Let's Make the Final Effort and Raise the Budget

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

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

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

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

What will you and your church do about it?

JULY IS THE MONTH

“The wall was built • • • for the people had a mind to work.”
The Seventh Day Baptist Directory

The Seventh Day Baptist General Conference

President—William M. Stillman, Plainfield, N. J.
Vice-President—Carl S. Burdick, Battle Creek, Mich.
Secretary—Ann F. Randolph, 240 West Front Street, Plainfield, N. J.
Treasurer—Asa F. Randolph, 240 West Front Street, Plainfield, N. J.
Corresponding Secretary—Courtland V. Davis, Plainfield, N. J.


American Sabbath Tract Society Board of Directors

President—Charles F. Randolph, Maplewood, N. J.
Recording Secretary—Winfred B. Davis, Milton, W. Va.
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SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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Vice-President—George B. Upton, Westerly, R. I.
Corresponding Secretary—William L. Burdick, Washington Ave., Brooklyn, N. Y.
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SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Edgar D. Van Horn, Alfred Station, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Walker L. Greene, Andover, N. Y.

Woman's Executive Board of the General Conference

President—Mrs. William E. Shaw, Spring Valley, N. Y.
Corresponding Secretary—Miss Letta Bond, Lost Creek, Pa.
Recording Secretary—Mrs. Oris O. Stotler, Salem, W. Va.
Treasurer—Mrs. L. Ray Polan, Salem, W. Va.
Editor Woman's Pages, Sabbath Recorder—Mrs. Eldred H. Batson, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Herbert C. Van Horn, Dunellen, N. J.
Middle—Mr. J. C. Burdick, Caldwell, N. J.
Western—Mrs. Alva I. Davis, Little Geneva, N. Y.
Districts—Miss Ethel E. Sharp, Bellevue, N. Y.
Northwestern—Mrs. Wilma Van Horn, Southeastern—Miss Greta F. Randolph, Salem, W. Va.
Southern—Miss M. Irene Smith, St. Petersburg, Fla.
Pacific Coast—Miss Alice Baker, Coruna, Calif.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Gael V. Simpson, Battle Creek, Mich., Chairman; George Randall, Battle Creek, Mich., Secretary; Paul R. Commander, Battle Creek, Mich., Corresponding Secretary; Mrs. L. Pauline Bond, Hammond, La.; Rev. E. Clifford, Washington, D. C.

The Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 111, No. 2, July 13, 1931

Whole No. 4,505

EDITORIAL

PRESIDENT HOOVER'S ACTIVITIES

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

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

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

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

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

Much more happy was our President's opportunity a few days later, at Springfield, Ill., in rededicating the Lincoln Monument. No unsavory memories barrassed our high official there. Said he, on this occasion, "A nation in whose whole life-time flowers beauty with a few whose names remain upon the roll of the world in after generations. Lincoln, after all these years, still grows, not only in the hearts of his countrymen, but in the interests of all peoples of the world. No man gazes upon the tomb of Lincoln without reflection upon his transcendent qualities of patience, fortitude, and steadfastness. The very greatness which Froebel said, "The hand that rocks the cradle rules the world." But how tired that hand gets rocking the cradle, and how slow to respond to the suggestion of an overtaxed mind, worried by the thousand other household cares of the day. Yet the hand must move on, in spite of nerves on edge, must continue to administer and direct the household affairs.

Froebel said, "The child's first school is the family," and since the child is the "most valuable of its possessions, the greatest of its responsibilities," the home must be the best possible. Everything that can be done to encourage and help the mother should be done. At the request of the family, some help in the care and direction of family affairs to the busy wife and mother. She needs every available aid, and help will be helpful and full of inspiration to mother. Happily, indeed, is she who has learned to snatch a few verses of soul food while, perhaps, the family members are rocking the baby with songs familiar in the Bible fed motherhood and fatherhood.

Many are the problems of the mother who has to do all her own work. Many families have doubtless, curiosity, and quality, in some degree at least and in some department, to be of help to every one of its readers. For this purpose and that various interests may be regularly represented, departments have been added frequently to her "Joy of life," and he became a regular and proportionate giver: "Really, is that all I have paid? Well, it seemed much more than that to me. Doubtless it did, and no doubt the-beneath the rem- 

A Recorder Questionnaire

One paper can hardly suit everyone. What pleases one may not at all please another. People have a right to the kind of paper they want if they pay for it and pay enough. The SABBATH RECORDER should be of a nature and line in some degree at least and in some department, to be of help to every one of its readers. For this purpose and that various interests may be regularly and adequately represented, departments have been added frequently to her "Joy of life," and he became a regular and proportionate giver: "Really, is that all I have paid? Well, it seemed much more than that to me. Doubtless it did, and no doubt the-beneath the rem- 

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Alfred University Ninety-Fifth Commencement

JUNE 6-10, 1931

BY PROFESSOR C. R. CLAWSON

Alfred never appeared to better advantage at this time of year. Frequent rains and intermittent sunshine have clothed the hills and valley with a verdure befitting an earthy paradise. With this springtime setting with a background of nature the scene for the graduation exercises, which have been established. We have the Missionary Department, the Woman's and Young People's. There is the children's place so interestingly conducted by Mrs. Greene, who is able to get such fine cooperation from the children themselves. The "Denominational Hook-up" is proving quite helpful, and favorable reactions are being had from "Observations." Rorschach do you like best? The management would like to know what parts of the Recorder do you read. They would really like to cooperate. That this knowledge may be had, the following questions are submitted with a hope they may be fully answered and sent to the acting editor—SABBATH RECORDER.

1. Do you usually read all of the SABBATH RECORDER?
2. Do you want to know what parts of the RECORDER do you like best and why?
3. Do you want more Home News?
4. Do you "May Laugh" column worthy a place?
5. What do you think about the "Chil.dren's Page?"
6. Which of the departments do you like best and why?
7. Shall "Our Pulpit" be resumed?
8. Do you like "clipped" articles?
9. Do you think the "Observations?"
10. What improvement would you suggest?

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

THE SABBATH RECORDER

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

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

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

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

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

6. The special feature of the graduation exercises this year was the alumni tributes paid to Director Charles F. Binns, who after thirty-one years of distinguished service is soon to retire from active leadership. Greetings came from the American Ceramic Society as well as beautiful tributes from former students and friends. Doctor Binns has been an outstanding character over these years—a man rich in personal qualities and scholarly in scientific achievements. The clay he has so deftly shaped through his long career into beauty and symmetry is but a faint symbol of the impress of his own life and character in moulding the thoughts and ideals of students who have come within touch of his sterling personality.

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

8. Honorary degrees were conferred upon the following: Walter S. Brown, Corvallis, Ore., Doctor of Science; General Edward Orton, Jr., Columbus, Ohio, Doctor of Laws; John 0. Wright, Arcade, N. Y., Doctor of Laws; Rev. James L. Skaggs, Milton, Wis., Doctor of Divinity.

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

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

11. The following is the president's annual statement:

PRESIDENT'S ANNUAL STATEMENT

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

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

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

College of Liberal Arts: 319

Ceramic School: 184

Total: 832

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

THE COLLEGE FACULTY

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

The new members were:

Charles D. Buchanan, A. M.
Burton Benjamin Crandall, M. B. A.
German

The New York State School of Clay Working and Ceramics

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

THE NEW YORK STATE SCHOOL OF AGRICULTURE

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

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

THE CLAYSON INFIRMARY

The Clason Infirmary has rendered its largest service during the past year. More than two thousand office calls have been made. No patients have been bed patients, mostly for short periods of time.

DIRECTOR OF RELIGIOUS ACTIVITIES

Rev. James C. McLeod has continued his efficient service as director of religious activities, chaplain, and pastor of the Union Church. His services have contributed greatly toward the betterment of life on the campus.

In all, about three thousand pledges were made—the most of them in comparatively small amounts and in semi-annual payments covering a period of five years. The five-year period for payments will reach to 1936, the one hundredth anniversary of Alfred's educational beginning. No higher praise is too high for the wisdom, philanthropy, and love which has prompted this gift by Mrs. Laughlin.

BARBOCK HALL OF PHYSICS

The rebuilding of the Babcock Hall of Physics has been postponed until next year, the building is our next most imperative undertaking. No praise is too high for the wisdom, philanthropy, and love which has prompted this gift by Mrs. Laughlin.

CENTENNIAL PROGRAM FUND

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

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

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

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

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

About $200,000 of this fund was designated for buildings, and over $400,000 was designated for endowment. The major portion of the latter was subscribed in the form of notes.

Mrs. Laughlin has paid a gracious and beautiful tribute to her father in this generous gift of a memorial building, and she has placed her money where in future generations it will provide a comfortable and attractive home for freshman men, and contribute to their education in aesthetic and religious value as well as in comfort and homelike environment. No higher praise is too high for the wisdom, philanthropy, and love which has prompted this gift by Mrs. Laughlin.
40

THE SABBATH RECORDER

FACTORIES CHANGES FOR THE COMING YEAR

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

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

Assistant Professor Fred W. Ross has been promoted to the rank of associate professor of botany.

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

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

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

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

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

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

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

The president has announced to the trustees of the college, on July, 1932, that he shall have reached seventy years of age, unless health conditions make it seem advisable to retire earlier.

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

Boothe C. Davis, President.

June 10, 1931.

A SEMINARY GROUP JUNE 10, 1931


THE SABBATH Recorder

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

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

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

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

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

When after the manner of Jesus with the laymen of his time, he recognizes children’s membership by the grace of God in the kingdom of heaven.

DEAN MAIN’S ADDRESS TO THE GRADUATING CLASS

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

(REWRITTEN AND REVISED)

BRETHREN OF THE SENIOR CLASS:

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

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

There are other callings that are open doors to service and great usefulness, but the attraction and expressio

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

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

There are other callings that are open doors to service and great usefulness, but the attraction and expression in language that is correct, adequate, and persuasive.

The minister is called to a growing scholarship. The best trained minds, the possession of the necessary knowledge, the largest store of profitable learning, are none too good or great for the Christian minister.

He would say with Lessing: If the Almighty should offer in one hand Truth, and in the other, Search after Truth, in humility but without hesitation, I would answer: Give me the Almighty Truth.

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

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

His call is to proclaim the gospel concerning which the Apostle Paul said: “I am not ashamed of the gospel of Christ for it is the power of God unto salvation.” The work of evangelism, says Robert E. Speer,
When as a man and woman standing before him, with fidelity pledged in clasped hands, he says: What God joins together, let not man put asunder.

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

And the whole wide waste is teeming with crushed and broken shepherds. Words of comfort and of hope.

"The world is full of suffering; Along the mournful air The notes of sad complaining Are crying everywhere."

"Love shieldeth not its idols But smiteth down its darts; And the whole wide waste is teeming With wounded and with broken hearts."

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

The late Henry Clay Trumbull said that friendship is the master passion. The minister should be a student of sociology, that is, the science, or the art, of the relationship of men, and the relationship of the race, to God. In the bringing about of world-wide peace, the Church must have a large part and you are leading the way in the Church. Work with the World Alliance for the promotion of national Friendship through the churches.

"As I attended the sessions of the retreat I had deepened within me the conviction that the true and living Gospel of the Christian message. There are many methods of evangelism, and the method will not be the same in every case, but more than methods and plans is the spirit that dwells within. Because the spirit is more, it must not be concluded that method is nothing."

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

**SUGGESTED PRAYERS**

To increase social vision and create a conscience that in action will help to establish the kingdom of God on earth, the department of the Savior and Lord, he administers the Holy Supper.

In the sacred ordination or consecration of men and women to the high calling of the shepherd and of the deacon, the minister has an important and leading part. When Paul was in Ephesus, he said to the church officials who came out to see him: Take care of yourselves and of the whole flock, the Church of God, of which the Holy Spirit has made you elders, bishops, guardians, and shepherds. What responsibility! What a privilege, vision. The late Henry Clay Trumbull said that friendship is the master passion. The minister should be a student of sociology, that is, the science, or the art, of the relationship of men, and the relationship of the race, to God. In the bringing about of world-wide peace, the Church must have a large part and you are leading the way in the Church. Work with the World Alliance for the promotion of national Friendship through the churches.

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

For reasons which need not be enumerated, the account of such a meeting has until today been withheld, and it is the writer's ambition to give their descriptions, their impressions, and to mention marked utterances.

**MISSIONS**

**AN EVANGELISTIC RETREAT**

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

Among the two score in attendance were some of the foremost workers in the field of evangelism, and the speakers represented every phase of that subject. Evidently they were selected because they had marked success in the evangelistic field. With scarcely an exception they were men who had served many years as pastors and had won wide influence, and the latter felt as if one listened to them that they were speaking not alone from flaming hearts but from great experiences, to which they referred rather than from the intellect. These retreats have always been a great uplift to those present, but it is fair to say that the tide never rose higher than at the one just held.
They have been chosen by their denominations because they are leaders. And some of them number their converts by the thousand. What is the secret by which they offered us? The power of the Holy Spirit which anyone can receive if he seeks it with all his heart and pays the price of a surrendered life! That was all. Simple, isn’t it?

Simple, did I say? Yes, as the most profound truths of life seem simple. The greatest, the nobler, the more truly spiritual fact yet learned about God's created universe—the heart behind it is Love. Simple? Yes, but sublime.

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

Why cannot we be greater soul-winners?

MY IMPRESSIONS OF THE NORTHFIELD EVANGELISTIC RETREAT

BY REV. WILLARD D. BURDICK,
Rockville, I. R.

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

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

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

From the chateau one looks out over the Berkshire Mountains, Franklin Range, the forelands of the Green Mountains, and the ranges of southern New Hampshire.

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

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

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

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

1. Have one outstanding worship service each week.
2. Have a religious education program.
3. Engage in family visitation.

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

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

One of Doctor Goodell's arresting statements was that the Church is the only institution that traffics in eternity, and that the Church should emphasize these three things in the coming fifteen years:

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

Seventh Day Baptists, they were told, "Believe that the Scriptures of the Old and New Testaments were inspired by the Holy Spirit, and that God is a perfect rule of faith and practice." Seventh Day Baptists uphold Jehovah's two great memorials, which is the Sabbath—the sign of the Father and the Holy Ghost, who in six days made the heavens and the earth, and rested on the sabbath day, Exodus 20:8-11; Colossians 2:16; Hebrews 4:9; Jeremiah 10:10-12. And (b) baptism, the memorial of the burial and resurrection of the Redeemer, Colossians 2:12; Romans 6:5, 6. "We were born for our offenses, and was raised again for our justification," Romans 4:24, 25.

But Satan, determined to nullify the knowledge of the Creator's memorial, changed the day of the worship of Jehovah to Sunday, the first day of the week; and he has also changed the mode of baptism to the sprinkling of the water, which is not the true baptism, nor the true water baptism, nor the true baptism, nor the true baptism by Seventh Day Baptists, but members in truth, fact, subordination to the rules of the church, as well as preaching for them. May 17, 1931.

Another family of two, and two children who have recently been married are to be baptized next Sunday, and are to become members of the church. I left for Kingston, and the next day for Fort Hill. There I held meetings for the brethren till April 5, when I returned to Kingston, and the next day for Fort Hill. The weather was very inclement almost the seven time. But we were able to hold meetings on Sabbath and on Sunday. On the first part of the latter day, we had a church meeting from nine a.m. till eleven. And then in the evening we planned for two open air meetings: (a) at Plantain Gardens; and (b) at the Waterford church. Both were well attended especially the latter. That was a day's hard work.

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

Owing to troubles in the gear box of my machine, I had to leave the Waterford home, Waterford, before the thirteenth. Next Sunday morning, our two recent converts from Meuse will be baptized and added to the Waterford Church. These two additions are not mere phantom members, but members in truth, fact, subordination to the rules of the church, and the outsiders are taking a lively interest in the message of salvation.

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

Please accept my kindest regards.

Remaining, yours in the Master's service,

H. LOUIE MIGNOTT.

Waterford,
Guys Hill P.O.,
Jamaica,
May 17, 1931.
Dear Recorder Readers:

It has been some time since I have written the Recorder. By our program I should have written last month, which I did not do. Now I am having an enforced vacation for a few weeks, so I will take advantage of this time on my hands to give him he will soon be all right again.

Miss Burdick told you in her recent letter about the end Mr. Dzau, of how generous he was with his money. She says that anything they have been passed on to his son unfinished, and that he was trying conscientiously to meet all his obligations and to settle all claims, to finish all that his father had undertaken as much as possible, and to hand affairs back to people worked out for their good. This unaccustomed burden has required many trips to Shanghai and many anxious days and nights in addition to his regular full time duties. He is a most faithful and conscientious young man, and I do pray that God will speedily restore him to health.

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

Schools are preparing for final examinations and closing. Esther is in Shangai Baptist College this week. She will be back in about two weeks and Melig in three or less. Meling is of course, in our prayers. I am praying to God to make her big girl and I am having the small mother’s struggle to keep her clothing large enough for her. She is thirteen years old.

Things are not looking so good in China again. The government has been hiring such a hard time trying to round up the communist bandits who are evading the law by hiding behind the mountains. Some of the central provinces are full of them. They seem to be able to appear and disappear if by magic in some places. And again, a lot of the Cantonese genera and officials, including Sun Yat Sen’s and some others of good repute, have run away into Canton and a preparing to attack the government. I am very interested in Nanking in a speech the day after called their group “a big heap of go at” and it seems a not inappropriate terwhen one takes into consideration the six cliques which are represented. In platform they range from all the Bolshevist sympathizers to those extremely opposed to any such belief. How anyone can think that such a group could ever help their country if they gained control is hard to explain. They seem willing to resort to any device to oust Chiang Kai-shek and his colleagues. To us it appears very, very foolish and desperately dangerous to the country. No government since the beginning of the revolution has begun to do as well as the present government, and with all the threatening dangers from Russia and other encroaching powers it is absolutely suicidal for them to try to overthrow the present regime. At least it seems so to us. The present government is highly imperfect, of course, and in some ways we feel as though they have been trying to go too fast, but there is only chaos without them. Let us hope that this movement will fall into pieces from lack of cohesion.

To come back to Liuhu. Our work here seems in a fairly healthy condition. Attendance at the six Sabbath school is very good. Our small church is already too small sometimes. There are not yet many who are ready to take the definite step of baptism. I am sure many are interested. Last Sabbath there was baptism. One candidate was the grandchild of one of our members. The other was a father’s school. He is a bright young fellow, is working with an agricultural mission station, maintained by the county for instruction of the farmers of this community. It is one of the things that are being done. They have night school for literates, both men and women. I have been very glad that Mr. Phan was willing to identify himself with the Christian Church and I hope he will prove to be a working Christian. We need every kind of work for this country. There is always a building in it.

Yours for the Lord’s cause,

Grace I. Crandall

Liuhu, Kwangtung, China

June 9, 1931.
OBSTACLES TO CHRISTIANITY

Christian Endeavor Topic for Sabbath Day, July 25, 19-

DAILY READINGS
Sunday—Ignorance (2 Tim. 3: 1-9)
Monday—Prejudice (Luke 4: 25-32)
Tuesday—Self-interest (Acts 19: 23-41)
Wednesday—Self-confidence (Acts 17: 16-21, 32)
Thursday—Self-righteousness (Matt. 23: 13-32)
Friday—Failure of Christians (1 Cor. 3: 1-3)
Saturday—Teachers (1 Thess. 2: 4-12)

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

QUIET HOUR THOUGHTS
By Mr. and Mrs. Lyle Crandall
We can overcome obstacles to Christianity in our community, we know that prayer helps us in all ways. If we pray daily that we may live Christian lives, we shall live them, for God answers prayer, and he will help us. In this way all obstacles can be removed.

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

How often do we keep our Christianity hidden by our daily lives. We profess to be Christians, but nobody knows it. If we practice love and charity, which are signs of Christianity, we shall have a great work in life. We must give light to everyone we meet—the light of love and knowledge. If we do not give our light to others, and will drop their prejudices against Christianity.

Jesus said, "Ye are the light of the world. A city that is set upon a hill cannot be hid." He also said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

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

Then, think of the delight of Jesus in social intercourse. When he read of his presence at some kind of festivity, he said, "Now is the wedding of the Lamb; and the beast and his companions are without; for the wedding of the Lamb is in heaven." And no feast was greater than a friendly social meal. And no feast was a greater source of delight to Jesus, who said, "There is nothing that is really worth while except good works and the joy that is derived from this, and will bring on the kingdom of God."

How does a Christian go about changing the world for Our Lord? He does this in his every act and deed, in his every word and thought. He is a living, breathing representation of the love of God. He shows the love of God by the way he loves his neighbor. He shows the love of God by the way he treats his enemies. He shows the love of God by the way he treats his friends.

In this way, we can see the power of a Christian's witness. We can see the power of a Christian's love. We can see the power of a Christian's faith.

The Elements of Friendship Enter ing Into Being a Christian
By Wilna Bond
(Paper given at the Junior Christian Endeavor, Young People's Hour)
"Friendship given by God in mercy and in love, My companion, My encourter, and guide; My joy in grief, my second bliss in joy; My companion, my. friend, my helper; My comforter, my counselor, and friend."

That is a description of a true friend, and these qualities can be gained only through Christian witness. Patience, For Christ has been, and ever will be, a true Friend.
THE SABBATH RECORDER

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

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

EZEKIEL, DANIEL?

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

ELECTION WASHINGTON to the Second Term
The President's Inaugural Address

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

THE GOD'S HELPERS—THE BIRDS, BEES, AND BUTTERFLIES
LUKE 17:17; JUDGES 14:8
Junior Christian Endeavor—For Sabbath Day, July 25, 1931

ELIZABETH K. AUSTIN
Junior Christian Endeavor Superintendent

THOUGHTS TO BE USED FOR TESTIMONIES

The Birds
Industrious
Joyous
Wisely

The Bees
Never lazy
Workers
A beekeeper's life, a kingdom of order and labor. Each bee has a place and all have their work to do.

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

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

OUR LETTER EXCHANGE

DEAR MRS. GREENE:
I am in the Junior department, and we are collecting silk stockings to send to Labrador. I wish you would make up some of them.

Doctor Mitchell, one of the doctors from the sanitarium, has been to Labrador and gave us a talk one morning in Sabbath school. One of the interesting things that she said was that when a ship was wrecked there who ever got the things that were on it could have them. One man got a ten year supply of stove paper. I am in four two grade and go to the Ann J. Kellogg School here. It has forty-two rooms in it. It cost about $400,000. There are rooms for the orthopedic, deaf, dumb, and blind, besides the regular classes.

WALTER S. LANDOR.
OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

"News Bits."—Recently there came to the desk of the corresponding secretary a new mimeographed bulletin from the Young People's Board, "News Bits," under date of June, 1931. It proves to be an aggressive news letter from the board to all boys and girls, Christian and otherwise. Interesting captions are found in it, such as "Begin to Pray Through." This is from the Quiet Hour superintendent, Mr. Emilie Balcock. The object of the meditation is the matter of raising the united budget of the denomination. Four things are suggested if we pray through, (1) a place, (2) the Bible, (3) the Holy Spirit given a chance. "More things are wrought by prayer than this world dreams of," is quoted from Ten¬nyon. The board's president, Miss Mar¬jorie Burdick, sends a message, "It is great to live." A heartening challenge is flung out on budget raising: "You must not say, 'We can't now, but go to Nehemiah as did Nehemiah in the long ago.'" He accomplished his pur¬pose because the people had a mind to work. On July 1, shall we be able to say, "And the budget was raised because the people had a mind to give"? Other matters of real interest were contained in the bulle¬tin. Our young people must take up a place in the church and boldly commiss the estimable work being carried forward by our young people. Upon them rests the future of the church.

Vacation Schools.—The corresponding secretary spoke to the boys and girls gath¬ered in the assembly period of the vaca¬tion School at Berea, the other day. Fifty¬six are enrolled in the school and this was the last day of study. Fifty boys and girls, even, with red faces, hot, hot, hot, are an inspiration to a preacher. What fine things these boys and girls are getting in these daily classes, in memorizing passages of Scripture, in getting the mis¬sionary consciousness, and especially in re¬alizing that such subjects are as vital and important, calling for as careful and philo¬sophic presentations, as their lessons in the public schools. After the session, the pastor took an overflowing load of children over the rough road up Otterside Run and distributed them among their various homes, making a pastoral call upon an aged member here and there. It was good to see our pastors and churches are wor¬thy of every praise in their efforts to carry on this work. Those busy mothers and school teachers who will carry their forebears to this special work can hardly have too much said to their credit. Our Sabbath School Board and its director of religious education work so well together and constantly promote this line of training, having rendered the cause a most vital and helpful service. Happy the church that has a corps of teachers and other workers who will sacrifice some of their personal comfort and time that their talent and training may be so zealously consecrated to this service for Jesus" sake.

Socials.—What a fine service a church renders itself and community, these hot days, by holding an ice cream social or festival. It not only furnishes a get-to¬gether occasion with dear friends together many, young people especially, in a divine time, but good people will take their places and make a bit of wholesome surroundings when otherwise they might have betaken themselves to questionable places of amusement or noisy roadhouses. Incidentally, perhaps, the service may prove remunerative to church or society. But the writer has wondered, or should we say, written, in a recent connection with such events. Why should it be necessary to hold it on the parsonage lawn with the freeload of the parsonage to the whole pub¬lic? Why should this place be overflown, as it often is, by thoughtless folks who non stop from one house to another? Other motives are said to be held. Why should it be necessary to hold it on the parsonage lawn with the freeload of the parsonage to the whole public? Why should this place be overflowed, as it often is, by thoughtless folks who non stop from one house to another? Other motives are said to be held.

CHRISTIANS OF JAPAN PROTEST AMERICAN MOVIES

Several months ago an appeal to the Foreign Relations Committee of the United States Senate, signed by ninety Americans residing in Tokyo, was made public. The appeal was for legislation to control the shipment of American films to Japan, as a protection to America's reputation in the Far East. Now the National Christian Council of Japan—the body which co-ordinates the work of all the Protestant churches in the island empire—has written the Federal Council of Churches in this country, asking for astep possible to prevent the continued influx of questionable American films into Japan." Its social welfare committee, composed entirely of the present Japanese, visited the Tokyo police department. While discussing the destructive moral effects which the movies are having in the Japanese capital the chief censor of the police, a non-Christian, "stated that their greatest problem was with the films which come from America. He said that the Japanese are highly detrimental to the morals of the Japanese people, and he hoped that the National Council of Council could and would take steps to secure the stopping of these undesirable American films." Not that responsible American citizens and re¬ligious leaders in Japan have both testified to the damage being done to the young people's trade, how long will it be before the State Department is granted some power over such a traffic?—The Christian Century.
enlarging intelligence, will take the place of the old intelligence.

This is another way of saying that the only way to acquire intelligence, or to retain intelligence, is to let the knowledge of today be superseded by the knowledge of tomorrow. To put it even more bluntly: there is no way to be intelligent except by substituting new, fresh knowledge for old, stale knowledge; no way to be intelligent except by maintaining a growing intelligence. Intelligence cannot stand still. Knowledge is not static. A perfectly good intelligence of yesterday must be replaced by a better intelligence of tomorrow, or it will cease to be intelligence.

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

"We now discover that we are living in a universe which is not dead but alive; which is not down-going, but up-going." "We are now beginning to recognize that the physical sciences are only descriptions of reality in its exterior manifestations in space and time." These manifestations we have observed bit by bit, with limited equipment, and at first imperfectly understood, but with an ever-widening horizon, so that every day some new understanding or interpretation or application of our data comes into the field of consciousness.

Newton came and propounded for matter. Einstein propounded for intelligence. This"force of gravitation was substituted in men's minds for the special Providential power that had been supposed to guide and control the planets and their satellites in their courses. A mechanistic philosophy was thus brought into vogue, which taught that God was the Designer and Creator, day. They served well their generation, once designed and created, needed no further control or creative force. This was materialism.

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

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

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

If we are ever tempted to question the value of college training—to ask what is the compensation for four of our best years spent in college studies and research—it is to be found, in part at least, in the fact that the knowledge of today is superseded by the knowledge of tomorrow. The justification of the college and the four years spent in college is the only intelligence is a growing intelligence.

Alfred University is approaching its centennial. We have just raised in sub­scription $2 million for a Millennial Centennial Fund. When by 1936 this Centennial Fund is paid, Alfred University will be prepared to meet that new century, equipped to serve a society with new problems, new responsibilities, and new tasks.

The education and educational facilities of a century ago little resembled the education and educational equipments of today. The old universities, buildings—they are all superseded by the new, because we know only bit by bit; we learn only bit by bit; we build and equip only bit by bit. Everything is limited by the distance we have traveled in knowledge. We are fenced in by the things we have learned imperfectly, and by the incompleteness of our methods, our apparatus, and our equipment.

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

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

As a civilization of the twentieth century, tasks today and our tools are different from the tasks and tools of our fathers. The only guarantee of intelligent...
and successful living for today and for the future, is a changing knowledge and a growing intelligence.

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

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

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

If we become aware that what man has so far discovered is the merest fraction of what there is to know; that many of his present interpretations and explanations of phenomena undergo change by the progress of knowledge in the future; if we know that scientific discovery is never complete, but always progressive, and is always striving to give us a closer approximation to the truth, then we are prepared to take our places in a changing, growing world and live lives of adjustment to new environments, great in content and growing organism. We know now better, than the founders of our government knew, that the land has not been spoken concerning government, any more than concerning knowledge. We are learning bit by bit, under changed conditions, and by stress and storm, the nation, for the state, for the city, for the college campus, and for the individual. The formulas and prescriptions of yesterday may be superseded, if the trial and error method of experiment shall prove them inadequate. We know the road over which we have been carried, and know some of the losses sustained, and we know some of the victories won; but no man can foretell in detail the future progress of government, or the achievements of democracy in the ages before us. It is enough, if in the light of the present, we live up to our best, and hand on stable governments to our children, and build a new world of which we are the founders, of which we are the building, if we can make our human bodies grow, continually new tissues to take the place of those which are worn out, burned up, or sloughed off, so that they are all again and again new with the passing years; if we can make our human bodies grow, adding continually new tissues to take the place of those which are worn out, burned up, or sloughed off, so that they are all again and again new with the passing years; if we can make our human bodies grow, continually new tissues to take the place of those which are worn out, burned up, or sloughed off, so that they are all again and again new with the passing years; if we can make our human bodies grow, continually new tissues to take the place of those which are worn out, burned up, or sloughed off, so that they are all again and again new with the passing years; if we can make our human bodies grow, continually new tissues to take the place of those which are worn out, burned up, or sloughed off, so that they are all again and again new with the passing years; if we can make our human bodies grow, continually new tissues to take the place of those which are worn out, burned up, or sloughed off, so that they are all again and again new with the passing years.

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

There are sacrifice and pain in this progress, as well as joy and achievement. Children, fancies and inventions add to the joy, but not to the pain, of religion, which do not give place to the reconstructed theology of a scientifically trained mind, with a sense of loss. But if the spirit of religion, love and reverence—dominate our thinking, there is joy and a sense of enrichment in a growing religion, which more than compensates for the loss.

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

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

If God can make a rose to grow out of its environment of earth and air; if he can make our human bodies grow, continually new tissues to take the place of those which are worn out, burned up, or sloughed off, so that they are all again and again new with the passing years; if he can make our human bodies grow, continually new tissues to take the place of those which are worn out, burned up, or sloughed off, so that they are all again and again new with the passing years; if he can make our human bodies grow, continually new tissues to take the place of those which are worn out, burned up, or sloughed off, so that they are all again and again new with the passing years; if he can make our human bodies grow, continually new tissues to take the place of those which are worn out, burned up, or sloughed off, so that they are all again and again new with the passing years; if he can make our human bodies grow, continually new tissues to take the place of those which are worn out, burned up, or sloughed off, so that they are all again and again new with the passing years.

The Sabbath Recorder
souces are the springs in the hills. Every moment a new supply of water is ad-
ted by the new springs high up in the hills and the river becomes a series of stagnant pools, or a dry bed. In college you have been tapping the sources of knowledge. You have been drinking from the springs. The grade of intelligence you will stagnate pools, or a dry bed. In college speak ing with tongues, or charity, or even are feeding the currents of your lives.

of a growing, intelligence. I must point out again the fact that this text is a part of an argument in be-

half of love, as a quality of life that is seded. It is in the heart of religion and prophesying is superseded, but love is never disappears nor

martyrdom. Love never disappears nor

things to do his will."

July 9-12.

paring' for the association to be held here

Correspondence.

Most of our

weeks in, are spending a few

weeks in, are visiting here before going to Kansas City, Mo., where he will do his intern work.

Mrs. Frank E. Lobaugh and son Frank

of Shanghai, China, were calling

for Rockville, R. I., where they have a summer cottage. They will spend the summer there before going on to Al-

Fred in 1888.

would harm me, and will make and never

over the work for the girls' camp. Miss Marcia Rood, supervisor, gave an

later each class performed separately.

We were also favored with a visit from Miss Marjorie Burdick, who came to look

two little tots bear

the American and Christian flags marched in the church to the processional played by Margaret Sayre and assembled on the platform where salutes to each flag, song, and concert prayer were given. Later each class performed separately.

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

GLEANINGS FROM THE ALFRED "SUN"

Rev. M. G. Stilman, of Milton, Wis., and his brother, O. S. Mills and daughter, Ewell, of Attalla, Ala., are spending a few

and other towns in this vicinity. They drove from Iowa to Alle-
gany county in two days, which is pretty good for a driver over eighty years of age.

Rev. and Mrs. O. S. Mills and daughter, Ewell, of Attalla, Ala., are spending a few

weeks in, are visiting here before going to Kansas City, Mo., where he will do his intern work.

Miss Goodrich left Wednesday morning by auto on

of Milton, Wis., have arrived at Wincheck Church. The church presented them money

given. The church presented them money

after which we had a reception for Pastor Ogden and wife. A good program was

of Milton, Wis., is supervi sed; but love is never superseded. It is always new and

grows old. Knowledge is superseded; prophesying is superseded, but love is never superseded. It is in the heart of religion and

 springs from God. It is possible because of a growing intelligence.

I can commend, therefore, to your growing

intelligence, my dear young people, no higher goal than the perfection of love which becomes perfect when all other things are

superseded.

God bless you and give you richly the

love that can "make you perfect in all things to do his will."

DENOMINATIONAL "HOOK-UP"

DODGE CENTER, MINN.

Most of our time is being spent in pre-

paring for the association to be held here July 9-12.

At present we are preparing for a short

Children's day program.

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

Correspondence.

NORTONVILLE, KAN.

Demonstration of the Daily Vacation Bible School which was held June 15 to June 26, was given Sabbath night, June 27, after which we had a reception for Pastor Ogden and wife. A good program was

of Milton, Wis., and his brother, O. S. Mills and daughter, Ewell, of Attalla, Ala., are spending a few

weeks in, are spending a few weeks in, are visiting here before going to Kansas City, Mo., where he will do his intern work.

Mrs. Russell Burdick and two children, Mrs. Milton D. Davis and Miss Lois Goodrich left Wednesday morning by auto on a

trip to New Jersey and New York, and children will remain for the summer with her relatives at Dunellen, N. J. Mrs. Davis and Miss Goodrich will visit points of interest in New Jersey, Pennsylvania, and New York and return by bus to Wisconsin.

"The welfare of home and country de-

pends upon those who are physically fit. Let us try to be a race that would harm me, and will make and never break those habits which will help me."
**The SABBATH RECORDER**

**REFLECTIONS OF A WAYFARER**

There is no true artist, touched the master's face lovingly, as his good child, had he been near, might have done with hand or kiss. But he was all alone in the city of the South, far removed from the scenes of his life's work in the Highlands of Scotland. Not that he was in need, except in human fellowships, for the denomination was on a path to the battle-scarred veterans of the pulpit.

"I will start tomorrow for the Highlands. I hope to see my lad. The change will do me good. Besides, the long growing on me daily to see the old places once more, only—and more—before—I go hence."

He was back at his Highland home, where, in the near distance, two ways met. He was undecided which path to take. When at length he moved it was toward the city of the dead. Reverently he knelt by a particular grave, as if the place were holy. This couch of dreamless sleep reminded him farthing? And one of them shall not fall to the ground without your Father. Fear not, therefore, ye are of more value than many sparrows.

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

—W. T. Dovwar, in "The Baptist."

**CHICAGO CONVICTS A GANGSTER-KILLER**

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

—The Christian Century.

**INERTIA MENACES DEMOCRACY**

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

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

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

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

"The thirties and forties are the most dangerous ages in public religious education. Middle age is the time when so many college trained minds grow stagnant. One reason for the weakening of family ties is that parents do not keep mentally and spiritually abreast of their growing children."

**DEATHS**

BAROCCO.—Miss Hannah Almy Babcock, daughter of the late Nathan and Phoebe Babcock of Reddiy, Rt. No. 1, was born March 11, 1855, and passed away with angina pectoris at noon, June 24, 1931, at her home in the Hotel Lucerne, New York City.

Funeral services were held June 26 at two p.m. in funeral parlors, 145 E. 57th Street, New York. Interment with the family, by her request, in mother in beautiful River Bend Cemetery, Westerly, R. I.

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

J. M. B.

SAUNDERS.—Frank R. Saunders was born September 20, 1846, at Brooklyn, N. Y., and died May 24, 1931, at the age of 85 years, 7 months, and 25 days.

Mr. Saunders was reared at West Halloco, Ill. On the tenth of January, 1871, he was married to Mary E. Witter, daughter of Josiah Witter. He spent many of his early years in the state of Illinois. He lived for some forty years in Huntington, and is a well known business man. Fourteen years he retired and went to Boulder, Colo., where he could be near his son and daughter. He has been engaged in work all of his life. At the time of his death he was seventeen years a member of the Seventh Day Baptist Church. He has always been a great lover of the Bible. He had many friends, was a man of strict integrity, a lover of nature who could see God in his world, and was always ready to do a good turn or some comforting act for others. He left a beautiful influence after him. His children, his friends and the whole world miss him. The family will be forever grateful to all who were swerved from them. He was long the treasurer of the Seventh Day Baptist Church of this city.

(Please forword.)

He is survived by his wife with whom he comes of six, the last a baby; a daughter, born last January, a son, and two daughters. His son, M. A. S., has the care of his aged mother. Mrs. Ernest Irish, live in Boulder; Mrs. Irish spent most of her time of over a year in taking care of her, and other daughters, Mrs. F. B. Thomas, live at Hammon, La.
also survived by a brother, Mr. William Saunders, of Minneapolis; and a sister, Mrs. E. S. Pullen, of Riverside Calif.

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

He was born in Jackson Center, O., November 16, 1858. Surviving him are his wife and a sister, Mrs. Laura Davis, Chicago. Funeral services were held at two thirty p. m. Sunday at the home in Albion, with South Dakota Masonic Lodge No. 161 in charge of services at the home and grave. Burial was made in Milton cemetery.

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

SABBATH SCHOOL LESSON IV—July 25, 1931


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

DAILY READINGS

July 19—Stephen's Martyrdom. Acts 7: 54—8: 4
July 20—Rejoicing in Suffering. 1 Peter 4: 12-19
July 24—Price of Discipleship. Matthew 10: 34-36
July 25—Reward of Faithful Witnessing. 1 Peter 1: 23-25

(For Lesson Notes, see Helping Hand)

RELATIVITY

I see a mighty city rise
In stone and steel that touch the skies;
Alfred,首饰 behind it all
And feel that I am small.

And clustered stars in splendor vie.
I see the searching lightning flash,
In awe, I feel that I am small.

I see Andromeda pass by
And stone and steel that touch the skies;
Ah, then, I know I am not small.
—Franklin A. Gaylord, in Christian Advocate.

THE SABBATH RECORDER

RETO REEDER, D. D.,
Editor Emeritus

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JULY IS THE MONTH

“The wall was built • • • for the people had a mind to work.”