THE SABBATH RECORDER

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 Kunning 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 benefitted 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 1919. 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 M., 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 at Alfred Rural Cemetery.

E. T. H.

Grew. — Myrtta 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. Grew 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 Burt, Mrs. Clifford Potter, Mrs. Samuel Miller, and Mrs. George Bost; four grandchildren; and four great-grandchildren.

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

Kees. — Bertha M. Skillman, daughter of Joseph F. and Maria Skillman, was born in Westley, 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 at Hornell. She married Edwin D. Kees. 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. Kees, Mrs. Arthur W. Saunders, Mrs. Joseph W. Bryant, Mrs. Pendleton, Mrs. Talbot A. Holland, and Mrs. Peter J. Corni.

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

Newy—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.

Funeral 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. Halsey, daughter of William D. and Lucy Lamphere Halsey, was born in Preston, Conn., April 8, 1878, and died May 17, 1945, at Westley, R. I.

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

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

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

Wright. — Fannie Tucker, daughter of Nathan and Mary Halsey Tucker, was born at Ward, N. Y., December 24, 1883, and died at home in Alfred, May 11, 1945.

She was the widow of Charles E. Wright. She has resided in Alfred since 1894, 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 prayers at the home. Rev. E. T. Harris officiated. Burial was in Fairlawn Cemetery, So. E. T. H.
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 trouble is laid, but the problem of brotherhood is not possible without the indwelling power of Jesus Christ. In the second place, we cannot combine selfish motives with the 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 yield to 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 confuse Christianity with a 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?" In answer, Christianity sets forth without the least doubt the doctrine of God as supreme, responsible, not God, philosophy asks concerning God; Christianity answers that he is an infinite personal, ethical Being who is the author, sustainer, and the end. Philosophy asks concerning man; Christianity answers that man is the image of God and the universe; Christianity answers that God is our help. God is great — yet he feels as did the Psalmist in the mountains of Palestine. Can we be Christian today? There is no need to be apprehensive. In this 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 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 he lives by 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 we 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, believe, or recognize them. 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 personification of Christ. Who else has been the highest expression of himself in the human order and for the human order. In the light of Christ which we Christians gain from spiritual and historical laws of human nature, 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 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 valleys 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 of the mountain. 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 shall upward. This 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 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 Christian living 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 opportunity to apply the teachings of the 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 teaching, 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. In a 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.

SUMMER OPPORTUNITIES

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

obey. Almost to tell the truth is to lie; almost to be honest is to be dishonest. Someone is downing 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 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.

Trevor S. Sutton
R. P. D.
New Enterprise, Pa.

THE SABBATH RECORDER

**SABBATH SCHOOL LESSON**

**FOR JULY 7, 1945**

Man's Falcons and God's Promises

**Basic Scriptures—Genesis 3:9; Deuteronomy 6:5; 1 Peter 2:2**

**SOUKNEASTERN ASSOCIATION**

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

R. M. Brasley
Moderator.

**MISSION**

**A COMPARISON**

<table>
<thead>
<tr>
<th>Year</th>
<th>American Field</th>
<th>South American Field</th>
</tr>
</thead>
<tbody>
<tr>
<td>1933</td>
<td>36,929.00</td>
<td>2,306.35</td>
</tr>
<tr>
<td>1935</td>
<td>35,064.45</td>
<td>2,306.35</td>
</tr>
<tr>
<td>1945</td>
<td>37,064.45</td>
<td>2,306.35</td>
</tr>
</tbody>
</table>

**General Information 1945**

- **Cash Reserve Funds:**
  - Reconstruction and Rehabilitation ... 742.59
  - Rev. Board ... 2,819.20
  - Germany ... 2,351.75
  - Pol. Loans ... 12,060.00
  - Return of China missionaries ... 1,008.07

- **Interest on loans:** 1,737.16

- **South American field appropriations paid:** 48.19

- **Total expenditures:**
  - General Fund ... 16,733.75
  - Average annual aid to mission ... 300.00
  - Ministerial Relief Funds ... 5,064.45

P.S. Hurley
Conference President.
This greater mission of Christ is for all ages. His healing power is felt by many today. They who accept him find cure for spiritual ills. He heals the sick of sin as a terrible disease curable only by Christ. He causes the lame to stand and 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 Christ 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.

—Salvme Church Bulletin.

LOYALTY TO CHURCH

I’lI be loyal to the Church because
I love its Founder.
I’lI be loyal to the Church because
I love its purpose.
I’lI be loyal to the Church because
I love its principles.
I’lI be loyal to the Church because
I love its message.
I’lI be loyal to the Church because
I love its security.
I’lI be loyal to the Church because
I love its task.
I’lI be loyal to the Church because
I love its sake.
I’lI be loyal to the Church because
I love its goal.

—Los Angeles Church Bulletin.

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 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 colporteuer 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 board would be in a better position to attract a considerable number of people. This is our mission.

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

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.

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 comparison, show how our work is 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 in 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 of this 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 $10,000.

Though our work is difficult for missions, there are indications that when the storm is over there will be vast opportunities. This was so in the case of Moses, Elijah, and our mission, at the Missionary Board.

We must press on through the gloom and be encouraged to meet the coming storm. There will be vast opportunities. If missions are to succeed, Christ’s followers must become profoundly impressed that their first duty to themselves, to their mission, and to our privilege. 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 souls.

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 rut? It has been said that “Missionary work is the key to our future.” This is one of the most vital truths affecting the Missionary Board.

“The mission does not stop with the statistics, there are indications that when the storm is over there will be vast opportunities.” —W. L. B.

SENSE OF A MISSION NEEDED

There needs to be a deep sense of a mission. The men and women who have suc-ceeded 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 twenty 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 their mission, and to our privilege.
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 been taking away too many families. It is from family church attendance, from family participation in things of the church. The Lord is not happy with us today. He is asking us to look closer at what we have been doing. He is asking us to pray about this and to make corrections. He is asking us to do what we can to have family church attendance. He is asking us to pray about this and to make corrections. He is asking us to do what we can to have family church attendance.

Hymn: "Faith of Our Fathers."

Scripture reading: Psalm 67.

Prayer: Father, we thank thee for the traditions of the past, for the blessings that we have derived from them. We thank thee for the time to come and 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 plus complete, concise titles. It is for rent at one dollar a week with a detailed mimeographed script for speakers' guidance with each copy. (For projection time approximately 45 minutes. Federal Films, Sydna White, Producer, distributed by Federal World Government, Inc., 30 East 28th St., New York 16, N. Y.)

Two pamphlets, "Dumbarton Oaks Proposals," and "That There Shall Not Have Died in Vain," have recently been sent to key workers for use in our societies. The first pamphlet was reviewed by Mrs. M. C. Van Horn, Lost Creek, W. Va.

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

1. "Towards a Christian Peace"

"Towards a Christian Peace," is a two-essay pamphlet of 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 H. Hoth. 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 are dividing us, there must be an agreement between the different parties. An agreement which will significantly affect the world is needed. The Church should do its utmost to reach a common goal that is acceptable to us! We are the Church of Christ which believes that what it believes are pertinent to just and durable covenants."

Mrs. Oris Stuler.

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 Mrs. Erma Van Horn, was written to help us to be able to see the many problems that will face us as the time comes for a peace. What will we do as to how we may obtain World President? 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 cooperation will only lead to dangerous disillusionment. The things of which no tyranny can deprive us are the things of the spirit. The spirit of truth, of justice, and of mercy."

Mrs. A. G. T. Brisey.

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

Erma Van Horn, Chairman.

H.S.C. NEWS

On Sunday, June 3rd, Frederick K. Stanage, producer of half-hour broadcasts, "Highlights of the Bible. This replaces for the summer the "National Radio Film Series, heard at 10:10 a.m. (E.W.T.)"

The Art of Living," with Dr. Norman Vincent Peale, will replace series for "Religion in the News"; time, Sabbath days 6:45 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 not many weeks left to us. Let us make the best of the time we have left. Let us take our part in making the best of the time we have left. Let us take our part in making the best of the time we have left.

Judging from many inquiries, letters, "get well" wishes, and other solicitous messages received, we believe that the Sabbath Recorder will be glad to have them. The secretary of the Board of Directors has had the same experience, and has high hopes for the present year.

If we are to achieve moral victory over the Communist nations, we should do our part to prevent World War III.

The Committee on Budget Promotion.


OBSERVATIONS

By Rev. Herbert C. Van Horn
(Responding 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 the rest of a year. The secretary of the Board of Directors 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 will be glad to have them. The secretary of the Board of Directors has had the same experience, and has high hopes for the present year.
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.

1863-1942
THE SABBATH RECORDER SUPPLEMENT

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, distinguishing 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-Ran- dolph, 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 man's professional career.

From the characters exemplified in his father and mother, Alfred's future president inherited qualities. His pleasing, engaging personality, his ability as a public speaker, preacher if you please, for to the public he was an orator, his kindness, his pleasing, engaging personality, his ability as a public speaker, preacher if you please, for to the public he was an orator, his kindness, his useful and unpretentious character became the end which he sought; all these were the qualities of the devout preacher proclaiming the Gospel of The Better Life.

Since it was 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 the children to school. Then were permitted to teach in one of the public schools as a school teacher into action, and set up a considerable distance from the public school near them.

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. Law, who finished a course in the Yale Divinity School called him to ordination. 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 elementary public school through the college and through the university. The academy of the middle of the nineteenth century had made its way for a few years, whose curricula were beginning the change that has marked them throughout the decades of the twentieth century. But the minor changes were bringing. However, after consultation with the officials of the church, he accepted the call and became the fifth president of Alfred University.

He now addressed himself to the major problem of the growth and development of the University. Alfred afforded, and for a wider acquaintance among men than Alfred afforded, and for a more far-reaching perspective of his own, he entered the Divinity School of Yale University, from which he was graduated in 1885-86.
century of President Davis’s administration, I said, “Immediately upon his accession to office, at least three problems immediately faced Alfred’s new president.”

1. Reorganization of the faculty.

2. Assuaging the feverish restlessness and feeling of uncertainty among the alumni.

3. The competent solicitation of additional funds for current expenses and for expansion.

All of these problems involved numerous intricacies. The one which seems to have had most force was that 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 graduates of the college and of the new administration, and the problem of future growth; with the result that a committee of the alumni was held in various sections to meet the president, who had to spend a part of his time in 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 Government and entrusted by that Government to Harvard University.

Upon the 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—Professor Rogers returned to other scientific work of a high order which had revolutionized certain highly specialized fields of industry. At the time of his death, Rogers 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, the director of his laboratory, had come away with a formal, definite pledge from Professor Rogers that he would return to Alfred at a given specific time, with a stipulation that a building should be erected pursuant to his specifications, for the express purpose of carrying on his researches.

Upon the acceptance 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 was spread by his expected coming, though now halted momentarily, soon swept on to support the administrative task of re-making, I might say re-creating, Alfred.

The new administration began, the first year of the presidency of President Davis, with 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, and 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 Theological Department in the Theological Department. Besides this, he was an instructor of buildings and grounds, and field solicitor for funds.

However, the end of the first five years saw definite progress in the physical plant. A department of Natural Sciences had been measurably strengthened by the coming of Professor Albert R. Randall, a pupil of Agassiz, the celebrated naturalist, and for some years the State Geologist of Kentucky, as well as a professor in that subject at the University of Kentucky—Upen of ripe learning and experience. The Latin Department had acquired a highly competent professor from the gradu­ate school of the University of Chicago, and the Music Department was now under the direction of an accomplished English graduate of the University.

Burdick Hall had been acquired for use as a men’s dormitory; President Allen’s Stein­heim Museum, with its store of treasures, had become a part of the University; the Babcock Hall of Physics had been erected; and an athletic field had become a reality. The Davis Library, funded in advance of the University, was completed. The College of Liberal Arts was a fully 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 beginning well and favorably known among his fellow educators. He was made a member of the committee which devised the new Entrance Examination for the College of Arts and Letters of the University 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 association in the Regents’ office is unsurpassed.” As a definite step in the direction of industrial education, the legislature had been asked to grant 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 physicians, President Davis made a trip to Europe. Near East and certain European countries, from which he returned restored in health and with renewed vigor and mental alertness.

The imperative need of a library building led to a rather long period of negotiation with Mr. Andrew Carnegie, who had entered upon a project of establishing a movement of libraries for the American people. As a result that a grant was obtained for such a project, and the building completed in 1913. Henceforward the library was no longer a public institution; while members of the faculty engaged in certain work and other related activities. The President was thus relieved of much of the heavy labor of administrative details in connection with the library.

The College of Liberal Arts was made a part of the New York State University.

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

World War I was now upon the country, and. institutions of higher learning had many problems of much needed buildings, endowments, etc., to be solved, though conditions continue to improve. In the years that followed, the University grew and changed; and in the last decade, the University had acquired hundreds of acres of land, a number of new buildings, and had gradually developed into an institution of the first rank.

While this great change was taking place, the University was receiving a number of new buildings, the most notable of which is the new Administration Building. The University is now fully accredited by the Regents of the University of the State of New York, and is one of the few institutions of higher learning in the country that has been able to maintain itself.
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...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 facilities, local fatalities were reduced to a comparatively low minimum.

Without success for many years, Alfred had sought a method of Retiring Allowance System of the Carnegie Foundation for the Advancement of Teaching; but upon a reexamination, Alfred offered 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 did not always insure adequate comfort in old age. This, together with a new Improvement Fund of $400,000, fully subscribed by the close of the academic year 1919-1920, set up another milestone in the onward sweep of the administration of President Davis.

The Commencement of 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. Speakers included the presidents of Hamilton College and Wells College, various alumni, and others. The dedication of Social Hall was conferred upon the President. This occasion was also characterized by the retirement of Dean Alfred B. Kenyon, through whose entire administration of President Davis, had been his right-hand man, not only carrying his policies as the Dean but serving as the president pro tem in the absence of the President.

The colleges of the country now entered upon an era of unprecedented expansion. Students more adequately, especially those not Seventh Day Baptists, through the cooperation of other denominations, including the Presbyterians, Methodists, and Roman Catholics, was installed to meet this need in 1919. After 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 been made available at a cost of $400,000, fully subscribed by the close of the academic year 1919-1920, set up another milestone in the onward sweep of the administration of President Davis.

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 as auditorium and for other University and public gatherings, and then dedicated 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 staff, was provided through the generosity of one of the Trustees. To meet the social and spiritual needs of students more adequately, especially those not Seventh Day Baptists, through the cooperation of other denominations, including the Presbyterians, Methodists, and Roman Catholics, was installed to meet this need in 1919. After 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 been made available at a cost of $400,000, fully subscribed by the close of the academic year 1919-1920, set up another milestone in the onward sweep of the administration of President Davis.

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man writer, Ciceron, in his well known treatise on old age, he wrote that they were committed, was sadly broken by an automobile accident—all but fatal—which left its impress upon both his character, and in his lamplight with the same heroism and faith which had carried them through all the vicissitudes of their eventful lives.

But even so, for both, life had been a clarifying process that had made more acute its 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 Heav- enly Father, and they were content so to regard it. It was a solution to the numerous problems, whose trials best 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 to make his inheritance a heritage of religious freedom. From this time to the year one hundred and fifty-nine, with total assets-endowment, buildings, and equipment—of approximately two and a half million dollars. He sets-endowment, a hundred and registered of five hundred seventy-five students, of city.

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 ser- mon was a reaffirmation of his faith in the mission and destiny of Seventh Day Baptists. "Whether I live, or whether I die, the Christian world as a whole has gained in these years any broader knowledge or keener appreciation of the prin- ciples for which the Seventh Day Baptists stand," he says, "We have, I believe, under God's guidance, been making progress in this direc- tion in the past quarter century, more than ever before in our history."

As his end finally approached, in his seren- ity of spirit, in his deep-seated faith in the Lord Everliving, he made known to the trus- tees, faculty, alumni, all, full of courage, abounding in hope, as well as enthusiastic and confident, the beautiful words of the last baccalaureate sermon—the words of the triumphant cry of the Apos- tles: "He that believeth and is baptized shall be saved" (Mark 16:15), in answer to 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.

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 the better place to find Christianity than in the home?

If a family has a Christian home and prac- tices the Christian way of life as part of their everyday life, it would be a wonderful start in Christianizing America. Naturally the child who grows up in a home where they have learned from their parents and 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 reaching 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 for our religious beliefs, would we have the courage to leave our homes, our friends, and all the places we know and go to some distant land to worship as we please? Since we were old enough to know any- thing about the public schools, and the public school system, we've heard so much about religious freedom. We've heard of the Pilgrim landing at Plymouth Rock in 1620 and also the reason they came over here. We've heard of the 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 tolerance was better. No one else believing in Jesus Christ would not be troubled there. Penn of Pennsylvania also was one of the first tolerant and liberal men of his day. It is interesting to note also that about this time the first Seventh Day Baptist church in this country was founded, in 1672.

Believe it or not, the Old Colony or the Anglican Church was established in New Jersey and New York; the Quakers in Pennsylvania; and Catholics, Baptists, Presbyterians, and others were scattered throughout- out the other colonies.

If all these civilizations moved westward so did the missionaries. Today just 51 per cent of the total population of our country are mem- bers of some church. This is the highest percentage of church membership of the total population ever recorded.

From 1926 to 1942 the reported church in- creased from 25,955 to 33,346. Of this number 33.4 per cent are Catholics, 6.8 per cent are Jews, 5.5 per cent are Baptists, and the rest is divided among many other groups. We started out being a reli- gious country but, as the figures show, it isn't true today. Even though religion is considered to be our national pastime, we will increase more than ever, we need to realize our part in sharing our religious lib- erty and heritage with others.
division; Mrs. Gertrude Dickinson Davis of New Haven, Connecticut; 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; and adult division, Mrs. Nellie Parry of Alfred; and adult division, Mr. Newell Babcock of Nile, N. Y.

The Committee appointed Mrs. H. L. Polan, Mrs. Seams, 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 was it interesting to find how our denomination to print Sabbath school helps for our children.

I could be said about the inspiration I received from attending these association messages. 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, and mountain top experiences long to be remembered.

The young people of all three of these associations were organized according to a plan proposed by the Board. Reports were to appear soon of their action.

PRE-CONFERENCE CAMP PLANS CANCELED

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

As restrictions on travel are becoming more necessary, I do not think we should plan a camp this year. But we are invited to write in and I am sure there will be only a very few people planning to attend.

There will be added emphasis on association camp this year. 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 at Rhode Island and the Rocky Mountain Camp near Boulder, Colo.

There will be more emphasis now on the youth, new church programs, and world missions work. It is thought that there will be a fine delegation of young people there.

THE LOOK OF CHRISTMAS

By the Conference Committee on Relief and Reconstruction

The look in children's eyes as they gazed 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 whose home has been desolate, and who has, in the same 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 charges similar to overseas cartons will be distributed to church members of many denominations throughout the country, to be packed with something from your own hands and home. Under the program—-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 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 working 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 will have 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, N. Y.

It will be an added help in filling our denominational quota if you would 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.

Dear Mrs. Greene:

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

I would like to tell you that we are going to move. We will still be near enough to Shiloh to go church, Sabbath school, and Juniors. But next fall I will go to Stone 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.
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you and some other Sabbath Recorder children. I think you will still be able to attend church in Shiloh. I'm very fond of that church and your pastor and family. Did you look for your sister and our pastor ever since he was younger than you are now?

Sincerely your friend,
Mizpah S. Greene.

A TRUE STORY
By Mrs. Pearlie Halladay

One, two, three, four, five; I heard the pleasing chipping of the clock and turned over in bed for another hour of rest. Just then I heard the voices of Mr. and Mrs. Redhead 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 part.

That is Mrs. Redhead. She is there, too. What can they all be doing? I watched very closely.

I saw Mr. Redhead hammer 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 the bug right in its bill, and then I knew that those grayish brown birds were Mr. and Mrs. Redhead's baby birds.

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 Redhead sometimes fed the little one, and 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 home, 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 4:29. 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_r_w_o_p_c_e_r.

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 last week with the Bachelor of Divinity degree.

Rev. Edgar W. 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 confession of unction to proceed with ordination, the charges were given by Rev. Albert Rogers of Alfred Station and Rev. Charles Bond of Little German. Rev. W. L. Greene of Andover 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 SABBATH RECORDER

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The association meeting opened Friday night with a number of speakers attending to the welfare of about sixty young people. Plans for the annual camp for Seventh Day Baptist young people to be held near Greenville, July 22 to 29 were announced and Rev. Harry Sutton of Alfred Station led in a discussion of the denominational youth organization. Polk and others were supported in a worship service led by Rev. Zwiebel of Hebron, Pa., which was conducted in the church in which the Misses Jacobs and a number of Andover people 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.

moderation 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 introduced and Mrs. Hilda C. Varner clerk. Dinner was served following the service in the community hall.

The teachers of the various church schools took up 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 Miss 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, president; Rev. 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.

THE PRICE OF ENDURING PEACE

By Rev. Earl Cruzan

(Sermon preached at the quarterly meeting of the Denver Seventh Day Baptist Board of Christian Education, 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 a much hotter place, if that is possible. There is hardly a home throughout the major portion of the world which has not been touched directly or indirectly by the throes of war. There is no sector which has been free of 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 regulations, 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. We must now consider the question of that after war—those who have been concerned with the peace that is to follow. They have constant reminders that the world 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 scarred 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 loses its meaning. In the face of history it will concern us and our leaders to think seriously of the peace that must follow the war.

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...
Some of the things that I have to say this morning strike close home to each of us, and some of them will touch my life as closely as they touch yours. I am not apologizing for the things that have been said, for the Bible and the teachings of the Church leaders have been guiding the Church for many years. The Church leaders have been guilty of refraining from issues which we have been afraid would "step on toes." I am not asking for a foregone conclusion that any of the peace terms of the present day must be determined. This forethought which they are giving is not too much 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 is 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 the thought that governments 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 and some of the individual sacrifices that are 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 Saviour and Lord. If the world had reached that place, we would not be in the conflict that is in the world today. The world looks to God as Father and Saviour and Lord. If the world had reached that place, we would not be in the 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 have noticed and supervised by others over us. Even that policing does not make for enduring peace. It is the condition of the end that is the death of the man. That may stop things, but they cannot keep the feeling out of the heart and the mind. Only Christ can do that.

"But 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, Thou good-for-nothing scoundrel, 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 hath aught 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." (Matt. 5:22-24)

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 home and say, "Brother, I have got to go home this week to attend the National Convention of Christian Teachers. Anyone who was within reach of those meetings and did not make any effort or put your heart into it, I am sorry, because I feel that this will become so well-grounded that he will never get away from it."

As long as 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 basically between groups of people and nations. However, we have the same thing on a smaller scale within our own families. 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 have noticed and supervised by others over us. Even that policing does not make for enduring peace. It is the condition of the end that is the death of the man. That may stop things, but they cannot keep the feeling out of the heart and the mind. Only Christ can do that.

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The price of enduring peace is the sacrifice of things that we would like to have for ourselves, for the service of Christ—that we may give ourselves, our time, and our money to the work 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 were unable 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 morning. Mrs. Beulah N. Ellis, retired June, 1941, was elected professor emeritus of English.

At this point there were interruptions of the prayers, announcements of things that we would like to have in this world. It was truly a great experience for all of us. We had prepared to sing the Service of the kingdom with all thy soul, and your teachers, and your prayer, 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 do this or that kind of work? Do you want to do this or would you rather feed your sons and daughters and grandchildren and grandchildren 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 the next twenty-five to fifty years the nations will 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.

First, Dr. Waldo A. Titsworth, registrar, stopped President Norwood from bringing the ceremonies to a close to announce to President Norwood, "I'm sorry we know nothing about it." "University trustees and employees," stated Doctor Titsworth, "have contributed to a fund to help the campus where there are at least 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 speakers, as usual, were given by the Rev. Mr. Stafford came to be with us for a revival meeting. It was true that there is a great experience for all of us. We had prepared to sing the Service of the kingdom and as we have not, so we have not fully known it for ourselves—and one's money is a portion of himself which he is not willing to give until they are ashamed of themselves and see the gospel of Jesus 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."
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 gold. 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 Blaine 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. Riemann 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 Hopekinton, 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 Kenyon Edwards, were born near Hopkinton, R. I., August 8, 1861, and died at Canonchet, May 22, 1945.

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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.

RECORDE R 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.


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