

China to send used clothing for free distribution.

The first shipment of two hundred thousand pounds is now being prepared, and arrangements made for ship space to Calcutta, whence it will go to the airports for air shipment to Kunming and Chungking, starting in November.

It will be the first time since the Japanese established the China blockade that such materials have been sent to China in any appreciable quantity. It is hoped that more than a million needy Chinese will be benefited by the American gifts.

United China Relief is participating in the united national clothing collection, but before that clothing can be made available, used clothing purchased by United China Relief from the U. S. Army will be sent.—United China Relief.

Obituary

Fenner. — Olin Smith, son of Elisha P. and Harriet Smith Fenner, was born at Five Corners, near Alfred, N. Y., September 4, 1875, and died at Bethesda Hospital, Hornell, April 20, 1945, after a brief illness.

He was married to Minnie Reddy on September 13, 1898, who died in 1939. They spent the early years of their life together in Alfred Station. He was associated with the First Alfred Seventh Day Baptist Church.

Survivors are four sons: Donald, Howard E., Alfred G., and Kenneth R.; a brother, H. E. Fenner; a sister, Mrs. F. W. Stevens; and five grandchildren.

Funeral services were held at the First Alfred Seventh Day Baptist Church, with Rev. E. T. Harris and Rev. George B. Shaw conducting the service. Burial was in Alfred Rural Cemetery. E. T. H.

Grow. — Myrta Shaw, daughter of Chester and Selina Shaw, was born at Alfred, N. Y., February 6, 1859, and died at Bethesda Hospital, Hornell, April 20, 1945, after a long illness.

She was married to George M. Grow on July 5, 1877, who died September 7, 1922. In early life she joined the Hartsville Seventh Day Baptist Church and maintained her membership there.

Survivors are four daughters: Mrs. Lester Burdick, Mrs. Clifford Potter, Mrs. Samuel Miller, and Mrs. George Bott; four grandchildren; and four great-grandchildren.

Funeral services were held at the home of Mr. and Mrs. Clifford Potter. Rev. E. T. Harris officiated, assisted by Rev. George B. Shaw. Interment was in Alfred Rural Cemetery. E. T. H.

Krebs. — Bertha M. Stillman, daughter of Joseph F. and Maria Stillman, was born in Westerly,

R. I., March 21, 1866, and died at Dunns Corners, May 11, 1945.

From her youth she was a member of the First Seventh Day Baptist Church of Hopkinton. She married Edwin D. Krebs. In recent years she has made her home with her daughter, Mrs. Raymond E. Pendleton. She is survived by one son and five daughters: Frank D. Krebs, Mrs. Arthur W. Saunders, Mrs. Joseph W. Bryant, Mrs. Pendleton, Mrs. Talbot A. Holland, and Mrs. Peter J. Comi.

Farewell services were conducted by her pastor, Rev. Ralph H. Coon, assisted by Rev. Harold R. Crandall. Interment was in the River Bend Cemetery in Westerly. R. H. C.

Newey. — Ira A., was born at Uppingham, N. Y., September 5, 1870, and died at a Rome hospital April 30, 1945. An extended obituary appears elsewhere in this Recorder.

Randolph. — Viola Olmstead, daughter of Walter B. and Delcina Austin Olmstead, was born October 23, 1875, at Spring Mills, N. Y., and died at her home in Alfred, April 27, 1945.

She married David D. Randolph June 3, 1903, and came to Alfred to live. Mr. Randolph preceded her in death several years. She was a regular attendant of the First Alfred Seventh Day Baptist Church with her husband as long as health permitted.

She is survived by several nieces and nephews. A host of friends will miss her friendly face at the window of her home, where she has been an invalid for many years.

Farewell services were held at her late home, with Rev. E. T. Harris officiating. Burial was in Alfred Rural Cemetery. E. T. H.

Sisson. — Lina B. Hoxie, daughter of William D. and Lucy Lamphere Hoxie, was born in Preston, Conn., April 8, 1878, and died May 17, 1945, at Westerly, R. I.

Her husband, Edgar W. Sisson, passed away just five weeks before her death. Mr. and Mrs. Sisson lived for many years in Ashaway, R. I., and were members of the First Seventh Day Baptist Church of Hopkinton.

They leave three sons: Harold D., Edgar W., and J. Arthur; and five grandchildren. Mrs. Sisson is survived by a sister, Mrs. Ida Larkin.

Farewell services were conducted by her pastor, Rev. Ralph H. Coon. Interment was in the River Bend Cemetery at Westerly. R. H. C.

Wright. — Fannie Tucker, daughter of Nathan and Mary Halsey Tucker, was born at Ward, N. Y., December 24, 1882, and died at her home in Alfred, May 11, 1945.

She was the widow of Charles E. Wright. She has resided in Alfred twenty-four years and was a member of the Seventh Day Baptist Ladies' Aid society.

She is survived by a daughter, Mrs. Bernard J. Smith; a son, L. Myles; and two brothers, Lewis and Fred.

Funeral services were held at the First Alfred Seventh Day Baptist Church, preceded by prayer at the home. Rev. E. T. Harris officiated. Burial was in Fairlawn Cemetery, Scio. E. T. H.

The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., JUNE 25, 1945

No. 26



Rev. Earl Cruzan
Pastor of the Seventh Day Baptist Church
of Boulder, Colo.

(See this issue for his sermon,
"The Price of Enduring Peace.")

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The Sabbath Recorder

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Editorials

CAN WE BE CHRISTIAN TODAY?

Can we be Christian today? There is no reason why we cannot. It is true that many things seem to be in our way. Yet it is not as difficult to be Christian today as it was in the time of Paul. He was confronted with strong opposition from other religious forces who held authority, while we in America are granted religious freedom. The opposition which we have comes not from organized society but from man's thinking, which need not prevent our following the inner voice.

In answering our question, "Can we be Christian today?" let us consider three fields of thought. First of all, let us look at the sociological field. It is the field in which we find a practical way of reaching Christian ideals in the world.

In this field there are several things upon which the Christian must insist. First, he must insist that there can be no right social order without the principle of brotherhood, and that brotherhood is not possible without the indwelling power of Jesus Christ. In the second place, we cannot combine selfish motives with Christian principles in a group, and expect the right order. In the third place, there can be no effective brotherhood without the Fatherhood of God.

The trouble with man is not the real lack of resources, for God has provided plenty for all. The trouble is sin, which is the failure to abide by the will of God. Man chooses to act in accord with his own will instead of that of God. Character is the

basis of improvement in relation to Christian principles; and that is the crying need of the present time and is a major task for us as Christians. Can we be Christian today? We must be Christian if civilization is to be saved!

Another field of thought is philosophy. Let us not consider Christianity as philosophy. It may contain philosophy, but the basic features of Christianity are facts, and they belong in the field of science.

The basic question in regard to religion which philosophy asks is, "Has the universe a personal originator who is superior to itself and has supreme control over it and is directing it to worthy ends?" In answer, Christianity sets forth without the least doubt the doctrine of God and his universe. Philosophy asks concerning God; Christianity answers that he is an infinite personal, ethical Being. Philosophy asks as to God and the universe; Christianity answers that God is the author, sustainer, and the end. Philosophy asks concerning man; Christianity answers that man is personally, morally responsible, and immortal. Philosophy asks concerning sin; Christianity answers that it is moral disorder for which man is responsible, not God, and that it involves guilt which demands punishment and must be purged out of humanity. Philosophy asks concerning redemption; Christianity answers that it is absolutely necessary or man is hopelessly lost—that it is accomplished through Christ Jesus by human response in faith. Christianity answers that the content of redemption

THE EVERLASTING HILLS

The Psalmist writes, "I will lift up mine eyes unto the hills, from whence cometh my help." Psalm 121: 1. The American Standard version gives this translation for the last part: "From whence shall my help come?" With the question asked, we find the answer in the second verse, "My help cometh from Jehovah, who made heaven and earth." The same Lord who created the earth is our creator and our help. God is great—yet he is personal.

Since my wife and I have come into the parish of the Salemville Church, the words of this Psalm have been going through my mind. The setting of the Pennsylvania mountains is indeed an inspiration, and one can feel as did the Psalmist in the mountains of Palestine. Salemville is located in Morrison's Cove, a beautiful rolling farm country extending about thirty-five miles in length. Its width varies from three to ten miles, and it is surrounded by mountains. The cove is not a valley, for streams flow out of it through gaps in the mountains at three places. Each stream system is separated by low hills or highlands. Located in the southern end of this cove, we can look upward at the nearby mountain or away at other mountains, which in graceful lines gradually sweep out of view. In another direction we see only the rolling land.

The mountains teach many lessons. One deals with the point of view. Looking at a mountain from below, we get one impression; but from another mountain, the first appears in a different way. The mountain hasn't changed but our viewpoint has. The same is true with life. Truth, justice, and righteousness change not; but our point of view may change. In our attempts to understand one another, personally or internationally, we need to share each other's experiences (not just arguments), that we may see the other viewpoints. God does not change and his Scriptures, even though they become ancient, never are out of date. The faithful study of his Word and the guidance of his Spirit will lead us to see the whole of life.

Another lesson taught is that of the mountaintop experiences. From upon the heights we view the country below, seeing great distances and in miniature the land wherein we dwell. The view thrills and inspires. But we must return to the valley where we live.

when realized is the glory of an imperfect personality in the fellowship with God, the all perfect, and its completion for the human race will mean a new heaven and a new earth wherein dwelleth righteousness.

The third field in which we may search for an answer to our question is that of physical science. In physical science there are produced theories of physical force and development along lines of natural laws. Through Christianity we can recognize supernatural influence in human development. We can recognize that God can introduce his will as a force in addition to the normal working force of natural laws. The Christian can say that law is the expression of an intelligent will. He can say that God is the supreme will of natural law. He can also say that psychic laws are no less significant than physical laws, and through our personality are in some measure a control over physical. In regard to miracles and other special acts of God, the Christian can hold that these are laws of God's work that have come so slightly within human observance and experience as to leave man unable to understand, hence the acceptance of these is the recognition of the higher power.

Man, characteristically, is a spiritual product and not alone a natural product. As Christians we insist on freeing man from the grip of the animal concept and from the mechanistic philosophy. The Christian religion seeks to train man to subordinate his physical order. Christianity begins where the natural science leaves off. That is the reason we can be Christian today in the field of science.

Can we be Christian today? In all of these fields there is no reason why we cannot be Christian. In spite of the wide range of doubt on the part of others, we still can be Christian even in this modern world. We can be Christian because of the divine personality of Jesus Christ, who is God's highest expression of himself in the human order and for the human order. In the light of Christ which we Christians gain from spiritual sources, we enlarge the laws of human history, knowledge, understanding, and experience. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Corinthians 1: 18. T. R. S.

In life it is the same. We have mountaintop experiences which thrill and inspire us. It may be a regular or special service of our church, or a conference, or camp experience. It is well that we go to these heights, for the stirring of emotions is essential for a well balanced life. Then we need to come down to the valley of everyday activities and put into effect the inspiration, the far view, that the Christian life may be better.

Another lesson is the reverse of the second. This is to look and climb upward. The mountain back of Salemville looks easy. To follow an old road is not a bad climb, but to reach the more challenging point means a hard climb. The woods are full of thick brush, and the upper mountain is rocky. Yet to look only upward is not to reach the top. So it is in the Christian life. We cannot merely look heavenward and live a successful Christian life. We must first start by accepting Christ as our personal Saviour. Then we must climb. We may stumble or become lost in the confusion of the world, and without Christ we fail, but with him as our guide we climb upward. The way may be dangerous, but our Guide will keep us from spiritual destruction and will heal us whenever we become injured by the roughness and sorrows of life.

Therefore let us with the Psalmist say, "I will lift up mine eyes unto the hills . . .," and remember these things: God and his truth change not, but we do; great experiences inspire us, but we must return with them into life; and, to reach points of success in Christian living, we must climb upward with Christ. T. R. S.

SUMMER OPPORTUNITIES

In the day when school pupils are crowded with regular and extra duties the program of Christian religious instruction is promoted with some difficulty. We find that some of these school activities even crowd into the weekend, a time that does not belong to schools. Yet, with only once-a-week church activities, and possibly once-a-week instruction on released time at school, we are limited in time for doing all we should do. The summer vacation offers an opportunity for added religious instruction and experiences.

The Vacation Bible School is one of these opportunities. These vary in length from one week to four weeks, and from one-half

day to all-day sessions! Here is a means of bringing children together for Bible study experiences in consecutive days of work and play. They learn of the Bible, its characters, its teaching, and its authority. Children learn of God and various ways to worship him, of Jesus Christ as the Son of God, of the need of salvation through the redeeming love of Christ, and how to find salvation. They learn how a Christian can apply the Bible teachings to everyday life because of the new life that has been born in a redeemed person. The Vacation Bible School expands the influence of the regular Sabbath program of the church. May each child have this added opportunity.

Another opportunity in the summer is that of young people's camp. Here also is an expansion of instruction given in Sabbath and vacation schools. Vital Christian instruction is given to which are added other activities. But one outstanding value is the experience of living together under different circumstances from those at home or in the home community. Boy or Girl Scout camp, or some other, may have some of the same fine program and better equipment, but the church camp has the advantage for developing a definitely Christian atmosphere. While there may be different views held in regard to program, dress, or activities, there is a united purpose on the part of camp leaders that the young people learn of God, Christ, and Christian living through experiences at camp. Furthermore, our Seventh Day Baptist camps create a Sabbath environment upon the seventh day of the week, which is not found in Scout and most other camps. Why not send your sons and daughters to one of our camps this year? T. R. S.

ALMOST

Last winter a group of listeners were inspired by a speaker who centered his thoughts upon one word: "Almost." To at least one listener a chain of thoughts has been ringing through his mind ever since. Perhaps all of us ought to think more of that word, and here are a few suggested thoughts. See how many you can add.

Consider everyday life. As schools come to a close for the year, pupils bring home final report cards. Almost to pass is to fail. We try to catch a bus or train—almost to get it is to miss it. Almost to obey is to dis-

FIRST THINGS FIRST

Ask, and ye shall receive

I purposed to use that subject some weeks ago but let it be crowded out. Now it seems time to use it.

One of my first ambitions as president of Conference was to have the sessions short but full of real uplift. In line with that desire I have been "asking" proposed speakers to make their talks short and full of inspiring thought. With the asking I truly expected to receive.

A recent letter from a friend expressed the hope that I might succeed, but he doubted it. He has had some experience in asking the same thing and not receiving it. He said that in trying to direct a certain session of another gathering he had been very explicit in apportioning time to several speakers so they would finish on time. All of the speakers took the liberty to extend their talks from 25 to 200 per cent. With several speakers that made the period much too long, and a large percentage of good intended was lost by the audience thinking how they wished it would come to an end.

I have been asking in faith believing. What is the promise? Ask, and ye shall receive.

P. B. Hurley,
Conference President.

obey. Almost to tell the truth is to lie; almost to be honest is to be dishonest. Someone is drowning or is trapped in a fire—almost to be rescued is to be lost.

Now consider eternal life. Almost to believe is yet unbelief. Almost to accept Christ is to reject him. Almost to be saved from sin's domination is to be lost in sin. Jesus Christ did not almost die for us; he did die, not by sin but for sin. King Agrippa was almost persuaded to be a Christian; but unless he accepted, he did not become one. We all want eternal life, but almost to have it is to be lost. Are you almost a Christian? Then, let Christ give you that new life.

Trevah R. Sutton.

R. F. D. 1,
New Enterprise, Pa.

**SABBATH SCHOOL LESSON
FOR JULY 7, 1945**

Man's Failures and God's Promises
Basic Scripture—Genesis 3-9
Memory Selection—Genesis 8: 22

SOUTHEASTERN ASSOCIATION

The Southeastern Association will be held with the Ritchie Church at Berea, W. Va., beginning with an evening session June 30, and continuing through July 1.

R. M. Brissey,
Moderator.
Berea, W. Va.

Missions

Rev. William L. Burdick, D.D., Asheway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Asheway, R. I.
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

A COMPARISON

	1935 - 1945	1935	1945
Indebtedness	\$ 26,929.00		
Surplus		1,665.13	
Net worth	140,086.74	184,801.15	
Cash and investments	98,644.38	131,059.71	
Permanent Fund income...	5,262.53	7,022.97	
Denom. Budget receipts ...	8,496.89	8,694.44	
Total income			
General Fund	17,757.60	21,053.60	
Aid to churches	2,521.84	2,972.37	
China field appropriations paid	3,463.33	514.75	
China field pensions (Rev. H. E. Davis and Dr. R. W. Palmborg)		1,260.00	
Jamaica field appropriations paid	2,264.96	3,265.79	

Interest on loans	1,373.16	130.68
South American field appropriations paid	48.19	320.00
Total expenditures		
General Fund	16,733.75	21,413.66
Average annual aid to each church	300.00	420.00
Ministerial Relief Funds...	5,064.45	5,878.60

General Information 1945

Cash Reserve Funds:	
Reconstruction and Rehabilitation	\$ 742.59
China	3,838.69
Germany	2,541.67
Holland	2,525.00
Return of China missionaries	1,008.07
Profit on exchange of investments so far in 1945 (Added to principal of funds)	5,699.47

The foregoing financial statement was prepared by Treasurer Stillman and used by Pastor Harold R. Crandall, president of the Missionary Board, at the recent session of the Eastern Association. These statistics, by comparing the present with the past, show an encouraging gain, what the board has done, and what it is planning to do. The last ten years have been most difficult and trying ones for the Missionary Board, and it is an occasion for thanksgiving that it has been able to meet the needs, extend the work, and show financial gain.

People are asking why does not the Missionary Board provide a fund for reconstruction and rehabilitation? Mr. Stillman's statement shows that it has done this. It has done more than the statistics could show. It recently put an item into the Budget for this purpose.

Another question answered by the comparative statement pertains to the return of missionaries from China. The Missionary Board stands ready to meet all expenses connected with their return. This is demonstrated by the fact that two years past, it brought home all who were willing to come at that time, and still has a fund for that purpose amounting to over \$1,000.

Though these are difficult days for missions, there are indications that when the storm is over there will be vast opportunities. We must press on through the gloom and be ready for great achievements very soon.

W. L. B.

SENSE OF A MISSION NEEDED

There needs to be a deep sense of a mission. The men and women who have succeeded have had a strong conviction that they were called to perform certain tasks. This was so in the case of Moses, Elijah, Nehemiah, John the Baptist, Paul, and the great and good in all ages. Christ was driven on by the undying belief that he had a mission to fulfill. He said, "To this end was I born and for this cause came I into the world that I might bear witness to the truth." Even at twelve years of age he had a profound sense of a mission, as is shown by his answer to his parents when he said, "Wist ye not that I must be about my Father's business?"

If missions are to succeed, Christ's followers must become profoundly impressed

that their first duty to themselves, to the world, and to God is to propagate their religion. If our religion is worth anything, it becomes both our duty and our privilege to share it with others. If our religion is what we profess it to be, we cannot help sharing it. All the higher sentiments of the soul impel us thus to do, and such a course gives a joy to all life's activities.

Not only do individuals need a sense of a mission, but churches and the denomination must have it if they perform their task. Does your church have a sense of a mission in the community in which it lives, or are you just aimlessly drifting along in the ruts other generations have followed? I am afraid that Seventh Day Baptists have been losing their sense of a mission in the world. The time is at hand when we should take ourselves in hand, study our relation to the changed conditions, before God determine what our mission is, and give ourselves to it.

W. L. B.

A MISSIONARY ENTERPRISE

By Deacon Mark Wiley

As a home missionary project for all of our churches to endorse, may I suggest through the Sabbath Recorder that the churches contribute to a fund for the purchase of an automobile and trailer car. These could be used by two traveling evangelists in every state of the Union.

The trailer car could be used for a home, a church, and colporteur store. Tracts could be widely distributed and home preaching services held in every place at which the car stopped. In this way, small, out of the way places could be evangelized and our mission brought to the attention of a countless number of people. This is our mission.

I suggest that the Woman's Board and the Missionary Society endorse such a project, and I am sure the funds will be provided.

Chicago, Ill.

CHRIST THE HEALER

We read from the Bible several accounts of Jesus healing the sick, lame, blind, etc. Yet, as we consider the total number he cured compared to the countless numbers who needed cures, the cases are few. He had a greater mission.

This greater mission of Christ is for all ages. His healing power is felt by many today! They who accept him find cures for spiritual ills. He heals the sick of soul, for sin is as a terrible disease curable only by Christ. He causes the lame in spirit to walk, for the disease of sin and the battles of life leave us crippled. He gives vision to the blind, for our selfish natures prevent our seeing God and heavenly realities. We become deaf to God's truth; he opens our ears to hear. We are dumb in Christian service; he gives us abilities and strength for hard tasks. We become possessed by spirits when our minds are troubled; he gives us peace. We become possessed by spirits of confusion from false teachings of worldly people; he gives us an understanding of God's love.

—Salemville Church Bulletin.

LOYALTY TO CHURCH

- I'll be loyal to the Church because I love its Founder.
- I'll be loyal to the Church because I love its purpose.
- I'll be loyal to the Church because I love its principles.
- I'll be loyal to the Church because I love its message.
- I'll be loyal to the Church because I love its people.
- I'll be loyal to the Church because I love its security.
- I'll be loyal to the Church because I love its achievements.
- I'll be loyal to the Church because I love its goal.

—Los Angeles Church Bulletin.

DENOMINATIONAL BUDGET

Statement of Treasurer, May 31, 1945

Receipts

	May	Total for 11 months
Adams Center		\$ 287.39
Albion	\$ 150.95	267.24
Alfred, First	152.80	1,880.74
Alfred, Second	118.27	412.88
Andover		5.00
Associations and groups	102.07	731.27
Battle Creek	106.75	1,225.00
Berlin		131.69
Boulder		306.30
Brookfield, First		193.50
Brookfield, Second	8.25	249.17
Chicago	12.00	297.49
Daytona Beach	22.50	143.75
Denver	32.40	258.90
De Ruyter	6.00	328.50
Des Moines		6.79
Dinuba		35.10

Dodge Center		32.25
Edinburg	8.50	84.55
Farina	39.00	366.25
Fouke		226.37
Friendship		36.00
Gentry	5.00	80.65
Hammond		30.00
Healdsburg-Ukiah		4.00
Hebron, First		108.28
Hopkinton, First	124.50	466.89
Hopkinton, Second		34.00
Independence	54.00	304.00
Individuals	59.00	266.77
Irvington		150.00
Jackson Center	40.00	40.00
Little Genesee		412.80
Little Prairie		15.00
Los Angeles		125.00
Lost Creek		348.70
Marlboro		723.95
Middle Island	9.49	69.73
Milton	133.42	2,406.80
Milton Junction	54.74	767.08
New Auburn	25.00	205.85
New York	59.92	501.54
North Loup		325.14
Nortonville		126.00
Pawcatuck	262.33	2,725.99
Piscataway		153.55
Plainfield	126.81	1,913.40
Richburg		123.50
Riverside	93.00	1,078.75
Roanoke		12.00
Rockville	13.11	128.17
Salem	29.50	534.20
Salemville		59.78
Shanghai		26.00
Shiloh	90.00	998.00
Syracuse		43.00
Verona	83.90	369.95
Walworth		50.00
Waterford	10.00	142.00
White Cloud	26.69	149.86

Disbursements

	Budget	Specials
Missionary Society	\$ 672.35	\$ 70.61
Tract Society	224.57	1.00
Board of Christian Education	362.95	11.00
Women's Society	12.24	143.50
Historical Society	30.60	5.00
Ministerial Retirement	168.13	89.33
S. D. B. Building	76.33	
General Conference	152.83	
Overseas Relief		40.00
American Bible Society		27.00

Now and Then

	1945	1944
Receipts for May:		
Budget	\$1,672.46	\$1,845.59
Special	387.44	493.58
Receipts for 11 months:		
Budget	18,636.43	17,626.38
Special	4,890.03	4,365.12

L. M. Van Horn.

Milton, Wis.

Woman's Work

Mr. Oboe W. Devin, Salem, W. Va.

WORSHIP PROGRAM

By Mrs. Eldred Batson

The Family Tradition

Hymn: "Am I a Soldier of the Cross?"

Recently I ran across an article that should be of great interest to everyone. It seems that we have strayed too far away from family church attendance, from family participation in things of the church. Well do I remember how Father, Mother, Brother, and I had our regular seat at church, and we always all attended church, and together. The question was never asked in our home, "Shall we go to church today?" We went, if we were not ill. We did not hear the statement, "It's too rainy today—we'll stay at home." That habit of always attending and that tradition of having our own pew have stayed with me as time has moved on and changes have come.

I believe our experience was that of many families in those days. I wish we might have more church families today. I believe that at least part of our youth problem might be relieved if we had more family churches, family pews—yes, and family altars. Here is the article referred to above:

Lee J. Beynon, D.D., Delaware Avenue Church, Buffalo, N. Y., says: "I have an old Bible in which I have marked, through the years as I have read it, certain words and phrases which seem to contain a message for today. The most purposeful way to read the Bible is not to find out what it said to others, but what it says to us!

"Here is a verse underlined, Acts 1: 13. I wonder what thought it generates in your mind? This is what impressed me: Take away four families from this first Christian church and what is left? Not much. Then hold against it this thought—take away four families from the average small church and what is left? In most cases not much. I think of the first church I served. In the early days, if you had taken away four families, that church would have gone out of existence. Or, behind that, if it had not been for four families, that church would not have come into being.

"The first church of Jerusalem was distinctly a family church. Here was the Zebedee family with James and John, another family with Peter and Andrew; here were members of Jesus' own family. It is a perfect picture of what most churches are. Just families, but they make the church! The family altar, the family pew. The family church.

"Train up a child in the way he should go: and . . . the balance of probability is that when

he is old, he will not depart from it.' Are we maintaining a Christian family tradition? If we are, the future is bright with promise."

Hymn: "Faith of Our Fathers."

Scripture reading: Psalm 67.

Prayer: Father, we thank thee for the traditions of the past, for the blessings that have been ours. We thank thee for the possibilities of the future. Guide us through the present and into the future and help us to keep in mind always that thou wilt guide us, if we but put our hands in thine. Open our eyes that we may see what thou hast for us. Amen.

Hymn: "Take Time to Be Holy."

FROM YOUR PEACE COMMITTEE

We hope you are continuing your study and discussions on peace. Many articles appear in our papers and magazines with suggestions for action. Be sure to read them and do your part to prevent World War III. We must all work at these tasks, or we are not living up to our responsibilities as citizens and church members.

At least one of our societies has made use of the slide film, "How to Conquer War": one hundred ninety pictures and simple, concise titles. It is for rent at one dollar a week with a detailed mimeographed script for speakers' guidance with each copy. (For projection in any standard 35 mm. slide-film projector. Projection time approximately 45 minutes. Federalist Films, Sydna White, Producer, distributed by Federal World Government, Inc., 29 East 28th St., New York 16, N. Y.)

Two pamphlets, "Dumbarton Oaks Proposals," and "That These Dead Shall Not Have Died in Vain," have recently been sent to keyworkers for use in our societies. If more copies are needed, write to Mrs. M. C. Van Horn, Lost Creek, W. Va.

Following are reviews of two booklets as prepared by members of the committee.

"Towards a Christian Peace"

"Towards a Christian Peace" is a pamphlet of two essays issued by the Fellowship of Reconciliation in Great Britain as a part of its campaign toward a Christian peace. The first essay is "A

Political Approach," by Carl Heath. The second is "An Economic Approach," by W. H. Marwick.

"If the faith and devotion of Christians are to make any distinctive contribution toward reconciling the deep national, economic, and other cleavages which divide the human family at the present time, it is clear that there must needs be an interchange of thought and a search for an agreed objective between Christians of different lands. Governments are striving to reach agreements which will greatly affect the postwar peace. The Church should do its utmost to reach a common mind on the basic principles of Christianity which it believes are pertinent to just and durable covenants."

Mrs. Oris Stutler.

The Fellowship of Reconciliation, 2929 Broadway, N. Y. 25, N. Y.; 15 cents each.

On the Threshold of World Order

The pamphlet, "On the Threshold of World Order," by Vera Micheles Dean, was written to help us to be able to see the many problems that will face us as the time comes for a peace. There will be found many suggestions as to how we may obtain World Order. President Roosevelt said, "Nations will learn to work together only by actually working together."

Our author says, "Unless we build on a firm foundation, high sounding phrases about international co-operation will only lead to dangerous disillusionment. The things of which no tyranny can deprive us are the things of the spirit. It is with the advancement of spiritual, and not merely material, values that we, in partnership with the other United Nations, should concern ourselves if we are to achieve moral victory over the Axis." Isn't that what we are all praying for?—or are we?

Mrs. A. G. T. Brissey.

Headline Series, Foreign Policy Association, Inc., 22 East 38th St., New York 16, N. Y.

Erma Van Horn,
Chairman.

N.B.C. NEWS

On Sunday, June 3, Dr. Frederick K. Stamm began a series of half-hour broadcasts, "Highlights of the Bible." This replaces for the summer the "National Radio Pulpit" series heard at 10-10.30 a.m. (E.W.T.)

"The Art of Living," with Dr. Norman Vincent Peale, is the summer replacement for "Religion in the News"; time, Sabbath days 6.45-7 p.m. (E.W.T.). "Our Foreign Policy" immediately follows.

JUST TO REMIND YOU!

All of us realize now that the Conference year of 1944-45 is drawing rapidly to a close. There are probably many subscribers and givers to the United Budget who have

planned to make gifts or extra gifts to the Budget and, as yet, have not carried out their good resolutions. The Committee on Budget Promotion reminds all such that any support, to be credited to this year's work, will have to be given at once.

The committee is recommending to the Budget treasurer that he hold open his books until July 7, and credit on this year's Budget all monies received until that date. That will give church treasurers, and individuals who plan special gifts as well, ample time to report to Professor L. Milton Van Horn.

The reports of the treasurer, given monthly in the Recorder, have been and are very encouraging. There is every evidence that the Budget will be fully met if we all make this month of June a banner month. In the treasurer's report for the month of May there were many vacant spaces in the list of supporting churches. If every church will see to it that it is represented as a contributor for the month of June, the success of the Budget program will be assured. Then some of us may want to make a "thank offering" in the form of special gifts and make some organization happy in the added support.

And above all, let us all keep in mind that there is really no such thing as a vacation in Christian activity, and that July and August will need just as substantial support as January or June.

In behalf of all the agencies that receive support from the United Budget,

The Committee on Budget Promotion,
Milton, Wis.,
June 14, 1945.

OBSERVATIONS

By Rev. Herbert C. Van Horn
(Corresponding Secretary of the American Sabbath Tract Society)

It is reported of a colored man that he had found if he lived through March, he lived through the rest of the year. The secretary of the Tract Board has had the same experience, and has high hopes for the present year.

Judging from many inquiries, letters, "get well" wishes, and other solicitous messages received, we believe that the Sabbath Recorder readers will be glad to learn that I am back in the secretary's office for a few

hours each day. It does seem good to be back!

I wish to express my appreciation of the prayers, words of comfort, and many other expressions of love and concern made known to us during the long weeks of illness. The Lord has been good, and there is a feeling that he still has some work for me to do.

Encouraging word is at hand from New Zealand. The churches there are sending Brother Barrar, pastor of our congregation in Christchurch, southern part of the island, to Sidney, Australia, to gather Sabbath-keeping brethren there into a Seventh Day Baptist church.

Work is progressing in Washington, D. C., and in other places.

We are looking forward to the coming, after Conference, of our new Sabbath Recorder editor, Mr. Duane Hurley.

Various members of the Tract Board have been faithful and efficient in carrying the secretary's work and bearing his burdens during his months of absence from the office.

Our tracts are being called for and widely distributed. Calls for new ones as well as reprints of the old ones keep coming in. Especially is there a demand for material for Sabbath tracts for children. Some of our young pastors' wives would do all a real service in preparing such material!

As Seventh Day Baptists are deeply interested in the work of winning souls to the kingdom of God, they will be pleased to learn that a field secretary of the Department of Evangelism has been elected by the executive committee of the Federal Council of the Churches of Christ in America. Dr. Harold H. McConnell has been so announced by Dr. Jesse M. Bader, executive secretary of the department. The new secretary will work with the secretaries of evangelism of the various denominations on plans for special lay evangelism during 1946. Plans are being made to set up one-day conferences in fifty cities throughout the nation from December 3 to 7. The purpose of these conferences is to enlist the interest of local ministers in the plans for 1946.

Doctor Bader also announces that Dr. Harry C. Munro of Chicago will serve as

director of the National Christian Teaching Mission under the auspices of the Department of Evangelism and the International Council of Religious Education.

An encouraging bit of report comes from Dr. William Barrow Pugh on the postwar outlook for ministerial students. About one thousand replies from eight thousand letters to men in the armed service expressed a desire to study for the ministry. We shall hope for news that many names of our own Seventh Day Baptist young men are on the list.

A valuable leaflet of twenty-four pages has just come to our notice entitled, "If I Marry a Roman Catholic." It is put out by the Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America. It is directed primarily to young people and to marriage counselors. It is of vital interest, also, to pastors and parents and is helping young people in making decisions about their marriages. Any Protestant planning to marry a Catholic should know the real truth about the facts involved in such a mixed marriage. Address inquiries to Federal Council, 297 Fourth Avenue, New York 10, N. Y.

SOLD INTO SLAVERY

"Karl Marsh is sold into slavery!" said a man to me. "Sold into slavery!" I cried: "is there anything like that nowadays?"

"Indeed there is," was the answer.

"Who bought him, pray?"

"Oh, it's a firm, and they own a good many slaves, and they make shocking bad masters. They have agents everywhere who tell a pretty good story, and so get hold of people; but the names of the firm are Whisky and Wine. It is a firm of bad reputation, and yet how extensive are their dealings! Once in their clutches, it is about the hardest thing in the world to break away from them. You are sold, and that is the end of it; sold to ruin sooner or later. I have seen people try to escape from them. Some, it is true, do; but the greater part are caught and go back to their chains again."

—Selected.

"One of the functions of faith is that of removing the mountains that doubt creates."

REV. BOOTHE COLWELL DAVIS, S.T.D., LL.D.

A Biographical Sketch

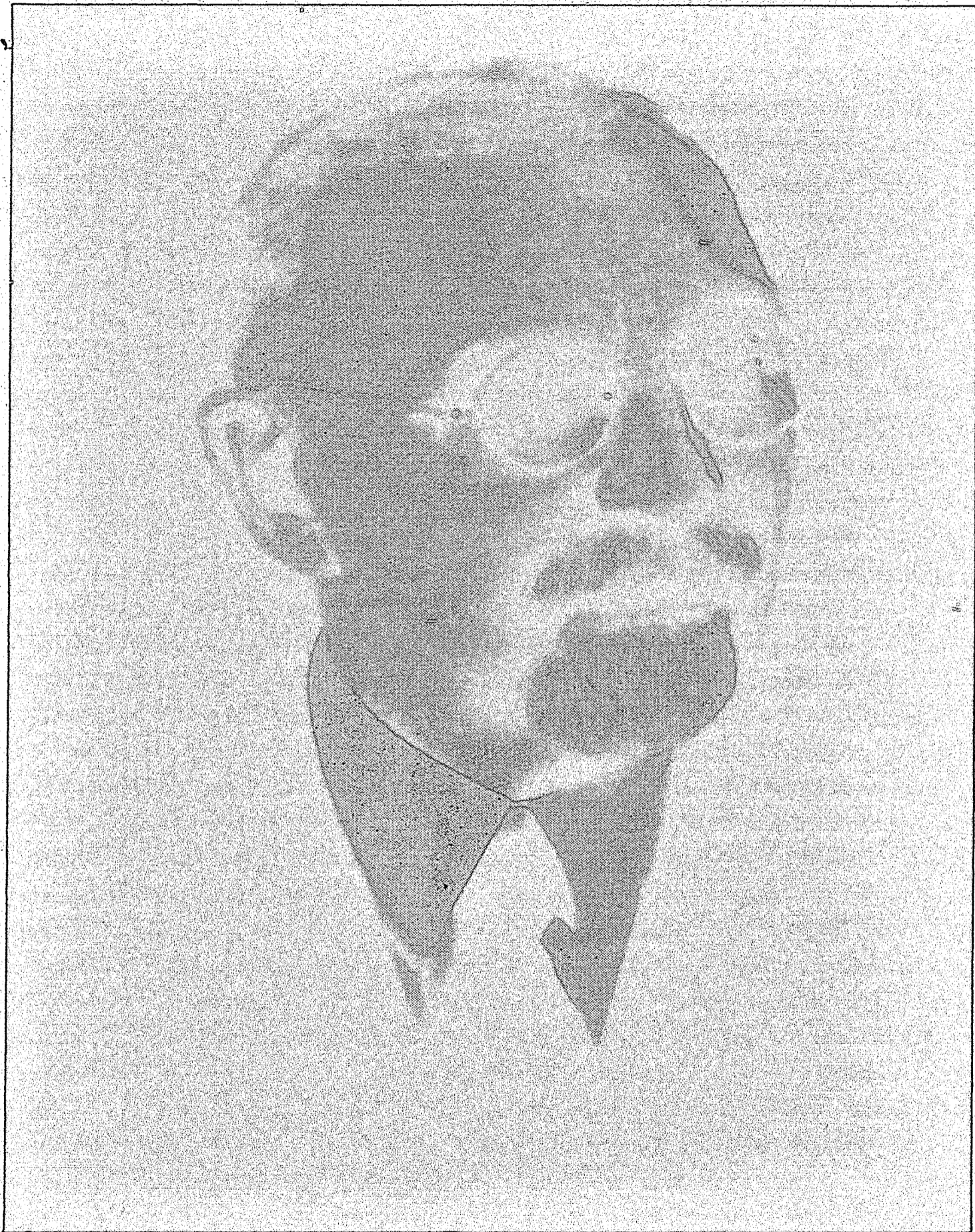
By

DR. CORLISS FITZ RANDOLPH

Supplement to The Sabbath Recorder

Plainfield, New Jersey

JUNE 25, 1945



REV. BOOTHE COLWELL DAVIS, S.T.D., LL.D.

1863-1942

BOOTHE COLWELL DAVIS
A BIOGRAPHICAL SKETCH

By Corliss F. Randolph

(Read on the programme of the Historical Society, at the session of the General Conference, at Alfred, N. Y., August 23, 1944)

The primary function of a historical society is to gather and preserve records and other historical material relating to the immediate central object which the society is designed to serve; and the primary purpose of the Seventh Day Baptist Historical Society is to collect and preserve all available records and other historical material pertaining both directly and indirectly to Seventh Day Baptists. As a secondary function, it is befitting that, on occasion, it make a survey and appraisal of such of those records and other historical material as pertains to a given event, place, organization, or individual. From time to time, our Historical Society has paused in the midst of its activities, to render such secondary service; and such a service it offers today in a brief outline of the life and services of a man who, for a full half century and more, occupied a leading position in the affairs of this General Conference and other activities of American Seventh Day Baptists—a man the focus of whose activities was in the village in which we meet today. Moreover, this address is prepared in fulfillment of a promise made years ago, soon after its subject had retired from active life, and for which the subject himself furnished copious notes of fact; later embodied for the most part, in his memoirs. These and other available material added to the rather full personal knowledge of the writer, form the basis of this sketch.

It may not be amiss here to say that the subject and the writer, bound by the ties of blood relationship, were intimate friends from boyhood to the death of the former; and that this sketch, aside from its being in fulfillment of a long standing promise, is a tribute of affection and respect.

Boothe Colwell Davis, president of Alfred University for thirty-eight years—her fifth president—was born on a farm near the little village of Jane Lew, West Virginia, on July 12, 1863, twenty-two days after that state had been formally admitted to statehood, and in the midst of the War Between the States—a war, the fortunes of which all but wrecked the home of his parents on more than one occasion. His father, Rev. Samuel Davis Davis,

was descended, on the one hand, from a long line of ancestors of Welsh origin, distinguished by outstanding clergymen of succeeding generations—men of strong convictions fearlessly expressed, but men of eloquence, of winning presence, and of winning voice. On the other hand, he was of Dutch and German descent through forebears proverbially sturdy and dependable, with a keen sense of justice, and an equally keen appreciation of the significance of our early American history. In face of obstacles, all but insurmountable, Rev. Samuel Davis Davis, endowed with inherited religious fervor and strong convictions of right and wrong, to which was added the eloquence and winning speech of his clerical ancestors, was for more than a half century the best known and best beloved clergyman in central West Virginia, irrespective of denominational affiliation.

Our subject's mother was Elizabeth Fitz-Randolph, whose father was of Norman-English descent through generations of men of affairs, both public and private, in England, Scotland, and America; her mother was of direct Protestant Irish descent, of prosperous people of culture and refinement. With her taste for the better and finer things of life, after attaining womanhood and previous to her marriage, Elizabeth had devoted herself to the promotion of education. This was before the coming of public free schools in Virginia when successful apostles of the gospel of popular education had to be tactful propagandists, skillful organizers, resourceful financiers, keen observers of human nature (psychologists we call them now) with infinite perseverance, all on their own responsibility. Such a woman was Elizabeth Fitz-Randolph. Through diligent perseverance, she had acquired an education which fitted her as a teacher of superior qualifications. In furtherance of her plans, and in the absence of suitable school buildings, she erected a small one-room school building on her father's farm near where Salem College now stands, and in it for twelve consecutive summers she taught a private, or so called "subscription" school, receiving a small tuition fee for each pupil. Soon after her marriage, from that portion of the farm which she inherited from her father, she gave a commodious building site to a then recent graduate of Alfred who was rapidly acquiring a reputation as a teacher, on condition that he would build a home there and follow up her work as a teacher in Salem;

and it is pleasing to note that the condition of the gift was fulfilled to the end of this man's professional career.

From the characters exemplified in his father and mother, Alfred's future president inherited his distinguishing qualities. His pleasing, engaging personality, his ability as a public speaker, preacher if you please, for to the end of his life, all his public addresses, sermons or otherwise, took on the character of the successful, highly dignified preacher, with an earnestness which went straight to the hearts of his hearers: his love of the lofty ideals of education and the finer things of life; and his determined perseverance to attain the end which he sought; all these were the qualities of the devout preacher proclaiming the Gospel of The Better Life.

Since the boyhood home was at some considerable distance from the public school nearest, and since the stormy winter months were the only time these schools were in session, the mother promptly brought her experience as a school teacher into action, and set up a school in the home, devoting certain hours each half day through the week to teaching her children, rather than sending them to the public school through the inclement weather and over roads deep with mud, a soft, miry, yellow clay. This she continued until the children were mature enough to be sent to the public schools with a reasonable degree of convenience and safety.

Boothe now made the most of the public schools in the vicinity of his father's home, both near Jane Lew, and at Salem, W. Va., where his father was pastor of the Seventh Day Baptist Church in that village for a term of years, until at the rather mature age of nineteen years he qualified as a public school teacher himself, and began his career as an educator in a district school in West Virginia. Mature age did I say? Candidates passing the required simple academic tests successfully were permitted to teach in the public schools of that state in those days, at as early an age as sixteen years. After two years teaching, he attended a State Normal School for teachers, the better to qualify himself in that profession. Then after some further teaching experience, and after a brief career in business, he entered Alfred University at the opening of the academic year 1885-86.

After two years of study here, he returned to public school work in West Virginia to replenish an empty purse; but, a year later, he

returned to Alfred and graduated in the Class of 1890.

When he first came to Alfred, his aim was to qualify himself to enter the profession of Law; and, at first, he bent his studies in that direction; but his inherited instincts and early training began more and more to assert themselves, and inclinations growing more and more in favor of the gospel ministry, he dropped further consideration of Law, and turned all his energies toward Theology. To that end, and with a desire for a wider horizon of American life, for a wider acquaintance among men than Alfred afforded, and for a more far-reaching perspective of his chosen profession, he entered the Divinity School of Yale University, from which he was graduated in 1893.

While at Yale, he served most acceptably as student pastor of the Seventh Day Baptist Church at Waterford, Conn., some fifty miles distant from Yale, where once in two weeks, he went on Friday afternoon and remained until Sunday afternoon or Monday morning, preaching on the Sabbath, and rendering other pastoral service. After two years, the Waterford Church called him to ordination.

During one summer vacation of four months, he served as pulpit supply in the Seventh Day Baptist Church at Westerly, R. I.

A year before his graduation from Yale, he received a call to become the pastor of the First Alfred Church. After careful consideration and after consultation with the officials of the church, he accepted the call with the understanding that he was to be permitted to finish his course in the Yale Divinity School. Upon graduation, he was married to Miss Estelle W. Hoffman of Shiloh, N. J., and, at that time, a member of Alfred University's faculty, and at once entered upon his Alfred pastorate, which he was to resign after two years to become president of Alfred University.

His experiences during the three years at Yale and elsewhere, particularly at Westerly, R. I., had given him a vision of a much broader and sophisticated world than he had known hitherto. His professors at Yale were outstanding men in their profession, and in the world at large. His classmates here were drawn from various types of life and strata of society, such as he now came into contact with for the first time. Friendships were formed with men of congenial temperaments

and kindred tastes which were to last through life. His summer as acting pastor of the church at Westerly, the congregation of which was made up so nearly wholly of native New England people, brought new and unusual experiences. Moody and Sankey, evangelists of world-wide reputation in the last half of the nineteenth century, conducted one of their successful evangelistic campaigns in Westerly at that time, and the young *quasi* pastor was brought into rather intimate personal relations with these evangelists and their work. The annual session of the General Conference was held in Westerly in August of that year and the usual duties of the pastor incident to such an occasion naturally fell upon the shoulders of its young supply pastor. Moreover, during this entire period the young theologian was in constant contact with men of affairs in both public and private life—men intimate with the affairs of state, and business men of large and widely extended interests. Happily, one of our ablest preachers had pointed out to him that, above all else in his work there, he should make his pulpit strong. Acting on this advice, his thought-provoking and uplifting sermons, the product of severe, thoughtful study, characterized this term of service throughout.

Altogether, with these incidental experiences, his three years at Yale were rich beyond his fondest hopes, in the formation and development of his natural bent toward ministerial service, and really delivered him to his first pastorate at Alfred with a ripeness of theological and social thought, poise and maturity of judgment, tested with pulpit and pastoral experience quite unusual in one newly graduated from a theological seminary. This new Alfred service brought its serious and puzzling problems, all of which were met unflinchingly; and, to quote an able minister of long experience who at that time was a member of the congregation, the new pastor steadily "grew in grace and favor with man and, as we trust, with God."

But a crisis in the affairs of Alfred University now precipitated an immediate need for a new president. The trustees, alumni, and other friends of the University were all deeply concerned. In order to test the opinions of all these as far as reasonably practicable, an extended canvass of possible candidates was made, the result of which was such that a call was extended to the Church's young pastor, who recognized the University's imperative

need; but its leadership presented overwhelming problems, of which he as one of the trustees already knew only too well. To accept this would mean turning his back on his chosen profession, for which he was more than ordinarily well equipped, and in which he had made more than a mere successful beginning. However, after consultation with Church and University officials, and other personal friends, he accepted the call and became the fifth president of Alfred University.

Not only had his immediate predecessor as president of Alfred resigned under pressure of failure successfully to meet these problems, but his failure had injected minor, though serious, problems of confusion and lack of harmony into the life of the institution. To solve these minor problems was his first task—a task soon successfully accomplished. Confusion and lack of harmony had speedily disappeared.

He now addressed himself to the major problem of the growth and development of the University. American education was in a state of change which affected all its institutions from the lowest grade of the elementary public school up through the college and through the university. The academy of the middle of the nineteenth century had made way for the public secondary, or high, school, whose curricula were beginning the change that has marked them throughout the decades of the twentieth century, up to the present day, changes still in progress. Under the leadership of President Eliot of Harvard, the college curriculum, hitherto quite iron-clad, had become nearly, if not quite wholly elective, and the universities were rapidly expanding their facilities for graduate work in their several fields, notably that leading to the degree of Doctor of Philosophy.

Alfred, founded as a select school of little more than primary grade, had rapidly grown into an academy, chartered in 1843; and, though chartered as a university in 1857, the academy was retained with but a very nebulous physical demarcation between it and the college; with the natural result that at the opening of the first year of the new president's administration, there were enrolled but a mere handful of college students, the vast majority of those enrolled belonging to the academy. In an address which I made in behalf of the trustees of the University at the celebration upon the completion of a quarter

century of President Davis's administration, I said,

"Immediately upon his accession to office, at least three various problems immediately faced Alfred's new president, as follows:

1. A reorganization of the faculty.
2. Assuaging the feverish unrest and feeling of uncertainty among the alumni.
3. The imperative need of additional funds for current expenses and for expansion.

All of these problems involved numerous intricacies of complication, and the entire situation was one which might well have caused the stoutest heart to quail.

"The president was wise enough to take counsel of certain leading spirits among the alumni as to suitable plans for meeting these problems; with especial reference to securing the enthusiastic, united support of the alumni for the support of the new administration, and the problem of future growth; with the result that small, informal meetings of the alumni were held in various sections to meet the president, who talked over with them the needs of the University, and told them his need of their cordial, sympathetic, moral support, and solicited suggestions as to the best plan of procedure. In due time, these conferences began to bear fruit."

Unrest and uncertainty soon gave way to a growing feeling of confidence that the new president was proceeding wisely and successfully.

In the 1860's, William A. Rogers had developed a department of Astronomy at Alfred which led to his being invited to make a survey of a sixth portion of the northern heavens under the direction of the Prussian Government and entrusted by that Government to Harvard University.

Upon Harvard's invitation, Professor Rogers engaged to undertake this task, and left Alfred for that purpose in 1870. Upon the completion of this task—one of world-wide renown—he engaged in other scientific work of a high order which had revolutionized certain highly specialized fields of industry. At the then present time, he was diligently probing other hidden secrets of the world of science.

Learning that Professor Rogers might favorably consider an invitation to return to Alfred and continue his research there, President Davis visited him in his laboratory, and came away with a formal, definite pledge from Professor Rogers that he would return to Alfred at a given specified time, with a stipulation that a building should be erected pursuant to his specifications, for the express purpose of carrying on his researches.

Announcement of this pledge at once aroused the much desired enthusiasm of the

alumni, and plans were immediately made to meet the stipulation. Though disease overtook Professor Rogers, and his death occurred before the time set for his return to Alfred, the tide of interest and enthusiasm aroused by his expected coming, though now halted momentarily, soon swept on to support the administration in its task of re-making, I might say re-creating, Alfred.

The new administration began, the first year, with one hundred seventy-five students, thirty-eight of whom were of college grade, with four in the senior class. Of the one hundred thirty-seven below college grade, the majority lived in the village of Alfred. The salary budget, with ten per cent deducted because of the moribund state of the University treasury was \$9,675.00. The President, in addition to his administrative duties, was Professor of Philosophy (including Logic, Psychology, Ethics, and other related subjects) in the college, and he was also Professor of Doctrinal Theology in the Theological Department. Besides this, he was superintendent of buildings and grounds, and field solicitor for funds.

However, the end of the first five years saw definite progress and growth. The department of Natural Sciences had been measurably strengthened by the coming of Professor Albert R. Crandall, a pupil of Agassiz the celebrated naturalist, and for some years the State Geologist of Kentucky, as well as a professor in that field in the University of Kentucky—a man of ripe learning and experience. The Latin Department had acquired a highly competent professor from the graduate department of Chicago University; and the Music Department was now under the direction of an accomplished English graduate of a music conservatory in London, England.

Burdick Hall had been acquired for use as a men's dormitory; President Allen's Steinheim Museum, with its store of treasures, had been conveyed to the University by Mrs. Allen; the Babcock Hall of Physics had been erected; and an athletic field had become a reality. The college, finally wholly and physically separated from the academy, now had an enrollment of more than double that of five years earlier; and Alfred was classified as an accredited college by the Regents of the University of the State of New York.

A *Quarterly Bulletin* was established coincident with the beginning of the new administration, and competitive free scholarships

were offered to graduates of the public high schools throughout a certain given area of which Alfred was the center.

The President was becoming well and favorably known among his fellow educators. He was made a member of the committee which devised the College Entrance Board for the Association of Colleges and Preparatory Schools of the Middle States and Maryland; and the Board of Regents had made him a member of the College Council of the State of New York. The Chancellor of the Regents had graciously written that "The Regents regard your institution with special favor. Your standards have always been high and you have lived up to them. In this respect your reputation in the Regents' office is unsurpassed." As a definite step in the direction of industrial education, the legislature of New York had already taken action for establishing a State School of Ceramics as an adjunct of Alfred University.

Early in the 1900's, the Department of Theology was reorganized as the "Alfred Theological Seminary"; and the Department of Education, including Philosophy, was established.

By the spring of 1902, the strain of his multifarious duties had impaired his health to such an extent that, pursuant to the advice of his physician, the President took a trip to the Near East and certain European countries, from which he returned restored in health and with renewed vigor, both physical and mental.

The imperative need of a library building led to a rather long period of negotiation with Mr. Andrew Carnegie, who had entered upon a nation-wide project of library-building, with the result that a grant was obtained for such a project, and the building completed in 1913. Meantime, Kanakadea Hall, as well as the old home of President Allen, had been acquired; and the New York State School of Agriculture had been established as another adjunct to the University. A College Dean had been appointed, thus relieving the President of a heavy burden of administrative details in connection with the college.

Soon after the discontinuance of the *Quarterly Bulletin*, a student publication known as the *Alfred University Monthly* was established and continued until 1913, when it was replaced by another publication, the weekly *Fiat Lux*. Alfred Academy was abandoned in 1915, but the Trustees of the University contributed to the maintenance of a Public

High School in the village of Alfred for a certain period.

The financial depression throughout the country in 1907 seriously affected Alfred, by decreased values of securities which it held, and through default of payment of income due. Coincident with this, the treasurer's office was found delinquent, and a complete reorganization of the administration of the finances of the University resulted.

Beyond the routine duties of the President, as well as by way of sermons and public addresses in the field, he had given of personal service in various directions. He was a constituent member of the Federal Council of the Churches of Christ in America—he attended its first meeting, and was present at its meetings regularly thereafter until his retirement. Pursuant to Alfred's lifelong devotion to the promotion of temperance, he became a member of the Anti-Saloon League, and for about twenty years he was a member of its New York State Board of Trustees. For many years he was a member of the Council of Church Boards of Education, of which he served a term as its national president. He was also president of the New York State Association of Colleges.

On the twentieth anniversary of his administration, the Trustees awarded him the degree of LL.D., and presented him with a luxurious academic gown as a token of their respect and esteem.

World War I was now upon the country, and campaigns for funds for the erection of much needed buildings, endowments, etc., had to be suspended, though conditions compelled the installation of a central heating plant; while members of the faculty engaged in certain war and other related activities. The President served as chairman of county and town Liberty Loan organizations. At the request of the National Government, a Student Army Training Corps of upwards of one hundred fifty men was organized by the University, a service for which about \$20,000 was received by way of recompense—approximately sufficient to cover cost of maintenance of the Corps and of required alterations and repairs to buildings.

During this period there occurred the disastrous epidemic of influenza of national proportions, which fell upon Alfred with all its fury—affecting the Training Corps, the student body, the faculty and towns-people, all to be cared for with facilities far short of ade-

quate. Leadership in midst of this calamity fell upon the shoulders of the President, whose two sons were in the armed service. In face of extremely limited medical and nursing care, local fatalities were reduced to a comparatively low minimum.

Without success for many years, Alfred had sought admission to the Retiring Allowance System of the Carnegie Foundation for the Advancement of Teaching; but upon a reorganization of that System, Alfred was invited to become a participating member. Active membership was accomplished by action of the Trustees early in the academic year, 1919-1920, with the fulfillment of certain stipulated conditions a year later. This insured much needed protection for retired teachers whose meager salaries were not enough to insure adequate comfort in old age. This, together with a new Improvement Fund of \$400,000, fully subscribed before the close of the academic year 1919-1920, set up another milestone in the onward sweep of the administration of President Davis.

The Commencement in 1920 marked the close of a full quarter century's service of his administration, and it was duly celebrated by a programme arranged by the Trustees and Alumni. The many speakers included the presidents of Hamilton College and Wells College; various alumni, and others. The degree of Doctor of Sacred Theology was conferred upon the president. This occasion was also characterized by the retirement of Dean Alpheus B. Kenyon, who, throughout the entire administration of President Davis, had been his right-hand man, not only carrying his duties as Dean, but serving as president *pro tem* in the absence of the President.

The colleges of the country now entered upon an era of unprecedented expansion. Students who, according to precedent, might not even have graduated from grammar school, now flocked to the high school, and then hastened to college almost in hordes. As older brothers and sisters had been filling the ranks of teachers in public schools as a step toward social recognition, such recognition was now sought after graduation from high school, by graduation from college, and a full share of the students incited by this movement came to Alfred. Her enrollment more than doubled and continued to increase in succeeding years; and to meet its requirements, the University plant was doubled in extent and efficiency. Likewise, the teaching staff was

increased in a similar measure, and was likewise improved in quality; tuition fees were doubled and then trebled; and by the end of 1926, a Betterment Fund of a half-million dollars had been raised. This was followed by a Centennial Fund of \$1,000,000, fully subscribed by the close of 1930.

To meet present needs and future expansion by way of new buildings, a campus plan had been made after a careful survey by a firm of architects of national reputation, and a new laboratory building had been erected. The athletic field had been enlarged and developed, and a gymnasium erected. The old Chapel had undergone extensive repairs and had been converted into a modern auditorium sufficient to seat some eight hundred people, for use at Commencement, and for other University and public gatherings, and then rededicated as Alumni Hall.

The war-time epidemic of influenza had emphasized the University's lamentable lack of hospital resources. To cover ordinary needs in that respect, the generosity of an alumnus—a physician—an infirmary, with necessary equipment and nurse service, was created. More necessary hospitalization, it was felt, could easily be provided in neighboring towns and cities.

To meet the social and spiritual needs of students more adequately, especially those not Seventh Day Baptists, through the cooperation of other denominations—particularly the Baptists, Presbyterians, and Methodists—a University Chaplain was installed to meet this need in part. In addition to other duties, the Chaplain naturally took over the Sunday congregation, besides the morning chapel service in college, thus relieving the President of another long-standing duty. For non-religious social life, a building, known as Social Hall, was provided through the generosity of one of the Trustees.

To meet, in part, the growing need for a suitable housing of students, fraternities and sororities had acquired a half dozen of the largest private residences in the village; but they were far from adequately supplementing the meager student residences of the Brick and Burdick Hall. To meet this need in a measure, through the generosity of an interested friend, Bartlett Hall was erected for freshman boys. Meanwhile, the new Hall of Physics, taking the place of Babcock Hall of Physics (which had been destroyed by fire) was pro-

jected, and the building known as Green Hall had been acquired.

As early as 1922, Alfred had been "approved" by the Association of American Universities, thus acquiring the much coveted "Class A" rating, and, in that respect, placing Alfred on an equal footing with the largest and most richly endowed colleges in America.

In 1921, the President published a collection of baccalaureate sermons, delivered for the most part before the Agricultural School, entitled *Country Life Leadership*, pointing out and magnifying the opportunities and duties of such leadership—a book, by the way, as valuable today as when it first appeared.

The School of Ceramics had been enlarged in scope and efficiency by appropriations by the legislature of the State of New York, and the title of the school formally changed to that of The New York State College of Ceramics, and the title of its executive officer changed from that of Director to that of Dean. This college is now recognized as the leading Ceramic College in the world, and it rivals Alfred's College of Liberal Arts in the size of its student body.

Since 1895, the beginning of President Davis's administration, the campus has grown from ten or twelve acres to upwards of one hundred acres in extent, not including the properties of the fraternities and sororities and that of the State Agricultural Farm.

Very early in his administration, overtures for affiliation with Alfred University were made by a newly organized law school in New York City, the dean of which was a lawyer of national reputation. This law school was an off-shoot of the Law School of Columbia University. No financial responsibility was to be incurred by Alfred, but she would confer degrees upon the graduates in law. The new school had no endowment, owned no building, and, for its financial support, was wholly dependent upon the tuition fees of its students who, at that time, were attending in gratifying numbers. After a careful investigation of the new law school, however, the overtures were respectfully declined, and the school was short lived.

A few years later, overtures were made for the establishment of a school of medicine in the City of Buffalo. But the conditions there were not as promising, even, as had been those of the law school. It would soon require an enormous financial outlay, far beyond any

resources which Alfred could hope to command for decades to come for such a purpose. Besides it was a school of sectarian medicine, and the modern trend is toward non-sectarian medicine. Those overtures were also respectfully declined.

With the Commencement in June, 1933, President Davis brought his administration to a close and retired to a well earned rest in private life. Much as he would have liked to continue three years longer when Alfred celebrated her successful arrival at the end of the first hundred years of her career, rapidly failing health forbade. The prayers and best wishes of his vast multitude of friends followed him in his retreat from the cares and responsibilities which had been his for more than a third of a century.

He made his winter home in the sunny south, returning to Alfred for the heat of summer—devoting his time to following to completion certain personal projects which had been carried along in so far as his activities relating to the University permitted. The chief of these was that of writing and putting into permanent form his memoirs, with selections from certain of his sermons and addresses. These memoirs, published in a very small edition, included those of his wife, whose devotion to him and to his chosen line of work, with solicitous care for his well being, had characterized his career throughout their entire married life.

The home of President and Mrs. Davis had been the home of multitudes of friends, coming and going. The lack of facilities for public entertainment in Alfred brought many visitors to their home, who would otherwise have gone to a public hostelry. Though this entailed a heavy draft upon their household resources, it did bring and cement many acquaintances of no inconsiderable influence, both active and potential, to the accomplishment of the tremendous task to which the President and his good wife were committed. A large proportion of the student body and of the alumni, passed through this hospitable home. Each senior class, in its entirety, was so entertained; and in leaving Alfred, its members felt that of all the friends they left behind, none was more highly prized than the president and his wife; and their voluminous "Guest Book" was a highly prized record of all those happy experiences.

But the dignified ease, the *otium cum dignitate* so highly praised by the celebrated Ro-

man writer, Cicero, in his well known treatise on old age, to which they were committed, was sadly broken by an automobile accident—all but fatal—which left its impress upon both so long as they lived. But both bore this calamity with the same heroism and faith which had carried them through all the vicissitudes of their eventful career.

But even so, for both, life had been a clarifying process that had made more acute their penetration of vision, and given them, unconsciously perhaps, a better understanding of the mysteries of life, doubtless I'd better say, as they would have said, the mysteries of Providence. Hence, this was but another of those experiences in the hands of the Heavenly Father, and they were content so to regard it. Indeed, on retirement, numerous problems, whose trials beset many of the rest of us, were to them in the hands of Almighty God.

Such, in brief, is a drawing in sheer outline, of the life of the man who is here commemorated—from childhood to the grave, magnifying his one task in life, above all others—his leadership as president of Alfred University.

To recapitulate: He found it in a stagnant condition, a meager student body of one hundred seventy-five students, of whom but thirty-eight were of college rank, with total assets—endowment, buildings, and equipment—of little more than a quarter million. He left it a well organized university, with a college student body as then registered of five hundred fifty-nine, with total assets—endowments, buildings, and equipment—of approximately two and a half million dollars. He found its trustees, faculty, and alumni, all, discouraged and, though not hopeless, by no means abounding in hope and quite uncertain as to Alfred's future. He left its trustees, faculty, alumni, all, full of courage, abounding in hope, as well as enthusiastic and confident as to Alfred's future.

A former president, Jonathan Allen of revered memory, said on a certain occasion, "A college should seek, as its highest end, to give a culture whose growth is God-ward," and again "It is not the size of a school, but the spirit, that is of chief value." Throughout Allen's career as president, and that of his predecessor, the truth of those two statements had never been lost sight of, nor was President

Davis disobedient to this heavenly vision. In his annual commencement sermons, and elsewhere, he was continually pleading for the growth which is God-ward. In the development of that phase of common, national life known as social, he was sensitive to any departure which seemed to be other than God-ward; and it must be freely admitted that from the social conditions as accepted and established by our Pilgrim forefathers, to those of the Twentieth Century is a long, long distance.

History's perspective becomes more accurate, as its lines lengthen. As time passes, the less essential fades and that which abides becomes more and more clear and tangible; but whatever else Alfred's historian of a century hence may say of President Davis, he will say that he served his day and generation well, that he had kept the faith of his predecessors—a faith whose fully lighted torch he was ready to relinquish to the hands of his successor.

President Davis's interest in this General Conference and all that it represents never for a moment flagged; and his last public appearance was to preach the Sabbath Morning sermon before this body, at its annual meeting in Plainfield, N. J., six years ago. This sermon was a reaffirmation of his faith in the mission and destiny of Seventh Day Baptists. As to "Whether the Christian world as a whole has gained in these years any broader knowledge or keener appreciation of the principles for which Seventh Day Baptists stand," he says, "We have, I believe, under God's guidance, been making progress in this direction in the past quarter century, more than ever before in our history."

As his end finally approached, in his serenity of spirit, in his deep-seated faith in the Life Everlasting, he could say in the words of the text of his last baccalaureate sermon—the words of the triumphant cry of the Apostle Paul as he, too, stood awaiting the final call of the Master whom he had served so faithfully,

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing."
2 Tim. 7: 7, 8.

Christian Education

Rev. Herloy Sutton, Alford Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

CHRISTIANITY IN HOMES

By Gerry Thorngate

(A young person from the Denver Church.)

In this world of ours where religion really holds a lesser place in everyday life, where is a better place to find Christianity than in the home?

If a family has a Christian home and practices the Christian way of life as part of their everyday life, it would be a wonderful start in Christianizing America. Naturally the children will tell their friends what they have learned from their parents and in their own young way pass on something of their knowledge of Christianity.

Habits formed while one is young usually stay as one grows older. If Christian habits of interest to young people are formed in the home, the young people will want to have Christian homes when they marry and have children.

Christianity in the home is the only chance for making America Christian, or at least it is the starting place for educating people to live a Christian life.

RELIGIOUS LIBERTY

By Sally Jeffrey

(A young person from the Denver Church.)

Our sacred heritage of religious liberty—what does it mean to us? If today we were persecuted because of our religious way of thinking, would we have the courage to leave our homes, our friends, and all the places we know, to go to some distant land to worship as we please?

Since we were old enough to know anything about American history, we've been told and also have read many times the story of the Pilgrim landing at Plymouth Rock in 1620 and also the reason they came over here. They endured great hardships that first winter, but nevertheless they stuck it out.

The Puritans came for the same reason—to have religious freedom. However, in their own colony they would not have anything but their kind of worship. Roger Williams and Thomas Hooker felt that there

should be religious freedom within the colony, and therefore went to Rhode Island and Connecticut and started their own colonies.

Meanwhile Lord Baltimore had landed in Maryland, and by him the first act of religious toleration was made. He said that anyone believing in Jesus Christ would not be troubled there. Penn of Pennsylvania also was one of the most tolerant and liberal men of his day. It is interesting to note also that about this time the first Seventh Day Baptist Church of this country was founded, in 1671.

By the middle of the eighteenth century the Anglican Church was established in New Jersey and New York; the Quakers in Pennsylvania; and Catholics, Baptists, Presbyterians, and others were scattered throughout the other colonies.

As civilization moved westward so did the missionaries. Today just 51 per cent of the total population of our country are members of some church. This is the highest proportion of church membership of the total population ever recorded.

From 1926 to 1942 the reported church increase was 25.5 per cent, while population increased 14.3 per cent. Of this number 33.4 per cent are Catholics, 6.8 per cent Jews, 58 per cent Protestant, and 1.8 per cent other groups. We started out being a religious country but, as the figures show, it isn't true today. Even though religion is growing, and probably now during the war will increase more than ever, we need to realize our part in sharing our religious liberty and heritage with others.

SABBATH SCHOOL ORGANIZATION

By vote of the board it was my privilege to attend the Eastern and Central Associations, and to explain the plan for Sabbath school officers for the associations. Since returning home I have attended the Western Association. The plan was approved in all these meetings.

The chairmen for the Eastern Association are as follows: Miss Evalois St. John of Plainfield, N. J., children's division; Mr. Elston Van Horn of Westerly, R. I., young adult

division; Mrs. Gertrude Dickinson Davis of New Haven, Conn., youth division; and Mr. Frank Langworthy of Plainfield for the adult division.

For the Western Association the following chairmen were appointed: children's division, Miss Ruby Clarke of Alfred Station, N. Y.; young people's division, Mr. E. F. Hildebrand of Alfred, N. Y.; young adult division, Mrs. Nellie Parry of Alfred; and adult division, Mr. Newell Babcock of Nile, N. Y.

The Central Association appointed Mrs. H. L. Polan, Mrs. Seamans, and others to act as the Committee on Good Literature.

It was my pleasure and opportunity to meet with Sabbath school teachers and others who were interested at each of these associations. Much interest was shown. Especially there was an urgent appeal for our denomination to print Sabbath school helps for our children.

Much could be said about the inspiration I received from attending these association meetings. Messages from ministers and laymen, fellowship with old and new friends, ordination services for two deacons and three deaconesses at Verona, ordination of one young man entering the ministry at Independence, all were mountaintop experiences long to be remembered.

The young people of all three of these associations organized according to a plan proposed by the board. Reports will appear soon of their action. H. S.

PRE-CONFERENCE CAMP PLANS CANCELED

Because of wartime conditions and the extra burden on the churches of Milton and vicinity, it was decided best to cancel all plans for pre-Conference Camp.

As restrictions on travel are becoming more necessary, it will be understood by all, I am sure. There were only a few young people planning to attend.

There will be added emphasis on association camps. It was decided at Verona that a camp will be held on Oneida Lake near Verona, and there will be a fine group of young people in attendance.

There are other association camps to be held. It will be my privilege to teach classes in both Lewis Camp in Rhode Island and the Rocky Mountain Camp near Boulder, Colo.

There will be more emphasis now on the young people's part in the Conference program. It is hoped that there will be a fine delegation of young people there. H. S.

THE LOOK OF CHRISTMAS

By the Conference Committee on
Relief Appeals

The look in children's eyes as they gaze at the lighted tree . . . the look in the faces of the congregation at church on Christmas day—wouldn't you like to make a gift of it to some fellow Christian in the liberated countries? Wouldn't you feel satisfaction in putting that glad light into the face of someone who, in the years under Axis occupation, has almost forgotten the beauty and joy of Christmas?

American Christians are now offered an opportunity to participate in "Church Christmas Packages," sponsored by the Church Committee on Overseas Relief and Reconstruction. Individual shipping cartons similar to overseas cartons will be distributed to church members of many denominations throughout the country, to be packed with some food and non-bulky articles of clothing—the remaining chinks of space to be filled with buttons from your own button box, needles, thread, and darning cotton from your own workbasket. The food may be purchased. The other articles are to be taken from your own supplies, and are not to be replaced. This is a restriction imposed by WPB but it is one which enhances the value of the boxes, since it involves some sacrifice on the part of the sender.

There is no thought that these boxes will in any way take the place of the regular relief and reconstruction funds which the churches have pledged and which are so desperately needed to rebuild Christian life and work in the liberated areas. This is a plus—something personal. You can, if you wish, include a Christmas card with your own name and address. Make it a religious card.

Millions of the people in war-devastated lands have lost most, if not all, of their material possessions; they are without the bare necessities of life. The major task of mass feeding, housing, and clothing will be undertaken by governmental or military agencies. The result will be as efficient as possible,

but the personal touch will of necessity be lacking.

Church Christmas packages will help to supply this personal touch. The boxes will be uniform only in size. The donors will exercise their own taste in filling them, withing the approved list, and may expend more or less money, as they may desire or the state of their finances may dictate. It is proposed to limit the cost of the contents of the boxes to \$4; they can be made up for much less. In order to cover the necessary cost of receiving, packing, and overseas shipment, it is requested that \$1 be sent with your request for the empty carton. If several cartons can be ordered sent to one address at one time, money to be sent with order is as follows: 6 boxes—\$5; 12 boxes—\$8; 24 boxes—\$15. To eliminate the risk of packing articles banned for overseas shipment, a check list of permissible items will be furnished with each empty carton.

It is confidently believed that many American church members will avail themselves

of the opportunity to pack boxes for needy Christians in less fortunate lands. In fact, the goal toward which we aim is five hundred thousand such packages. There is satisfaction in making a gift for which one has personally shopped, knitted, or sewn, and for which one has made some sacrifice. The giver has a sense of having given of himself, and the recipient feels that he has received a gift from a loving friend.

Requests for empty cartons, accompanied by \$1 (or above rates for 6, 12, 24 boxes) for shipping costs for each carton, and instructions, should be addressed to Church Christmas Packages, 297 Fourth Avenue, New York 10, N. Y.

In order to help in filling our denominational quota be sure to indicate your denomination when sending the order. Seventh Day Baptists are expected to fill from two hundred fifty to three hundred boxes. Let's go over our quota!

Victor W. Skaggs,
Chairman.

Children's Page

Mr. Walter L. Groomo, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It has been a long time since I wrote to you.

I would like to tell you that we are going to move. We will still be near enough to Shiloh to go to church, Sabbath school, and Junior. But next fall I will go to Stow Creek School.

We are going to take Mike, my cat, with us when we move. We hope he will stay in our new home.

Bible school will soon be starting again, and I will be in beginner's grade. My two older sisters are going to teach in Bible school.

I had a birthday last April. Now I am six years old.

We are having Children's Day in our church Sabbath day, June 16. I wish you could be here.

I guess this will be all for this time.

Your little friend,
Julia Ann Rainear.

Shiloh, N. J.

Dear Julia:

I hope your cat Mike will like his new home so well that he'll be willing to stay there. When we moved into our parsonage in Andover, after spending about two years in a rented house, we brought with us our yellow cat, Fluffy. We put him in a bag so he couldn't see where he was going. We kept him in the house for two days, but the minute we let him out he went straight back to his first Andover home. He went back there every day for three weeks, and each time I had to go after him; then he decided to stay with us. Fluffy only lived for three more years. Soon after that Skeezics was given to us, and we had him almost fifteen years.

I'm sorry I cannot be in Shiloh for your Children's Day. We are having association in Independence the sixteenth, but the next morning we expect to start for Bridgeton and perhaps may be able to stay over the next Sabbath and attend church in Shiloh. I hope so, and I also hope I'll be able to see

you and some other Sabbath Recorder children. I am glad you will still be able to attend church in Shiloh. I'm very fond of that church and your pastor and family. Did you know that I have known your pastor ever since he was younger than you are now?

Sincerely your friend,
Mizpah S. Greene.

A TRUE STORY

By Mrs. Pearle Halladay

One, two, three, four, five; I heard the pleasant chiming of the clock and turned over in bed for another hour of rest.

Just then I heard the voices of Mr. and Mrs. Redhead. Since they have lived in our grove for over a year, I have grown familiar with their voices. There they were on a large oak tree in full view from the window. But what is that grayish brown bird clinging to the tree trunk and hopping a little higher every moment or so? It is just as large as Mr. Redhead; in fact, it seems even fatter. Its head and throat and the upper part of its back are grayish brown, and there is a broad white band across the lower back and wings. There is another bird just like it! Mrs. Redhead is there, too. What can they all be doing? I watched very closely.

I saw Mr. Redhead hammer away on the tree and get some kind of a bug. What do you suppose he did with it? He hopped over to that fat little bird and put the bug right in its bill, and then I knew that those grayish brown birds were Mr. and Mrs. Redhead's babies.

But Mr. and Mrs. Redhead did not always put the food in the baby birds' mouths. You see baby birds must learn to feed themselves, and so father and mother bird were teaching them. Father bird would hammer away on the tree until he found a bug under the bark. Then he would hide it in another place on the tree and coax the baby bird to come and look for it. Baby bird would hop near to its father and tap just as the father bird was doing. He would find the bug and gobble it right up. Mother bird was very busy with the other baby bird. She did just as the father bird was doing; sometimes she fed the little one, and sometimes she made the baby bird find the food she had hidden.

I watched this delightful family for over an hour. They surely worked hard for their

breakfast. Then it was time to get breakfast at our house, so I had to leave the window.

Next year these baby birds will be dressed just like the parents, and be strong enough and wise enough to find all of their food without help.

Boys and girls are like the baby birds in a number of ways; and big boys and girls, too. We, too, must learn to do things, and our heavenly Father teaches us in many ways. We learn some things at school, some at home, and we learn sometimes by watching others. Sometimes we learn not to do things by seeing others do them because these things bring about unpleasantness and unhappiness. Remember what the Bible says about being kind. Ephesians 4: 32. We must remember, too, that Jesus said, "If ye love me, keep my commandments." John 14: 15.

Mr. and Mrs. Redhead have a long name. If you supply the missing letters you will know what it is: r - d h - a - e - w - o - p - c - e - .

Stevens Point, Wis.

WESTERN ASSOCIATION

Zack H. White was ordained to the Christian ministry in ceremonies at the annual meeting of the Western Association of Seventh Day Baptist Churches held last weekend at the Independence Seventh Day Baptist Church. Mr. White has served as pastor of the Independence Church for the past year and was graduated from Alfred University last week with the Bachelor of Divinity degree.

Rev. Edgar D. Van Horn of Alfred presided over the ordaining council, which was composed of delegates from the nine churches in the association. Following the examination of the candidate and the decision to proceed with ordination, the charges were given by Rev. Albert Rogers of Alfred Station and Rev. Charles Bond of Little Genesee. Rev. A. J. C. Bond of Alfred offered the consecrating prayer and Rev. Walter L. Greene of Andover welcomed Mr. White to the ministry.

The ordination sermon was preached by Rev. E. T. Harris of Alfred. Mr. White, who is a native of Missouri, will leave shortly with his family for Arkansas, where he is to serve as a home missionary.

The association meeting opened Friday night with a fellowship supper attended by about sixty young people. Plans for the annual camp for Seventh Day Baptist young people to be held near Coudersport, Pa., July 22 to 29 were announced and Rev. Harley Sutton of Alfred Station led in a discussion of the denominational youth organization. Following the supper a worship service led by Rex Zwiebel of Hebron, Pa., was conducted in the church in which the Misses Jane and Phyllis Burdick of Andover participated. Others who took part included Don Sanford of Little Genesee, Adele Ormsby of Alfred Station, Clayton Stearns of Hebron, Mrs. Zack White, and Rex Burdick who succeeds Mr. White as pastor of the Independence Church.

Twenty-five voices from the choirs of the Second Alfred Church sang in the Sabbath morning service. Prior to Mr. White's statement of beliefs which was given in lieu of a sermon, S. W. Clarke called the ordination

council to order and presided while Doctor Van Horn was chosen chairman and Mrs. Hilda C. Vars clerk. Dinner was served following the service in the community hall.

Teachers of the various church schools took supper together Saturday night and were led in a discussion of their common tasks by Rev. Harley Sutton, executive secretary of the Seventh Day Baptist Board of Christian Education. Mr. Sutton also spoke at the evening service on the topic, "Forward in Sabbath School Work," and Newell Babcock of Nile spoke on "The Sabbath School Teacher an Evangelist." A men's chorus of about twenty voices sang at two sessions.

Next year's association meeting will be held in Little Genesee. The officers were re-elected as follows: Rev. Charles Bond, moderator; Miss Lina Drake of Shinglehouse, recording secretary; Mrs. F. J. Pierce of Alfred Station, corresponding secretary; and Elmer B. Cowles of Richburg, treasurer.

A. N. R.

Our Pulpit

THE PRICE OF ENDURING PEACE

By Rev. Earl Cruzan

(Sermon preached at the quarterly meeting of the Denver and Boulder churches, November 4, 1944.)

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matthew 5: 44, 45.

In the past three years the world has become exceedingly war conscious. There is hardly a home throughout the major portion of the world which has not been touched directly or indirectly by the throes of this conflict. We have been devoting our energies toward the winning of the war. Although we have had strikes that have hindered the war effort, though we have had black markets arise because of those who have been unwilling to abide by government regulation, and although we have had a certain amount of dissatisfaction and grumbling, yet we have been moving steadily against the enemy. We will continue to push them back within their own borders

until they have laid down their arms and surrendered to the forces which they had hoped to conquer.

Our greatest thought and effort have been directed toward the winning of the war. Yet men have not been thinking of that alone—they have been concerned with the peace that is to follow. They have constantly been warning us that we may win the war and lose the peace. It is a warning that comes as a timely thought, for as we look at the wars that have marred the face of human history in the centuries that have passed, we can see that never has a peace been truly won. In nearly every instance the peace has been lost. So in the face of history it well concerns us and our leaders to think seriously of the peace that must follow this conflict.

Political leaders have met and formulated their ideas about the matter. How far they can be attained is yet to be seen, and how nearly they would make for a lasting peace cannot yet be determined. The religious forces of our country have not been silent. The leaders of many of our denominations have gathered together to formulate plans

which they feel will help to insure winning of the peace. They have thoughtfully suggested things that are important, that from a Christian viewpoint should be considered in a just and durable peace.

These agencies and organizations are thinking mainly in terms of political setups and political units. They have these to deal with, and they are the agents through which any peace terms of the present day must be determined. This forethought which they are giving should do much to improve upon the type of peace which will be lasting in a world composed of numerous political units.

I have also noticed that the thought of leaders recently has been turning to the thought of the price of enduring peace. Probably they are thinking mostly in terms of political units again. They are concerned with some of the sacrifices that nations may have to make, of some of the independence that must be surrendered before a peace can last. Such thought is in the right direction.

This morning I am speaking to you as one of God's ambassadors to this world. As such I come to you as individuals, and I would like to help you understand some of the individual sacrifice that is necessary if we are to know an enduring peace. There is a price that must be paid. Are we willing to pay the price?

There can be an enduring peace only as the world looks to God as Father and Creator and as they look to Jesus Christ as Saviour and Lord. If the world had reached that place, we would not be in the conflict in which we find ourselves today. The world has not reached it, and the logical thought that follows is that we cannot expect an enduring peace in the world today. That thought is only too true. All the thought and the planning that men may do will help to bring about this enduring peace; but it is up to Christian forces everywhere if we are ever to arrive at a place where peace will last.

I am not sure that Christian forces are willing to pay the price. The Church cannot pay the price nor can united churches pay it until each and every constituent of the church has individually paid the price. It comes down to an individual matter. It is up to you, and you, and you whether we shall have enduring peace. It depends upon whether you are willing to pay the price.

Some of the things that I have to say this morning may strike close home to many of us, and some of them will touch my life as closely as they touch yours. I am not apologizing for any of them. We of the Christian Church and leaders of the Christian Church have been guilty of refraining from issues which we have been afraid would "step on someone's toes." As long as that for which we stand is gospel, it should be said and done in spite of stepped-on toes. There has been too much compromise in Christianity and too much side-stepping of issues; that is the reason that the price which we have to pay is so great. That is the reason why the forces of the Christian churches have dwindled the past half century. There has been too much bowing to the will of someone and giving in here and giving out there to make room in the church fellowship for someone who was not willing to go all the way with Christ. As a result the Christian forces have lost when they thought they were gaining.

The first cost in enduring peace is the surrender of each individual who has accepted Christ as Saviour. You may think you have accepted him as your Saviour, but if you hold back something that is dear to you and put your own self and interests ahead of the program of the kingdom of God, you have not accepted him. You must give yourself in complete surrender to Christ. You may have to give up companions who will not accept the way of Christ. You may have to give up friendships that you would rather hold, but which tend to separate you from the kingdom's work. You may have to give up some pleasure—not attend the theater quite as often or have fewer parties so that you may devote more time to the kingdom's work. There are many things you may have to give up. You may have to give up a habit which you have acquired and from which you get a great deal of satisfaction, to surrender yourself completely to Christ.

You will have to give up a portion of your time that you have used for other things so that you may study the Scriptures and learn the way of the kingdom more completely. You will have to judge what you will give up. You will have to take time to thoroughly commune with God in prayer, that you may have strength and that you may more completely know his will. And you will have to give up more time for

religious services. I made three trips to Denver this week to attend the National Mission to Christian Teachers. Anyone who was within reach of those meetings and did not make the effort to attend missed one of the greatest of spiritual uplifts.

After we have given time to the study of the gospel message, we have to build that message into our lives. We cannot know it and not live it and yet be children of the King. We must know it and then we must live it, ever changing our mode of living as we come to a more complete understanding of his way of life.

Are you willing to pay the price of complete surrender to Christ, casting aside habits or ways of living that do not fit into his program, taking time for sincere Bible study and prayer in your daily life? This will do much to bring an enduring peace into your own heart, for you will not be troubled with a guilty conscience or have twinges of the heart over some slightly shady deal that you have pulled or some malicious bit of gossip that you have passed on to someone else.

That is not all that is required. That is only a beginning of the price that you must pay. It is not enough to bring a knowledge of the kingdom of God into your own life; you must share it with others. You may say that there are others who do not want any share in it. And that is true. You may meet rebuffs, and you may grow discouraged, but you must share it. Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

How are you to share? That may be for you to determine. Some of you can share right in the religious teachings in your own church. What we need more than anything else is a group of consecrated teachers who are so enthusiastic about their work that they would not trade jobs with anyone else. Too many times we have teachers and officers who are holding their positions mainly because they have been asked to do so, and all the time they would rather be in some other class. We need more volunteers for such work as Vacation Bible School, and we need those so interested in teaching and sharing that they are more than eager to take leadership training courses.

All of us who are parents need to share that gospel in our homes. We need to talk about it more. We need to live it, and there should be time taken in each and every home for the common reading of the Scriptures and for prayer. A child brought up with this will become so well-grounded that he will never get away from it.

And then you must not hesitate to share with your friends and your fellow workers the knowledge of Christ and his way of service. Most of you will talk politics by the hour, but how many of you are keenly enough interested in the kingdom of God to talk about its policies and its service with others?

We think of war and conflict as mainly between groups of people and nations. However, we have the same thing on a smaller scale in our everyday relationships with our fellow men. There the only difference is that the quarrel may be your own, and in the greater conflict you are drawn into a conflict that is not of your own making. The main reason that these minor conflicts do not bring about more casualties is the fact that we are policed and supervised by others over us. Even that policing does not make for enduring peace. It is the condition of the heart that makes for peace. Authorities may stop things, but they cannot keep the feeling out of the heart and the mind. Only Christ can do that.

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hast ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

That is some of the price we must pay for enduring peace. How many of you are man enough and son of God enough to go to one with whom you have had a difference and admit that you were wrong? Are you willing to pay the price? It takes a great deal of faith in God and a vast amount of humility.

Are you willing to pay the price of truthfulness as an everyday habit, so that men will

never expect an oath to strengthen the truthfulness of your word? That is a part of the price that must be paid.

"An eye for an eye, and a tooth for a tooth" is the law of retaliation. But Jesus has said, give to those who would take away—give until they are ashamed of themselves and see the gospel of God in you.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

Are you willing to pay that price? If you have lost a son or a brother or a loved one in war against the Germans or the Japanese, are you able and willing to accept a German or a Japanese on an equality with yourself? Are you able to associate with them, make friends with them, accept them into your church membership? Are you able to forget and to help them to find a place in this life? That must be done before we have enduring peace. That is a part of the price that must be paid.

Are you willing to have a Negro, or a person from some other race, work side by side with you, sit beside you in school or in the church without inwardly shrinking away from him because he is of another color? That is a part of the price that must be paid.

Are you willing to do away with all class standards, whether they be established by wealth, education, race, or what have you, and accept everyone on an equal with yourself—all sons of God saved by the blood of Jesus? That is a part of the price that must be paid.

As Seventh Day Baptists we have been accused of maintaining a family clique in our churches. Are you willing to bring in a member to your church who has not before been a Seventh Day Baptist, and let him have an equal right with you in the business of your church? That applies to other groups, and it applies in a worldly sense, as well, with nations who have been backward and who are small. Are we, the bigger nations, willing to let them have as great a voice in an assembly of nations as we ourselves?

God asks a tenth of your income to carry on his work. We have been giving as a nation less than one half of one per cent. We must be willing to turn a greater portion

of ourselves—and one's money is a portion of himself—into the channels of service for Christ. We must finance plans and programs that will reach unchristian people and will bring them into the fellowship of Christ. Until the vast majority of the people in the world are followers of Christ, we cannot expect an enduring peace. Until the governments are based on the principles of Christ, we cannot escape war. Are you willing to pay the price of giving of yourself and your resources?

God has asked a seventh of our time devoted to rest and worship, that we may bring ourselves refreshed before him and go out refreshed and revitalized unto the world. Most people today give but one or two hours a week. Are you willing to give up the financial income and keep that sacred seventh for God? That is a part of the price of enduring peace.

Are you willing to give yourself to full-time Christian service, that you may spend all of your time in promulgating the kingdom of God; or if unable to give yourself, are you willing to encourage your son or your daughter to this kind of work? Do you want to do this or would you rather feed your sons and daughters and grandsons and granddaughters into the maw of the great machine of war in each succeeding generation? That is a part of the price that must be paid.

America is not ready to pay the price; Great Britain is not ready to pay the price for enduring peace, nor is any other nation on the face of the earth. But perhaps in twenty-five to fifty years, if those who have given themselves unto Christ are willing to pay the price now and are willing to give themselves in the service of the kingdom of God, we may reach the place where we as a nation are willing to pay the price of enduring peace.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; and thy neighbor as thyself."

Christ has paid the price to give us peace as followers of him, in that while we were yet sinners he died for us; his blood was shed as a ransom for our sins.

We have not been willing to pay the price to bring that peace into the hearts of others; and as we have not, so we have not fully known it for ourselves.

The price of enduring peace is the sacrifice of things that we would like to have in this world, for the service of Christ—that we may give ourselves, our time, and our money to telling others of the sacrifice that has been made that we might have peace with ourselves and with our Maker. Are you willing to pay the price?

DENOMINATIONAL "HOOK-UP"

Alfred, N. Y.

Some eight hundred persons enjoyed the one hundred ninth anniversary commencement held in the grove on the campus (but rain began to fall just a few minutes after the close of the ceremonies). Many of those present went to Social Hall to attend President Norwood's final reception for faculty, seniors, and friends and relatives.

"The university is living today by the gifts of alumni and friends," declared President Norwood in announcing gifts in the last year totaling more than \$46,000.

Among other things he announced that twenty-two alumni and former students had been reported dead or missing in action since last commencement. He also announced that the Board of Trustees had elected Professor Fred Ross, head of the department of geology, retiring this June, professor emeritus of geology, on commencement forenoon. Mrs. Beulah N. Ellis, retired June, 1941, was elected professor emeritus of English.

At this point there were interruptions of the printed program:

First, Dr. Waldo A. Titsworth, registrar, stopped President Norwood from bringing the ceremonies to a close to announce to President Norwood, "something I believe you know nothing about."

"University trustees and employees," stated Doctor Titsworth, "have contributed to a fund to equip an office on the campus where you will have your headquarters after you become president emeritus." The funds contributed, according to the committee in charge, will equip the office completely and comfortably.

Before President Norwood could reply to Doctor Titsworth, Doctor Charles P. Rogers, president of the Board of Trustees, interrupted to read a citation written by the board stating their appreciation for the thirty-five years of President Norwood's work at Alfred

as teacher, dean, and president. After reading the citation he gave an official copy to President Norwood.

"With your permission," continued Doctor Rogers (but he didn't wait for permission) "I am requesting Dr. J. Hillis Miller to nominate you for the honorary degree of Doctor of Laws. And the board has already authorized President-elect Dr. J. E. Walters to confer that degree."

With due formality but with very great enthusiasm, Doctor Miller made his nomination speech; then Doctor Walters performed his first official act as administrator of Alfred University by conferring the degree. Doctor Walters will take over full duties on September 1; President Norwood will continue until that date.

President Norwood admitted being completely surprised, "overwhelmed" by these interruptions, as he expressed his very deep appreciation of the recognitions.

—Alfred Sun.

Lost Creek, W. Va.

Rev. Mr. Stafford came to be with us for a revival meeting. It was truly a great experience for all of us. We had prepared for his coming by planning and visitation. Our meetings were well attended. The average attendance was about sixty. There was a sustained interest throughout, and such sermons directly from the Bible we had not heard for a long, long time. After such a blessing from the Word of God, we ought surely to increase our work in the Church and kingdom. Let us carry on our work of visitation. Let us with the inspiration we have had study our Bibles more and use them more in our contacts with people. May we with the grace of God become more evangelistic in our living.

We are planning to have baptism on Friday evening, June 8. It will take place in Lost Creek stream on the Sheets farm, near the home of Mrs. Susie Williams. There are four of the young people of our church to be baptized. The hand of fellowship will be given and they will be received into the church on Sabbath morning, June 9.

We have just had a splendid Memorial Day service. It was, as usual, very ably sponsored by the Lost Creek Lions Club. The address of the day was given by Attorney James M. Guiher, of Clarksburg.

Five boys from our community have given their utmost in the present war. Their names were read in the service.

Many people follow lines of service that require a great deal of them. These boys have followed a line of duty and service that has required of them the last drop of devotion and sacrifice. Let us never forget them or the cause for which they gave their all.

From May 7 to 11 the pastor added another project to the list of entirely new experiences he has had since coming to Lost Creek. This time the experience was that of giving the morning devotions over radio station WBLK. Two requests have come to give talks and lead discussions on the subject of world peace. Requests also came to give the annual sermon to two high school graduating classes. These and other things have helped to keep the pastor busy.

Plans are now going forward for a Daily Vacation Bible School to be held by the Lost Creek churches in the Lost Creek schoolhouse. A staff of teachers and leaders has been selected from the churches; the pastors are to be co-superintendents.

A surprise birthday party was given on May 29 by the Ladies' Aid for Mrs. Will Davis. She is resigning from the position of treasurer of that society, which position she has held since 1913. In recognition of these many years of service, the ladies presented her with a gift. Twenty-eight friends enjoyed a pleasant evening's visit and were served birthday cake and ice cream.

—Excerpts from the "Pastor's Visitor."

"Woe is unto me, if I preach not the gospel!"

"Unless we first give ourselves to the Lord, no other gift can be acceptable."

Obituary

Boehler. — William Prentice, son of Gustavus Godfrey and Elaine Prentice Boehler, was born at North Loup, Neb., February 14, 1910, and died June 1, 1945.

He was baptized and united with the church at North Loup at the age of sixteen. He joined the Seventh Day Baptist Church at Edinburg, Tex., May, 1930, and was a member of this church at the time of his death. He was united

in marriage with Mary Clare Huey, March 12, 1934. Mr. Boehler was killed instantly when the boom of the oil drilling machine he was operating came in contact with a high powered wire above him.

He is survived by his widow; a son, Robert Marvin; a daughter, Rose Mary; his mother; and brother, James Robert.

Farewell services were conducted by Rev. A. E. Rieman of the Baptist church at Skinner's Mortuary. Interment was in Hillcrest Memorial Park. A. P. A.

Branch. — Abbie, wife of the late Dr. J. C. Branch, died in a hospital at Grand Rapids, Mich., April 27, 1945, after an illness of about ten days. She was seventy-eight years of age.

Doctor and Mrs. Branch were married on January 1, 1905, and for several years they ran what was then known as the White Cloud Sanitarium. Many people remember their good works and deeds of kindness. She was a loyal member of the White Cloud Seventh Day Baptist Church.

Funeral services were held in the White Cloud church with Rev. Robert Wing officiating. Burial was at Prospect Hill Cemetery. R. W. W.

Edwards. — Oscar M., son of James Ross and Emeline Kenyon Edwards, was born at Hopkinton, R. I., August 8, 1861, and died at Canonchet, May 22, 1945.

He was married to Mary E. Palmer December 11, 1884; she died in 1933. He has been a member of the Rockville Seventh Day Baptist Church since October 23, 1886. He was connected with his father and brothers in the Canonchet Line and Twine Company.

Two children, Dalton L. and Emeline (Mrs. David Hoxie), survive him.

Funeral services were conducted at the Avery Funeral Home at Hope Valley by Rev. Paul Burdick. Burial was in Pine Grove Cemetery. P. S. B.

Stillman. — Myrtle Burdick, daughter of B. O. and Mary Burdick, was born near Shinglehouse, Pa., and died at Atchison, Kan., June 2, 1945.

On January 1, 1885, she was married to Charles D. Stillman and to this union was born one son. The family moved to Nortonville, Kan., where she united with the Seventh Day Baptist Church. She remained a loyal member until her death.

Her husband and son preceded her in death, but she leaves an adopted daughter, Mrs. Raphael Marlatt.

Funeral services were conducted by Rev. Verney A. Wilson in the Nortonville church. Interment was in the local cemetery. V. A. W.

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 each insertion, minimum charge 50c.

Cash must accompany each advertisement.

WANTED.—Men 18 to 60 for food processing. Excellent postwar prospects. No Saturday work. W.M.C. rules apply. Write The Battle Creek Food Co., Battle Creek, Michigan. 6-25-1t