articles will be vegetables of all kinds, milk, eggs, meat, canned goods, ice, vinegar, matches, soap, etc. The rent will be \$5, and that will doubtless be paid from the treasury of the juniors. Each will provide his or her bedding, towels, etc. Dishes will be taken from the church.

The teen-age camp will be at the same place the following week, August 11 to 16, at a probable cost of \$2.50 each, with much the same plan as previous years. It is not certain yet who will be supervisor. Further announcements will be made or inquiries may be made of Miss Rood or Margaret Sayre.—Loyalist.

MILTON, WIS.

Mrs. J. W. Crofoot entertained at dinner Sunday for Miss Miriam Shaw, Seventh Day Baptist missionary at Liuho, Ku, China, who stopped here on her way to her home at Salem, W. Va. The other guests were Mrs. Carroll Hill and Miss Rose Stillman, old classmates of Miss Shaw.—Milton News.

MILTON JUNCTION, WIS.

Miss Miriam Shaw, Seventh Day Baptist missionary at Liuho, Ku, China, who is in this country on furlough, was the guest of her uncle and aunt, Mr. and Mrs. H. M. Burdick, from Saturday night until Monday night when she left for her home at Salem, W. Va.

Trevah Sutton of Milton preached at the Seventh Day Baptist church last Sabbath morning.—Milton News.

ALBION, WIS.

The Albion Daily Vacation Bible School has started its annual session, beginning July 1, under favorable auspices. A new feature is being added, the kindergarten department, under the leadership of Mrs. Clarence Rier-son. Miss Jane Noble of Springfield, Ohio, has charge of the primary, while Mrs. Clarence Lawton supervises and teaches the junior classes. Mrs. Charles Thorngate has the intermediates.

CORRESPONDENT.

WALWORTH, WIS.

Walworth church is still alive and trying to hold up the light. In the absence of Mr. Gray for two weeks, the pulpit was supplied by the pastor of the Brick Baptist church.

We shall miss our Deacon W. R. Bonham, who was always faithful where duty called; his passing takes the last of our deacons. We were sorry to hear of the passing of Mrs. Ida Powell and Mrs. Mary Witter, who were so helpful in their service in our church while they were with us. While their going leaves a sadness, yet we have pleasant memories of their cheerful, happy spirit in all their work.

We have been wonderfully blessed with an abundance of rain, which has given plenty of feed for stock and helped the crops out after such a severe drought as last year. The Lord is always better to us than our fears. The world was very beautiful with an abundance of blossoms as all trees and shrubs gave us of their best. There is always beauty around us if we look for it. CORRESPONDENT.

WHITE CLOUD, MICH.

Vacation Bible School is in session, with eighty pupils and ten teachers. The church is happy in the fellowship and service of its new pastor and his family. Rev. Rolla J. Severance began his pastoral duties here June 1.

CORRESPONDING SECRETARY.

DENVER, COLO.

We were glad to have Rev. Hurley S. Warren of North Loup with us on the Sabbath of June 15, and to listen to his splendid sermon. Rev. Leslie O. Greene of Hagler, Neb., paid us a short visit and attended a prayer meeting with us also in June. Because of Pastor Coon's absence to attend his father's funeral, our Vacation School was held but two weeks, but much good was accomplished. Twenty-six decision plans were signed, seventeen of them for the first time. The average attendance was fifty-four, the larger number being outsiders. We thank God for the consecrated work of the teachers with the pupils. Plans are now being made for the summer camp, early in August, in Cedar Cove. A social was held at the church June 22, for our pastor's family as again they take up their residence in Boulder. At the yearly meeting it was voted to give the pastor a month's vacation in which he and his family may enjoy a little rest from the strenuous work which he has been doing. A number of new subscri-

ers have been secured for the SABBATH RECORDER in a recent drive. Pray for the Denver church.

CORRESPONDENT.

HEBRON AND HEBRON CENTER, PA.

Sabbath day, July 13, was a memorable occasion for the two Hebron churches, when they united in an all-day meeting at the Stone church at Hebron Center; a large congregation was present from both communities, as well as a number from Shinglehouse and Coudersport. The church building was well filled, with only a few vacant seats. Pastor R. W. Wing preached in the morning from the text, "He that is not with me is against me," Matthew 12: 30.

In the afternoon, Elder C. A. Beebe preached on "The Church the Bride of Christ," from Ephesians 5: 25-27, and the Lord's Supper was administered by Elders Wing and Beebe, assisted by Deacons Kenyon and Brock of First Hebron, Deacon Hemp-hill of Hebron Center, and Deacon Hal Drake of Shinglehouse, a member of the Richburg Church.

Dinner was served in the basement at noon. A splendid spirit of fellowship was present throughout the day.

In years gone by, there used to be a quarterly meeting of the two Hebron churches, Shinglehouse, and Main Settlement, held alternately at each church. It was voted by each church separately to revive this practice and to hold the next meeting with the First Hebron Church in October.

On Sabbath, July 6, the First Hebron Church had the privilege of receiving by testimony two members, parents of a large family, who have been attending our services regularly for some time.

CORRESPONDENT.

LEONARDSVILLE, N. Y.

A few from here attended the ordination service of Orville W. Babcock at Adams Center, June 22, and a large number were at De Ruyter during at least a part of the meetings of the Central Association. Both meetings were of a nature to help and inspire those who attended. Our church auditorium was used for the high school commencement, and, as usual, was beautifully decorated with flowers. This will likely be the last time we shall enjoy this event in our church, as the new Central School building will be completed soon.

CORRESPONDENT.

ALFRED STATION, N. Y.

One hundred fifteen mothers and daughters attended the banquet held in the Alfred Station church dining room, Thursday evening.

At the guest table besides the guest speaker were seated the Home Bureau officers and the officers of the other three organizations: the Ladies' Aid, the Parent Teachers' Association, and the Woman's Temperance Union.

Mrs. Harriet Van Horn presided as toast-mistress. She introduced the Home Bureau president, Mrs. Ethlyn Shaw, who welcomed the guests. Mrs. Van Horn introduced Miss Jean Lewis and Mrs. Ivanna Lewis, who each gave tributes. Mrs. Gertrude Allen read a poem.

Mrs. Van Horn then introduced the guest speaker, Mrs. Eva Vars of Alfred, who gave a very interesting address. Mrs. Leona Jones accompanied by her daughter, Miss Hilda, sweetly sang a group of mother songs throughout the program.

The tables were prettily decorated with yellow, green, and white. The banquet was under the direction of Mrs. Edna Brague and Mrs. Gertrude Allen, ably assisted by the fathers and sons.—*Alfred Sun.*

PLAINFIELD, N. J.

Very pleasing Children's Day exercises were held Sabbath morning, June 22. We have excellent teachers for our children, and the exercises gave evidence of their faithful work.

Pastor and Mrs. Bond, with Professor and Mrs. Courtland Davis, left for Salem Friday morning, June 28, to attend the funeral of Mrs. Wardner Davis, who died suddenly at her son Courtland's home, in Plainfield, on Thursday. Mrs. Davis was Mrs. Bond's sister and her husband is treasurer of Salem College. The occasion of her coming to Plainfield at this time was to visit her daughter, Mrs. Eldred Batson, who was ill in the hospital. In the absence of the pastor, Editor H. C. Van Horn conducted the prayer meeting Friday evening, and preached Sabbath morning. He presented the work of the Sabbath School Board and a special collection was taken for that work.

Rev. Raymond B. Tolbert, Lockport, N. Y., many years Chautauqua lecturer, and now government lecturer at CCC and army camps, visited Editor Van Horn June 30. Mr. Tolbert is a college and life-long friend of the edi-

tor. He is a successful platform speaker and an upholder of high ideals.

The RECORDER office was gladdened by a call made by President J. Nelson Norwood and Treasurer Curtis F. Randolph, of Alfred University, on the morning of July 2.

The Plainfield Church is happy to announce that Rev. Hurley S. Warren, who is now at North Loup, Neb., has accepted the call to become our pastor. We deeply regret having Pastor Bond and his family leave. But as he has been called into the larger denominational work of the deanship of the Department of Theology and Religious Education, of Alfred University, we must accept his decision. We feel that we are fortunate in obtaining the services of Mr. Warren as pastor. He probably will not be able to come until about January 1.

CORRESPONDENT.

ANOTHER ORDINATION SERVICE

BY REV. LOYAL F. HURLEY

On July 13, 1935, a very impressive service was held in a mountain home near Ukiah, Calif. It was the service for the formal setting apart of John I. Easterly as an ordained minister in the Seventh Day Baptist Church of Healdsburg and Ukiah.

This church is composed of nineteen members, part of whom reside in Healdsburg, and part in Ukiah. They are earnest, spiritual Christians who take the Bible, and the Bible only, as their rule of faith and practice. Quite a number of them have been disfellowshipped by another denomination because they do not accept the inspiration of a recent "prophetess" whose writings are claimed to be infallible. And there is evidence that their number will be considerably increased in the not distant future.

Five auto-loads of people gathered from different places up to fifty miles distant, and at a little after ten, twenty-nine folks were ready for the Sabbath school lesson. The school has as its superintendent a young man named Donald Phillips, nineteen years old, who has aspired to the ministry from boyhood. And if one can judge by the freedom and earnestness and spiritual reality he displayed in conducting the Sabbath school, in the years ahead, God can use him with power in the ministry.

After the Sabbath school hour came the church worship and a sermon on "The Ministry" by Loyal F. Hurley, pastor of the Sev-

enth Day Baptist Church of Riverside. He spoke of the difficulties and joys of the ministry, and of the task of the ministry. The ministry must cry out against sin in the individual and in society; he must be an evangelist, proclaiming salvation in Christ Jesus; he must be a teacher shepherd that tends the flock after they are won; and he must exemplify in his own life the character of the Lord he serves.

After a bounteous luncheon served in picnic style the group was organized into a council with Pastor Hurley as moderator and Mrs. Almyra Utter as clerk. Brother Easterly related with deep feeling his experience in finding the Master as he worshiped with the General Baptists in Missouri; how he accepted the truth of the Sabbath and united with the Adventists; how he learned of the errors taught by that people; how happy he was to learn of the spiritual freedom among Seventh Day Baptists, and of their congregational church government; how he had felt the call for special Christian service for years, and the joy he experienced when he finally surrendered to that call. It was a heart-stirring testimony. Brother Easterly is a successful architect, but is entering full-time evangelistic work as fast as God opens the way. The council was unanimous in the opinion that he was surely called of God, and that ordination was but the recognition by the church of one whom God had already set apart.

The charge to the candidate was given by Rev. E. S. Ballenger, who is now preaching frequently for the Los Angeles Seventh Day Baptist Church. The charge was almost entirely in the words of Scripture, being largely Paul's admonitions and instructions to his helpers.

Following the charge to the church and a message on the meaning of the cross for us all, given by Pastor Hurley, the consecrating prayer was offered by Brother Ballenger. A welcome to the ministry was extended by both of the visiting pastors, and the service was dismissed with the benediction by Brother Easterly.

The church is applying for membership in the denomination and asks for recognition for its minister. And he is worthy of recognition for he is a man of God. His home contains a charming wife, as devoted to the work of the Lord as her husband; two fine daughters, seventeen and fifteen years old; and a lovable lad of twelve. The young people of the church

(there are eight or ten in the group) are anxious to meet with other Seventh Day Baptist young people in associations and summer camps, and Pastor Easterly is wondering how soon there will be a Seventh Day Baptist General Conference on the Pacific Coast again. Surely this will be a growing church. The pastor is now planning for special meetings in the fall. And he is doing personal work continuously. In his own good time and way God will bless all such labor for his kingdom. And may God be praised in it all!

MARRIAGES

BULLOCK-GREEN.—At the Seventh Day Baptist church of Berlin, N. Y., Sabbath day, June 15, 1935, Mr. Joseph Edward Bullock of Schenectady and Miss Mary Emma Green of Berlin, Pastor L. A. Wing officiating.

STEWART-WILLIAMS.—In a beautiful church wedding Mr. Glenn Williams gave his daughter, Mary Vernelia Williams of Albion, Wis., to wed Hugh Campbell Stewart of Jefferson, Wis., Pastor Charles Thorngate officiating. The event took place at eight-thirty in the evening, June 25, 1935.

OBITUARY

BROOKS.—Burtus A., son of Ezekiel and Malvina Davis Brooks, was born at Waterford, Conn., April 8, 1853, died May 3, 1935.

He was married fifty-four years ago to Emma Gavitt who survives him, with four sons, seven daughters, forty-eight grandchildren, a brother, and five sisters.

He was well known, highly regarded, and had many friends. He was a member of the Seventh Day Baptist Church. His works of art, with particular attention paid to marine scenes and landscapes, attracted considerable attention.

BURDICK.—Amelia Charnley Burdick, daughter of James A. and Jane Coats Charnley, was born in England May 5, 1866, and died at her home in Rockville, R. I., July 1, 1935.

She came with her mother and brother to Rockville in August, 1870. On March 5, 1881, she was baptized by Rev. James R. Irish and united with the Rockville Church. On April 2, 1890, she was united in marriage with Frank C. Burdick, and they began housekeeping in the house where they have since lived. Mrs. Burdick loved music, literature, and flowers. Although she knew for years that she had an incurable disease she was cheerful and uncomplaining, and kept acquainted with world conditions. When unable to read, her devoted husband read aloud to her.

Funeral services were held at the Avery Funeral Home in Hope Valley, R. I., July 3, conducted by her pastor, Rev. Willard D. Burdick. Interment in the Rockville Cemetery. w. d. b.

COON.—Charles D. Coon, born March 15, 1862, at Leonardsville, N. Y., departed this life May 30, 1935, at Laguna Beach, Calif. (A more complete obituary elsewhere in this paper.)

SAUNDERS.—Agnes Lydia Rogers, daughter of Albertus C. and Alice Ennis Rogers, was born January 31, 1866, in Little Genesee, N. Y.

She was graduated from Alfred University and taught for a number of years. September 2, 1909, she was married to William A. Saunders of Robbinsdale, Minn. As a girl she was baptized and joined the Seventh Day Baptist Church at Farina, Ill., later taking her membership to the Alfred Church.

She died July 19, 1935, at the Northwestern Hospital, Minneapolis, Minn. She is survived by her husband, William A. Saunders; two brothers, Orra S. Rogers of Plainfield, N. J., Walter E. Rogers of Milton, Wis.; and one sister, Ruth A. Rogers of Alfred, N. Y.

Funeral services were held at the home in Robbinsdale on Sabbath, July 20. Interment was in the Milton cemetery. At the grave a quartet sang "Immortal Love" and prayer was offered by the pastor of the Milton Church. C. L. H.

SCHNITZLEIN.—Brother Paul Schnitzlein, born in 1870, was, ever since 1896, a faithful observer of the Sabbath, and forty years has the writer been acquainted with this brother and learned to prize him. During the last eleven years he has been the housemaster in a large public school, Berlin-Neukölln, and his faithful service was highly praised by letters of the district burgo-master of Berlin and the school board. As he had been an active member of the association of gymnastics, a large number of them attended with a band and their flag. There were about four hundred mourners at the funeral July 8, when the writer spoke, taking John 11: 23 as text. In Brother Schnitzlein the Berlin Seventh Day Baptist Church has lost its faithful elder, and the German Seventh Day Baptist Association Committee a good counselor. L. R. CONRAD.

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.

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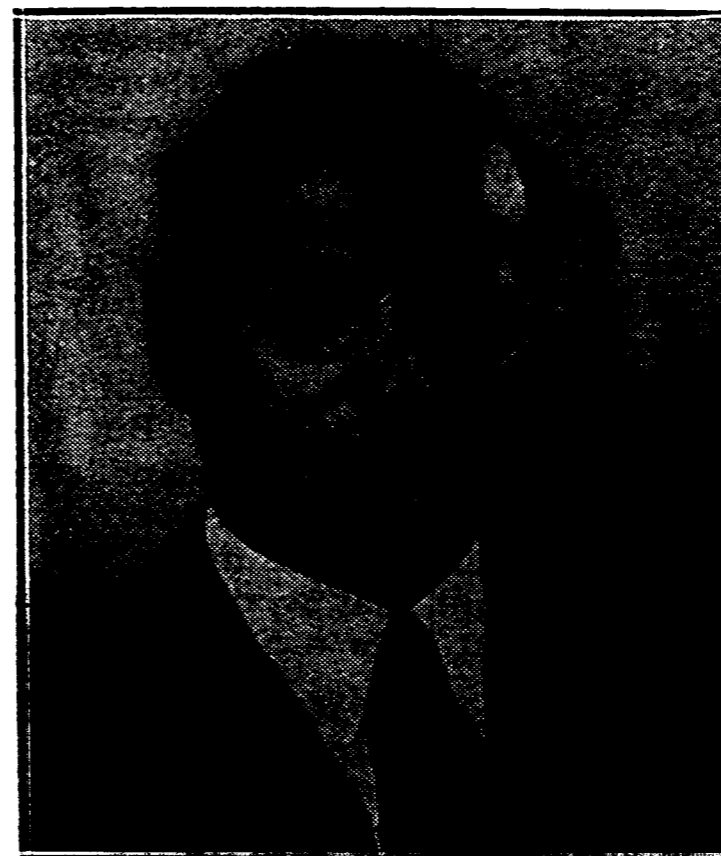
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Seventh Day Baptist General Conference

ALFRED, N. Y., AUGUST 20-25, 1935

JAMES L. SKAGGS, D.D.

Pastor New York City Seventh Day
Baptist Church, President

TO BE HELD WITH THE
FIRST ALFRED
SEVENTH DAY BAPTIST CHURCH
REV. A. CLYDE EHRET, Pastor

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