

The Sabbath Recorder

INVEST

Your Religious and Material

Dividends for July

in the

Denominational Building

(A Vision in Material Form)

F. J. HUBBARD, Treasurer
PLAINFIELD, N. J.

BUT ONCE!

We go this way but once, O heart of mine,
So why not make the journey well worth while,
Giving to those who travel on with us
A helping hand, a word of cheer, a smile?

We go this way but once. Ah, never more
Can we go back along the selfsame way,
To get more out of life, undo the wrongs,
Or speak love's words we knew but did not say.

We go this way but once. Then let us make
The road we travel blossomy and sweet
With helpful, kindly deeds and tender words,
Smoothing the path of bruised and stumbling feet.
—British Weekly.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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Terms expiring in 1927—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Little Genesee, N. Y.; J. Nelson Norwood, Alfred, N. Y.
Terms expiring in 1928—George W. Post, Jr., Chicago, Ill.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

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 Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.
 The Memorial Board acts as the Financial Agent of the Denomination.
 Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

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General Field Secretary—Mrs. Angeline Abbey Allen, Fouke, Ark.
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ADDRESSES OF MISSIONARIES IN CHINA

Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, Pont Ste. Catherine, Shanghai, China, Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuh, Ku, China. Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

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WHOLE No. 4,245

"Our Father who dwellest in holiness, we bow before thee in reverence! Cleanse our hearts by the inspiration of thy Holy Spirit! Give us grace to consecrate ourselves to the work of the gospel! May we never doubt thy love! If trials come, if poverty knocks at the door, if friends fail us, may our trust in thee deepen! Help us to rejoice in thy goodness and mercy! Amen."

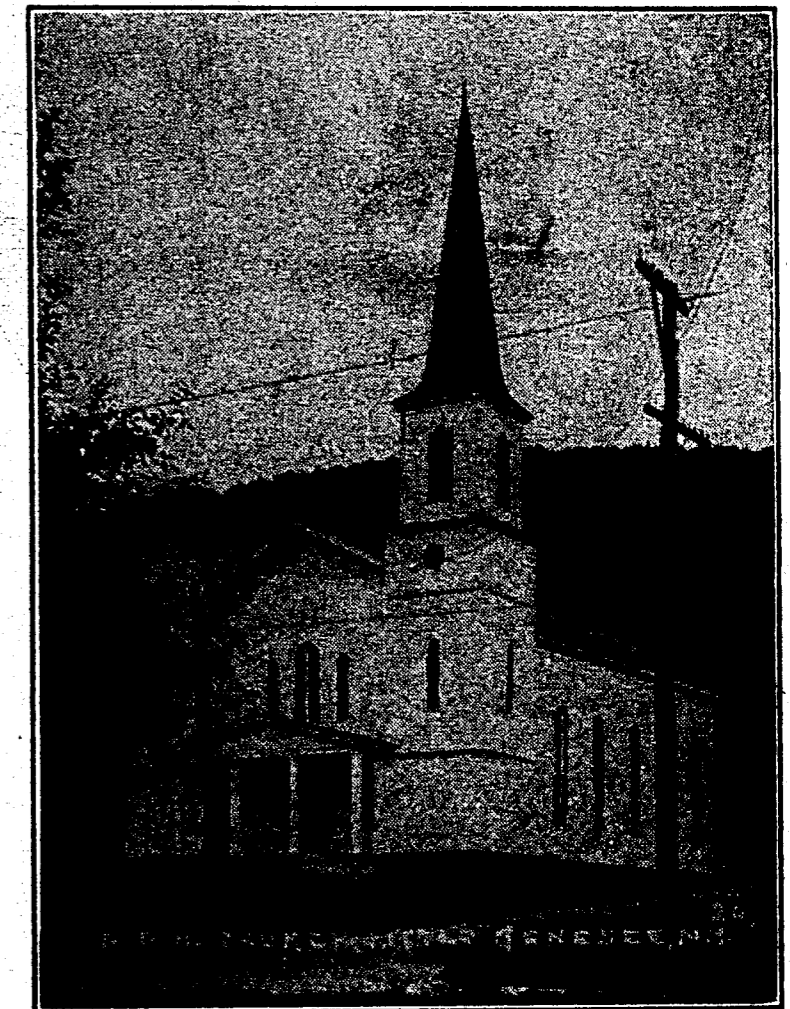
Little Genesee Looking For Its New Pastor The church at Little Genesee will always have an interest to me. It was the church of my boyhood years. It was there that I began going to Sabbath school while Elder James Bailey was its pastor, and I can never forget the coming of that sweet-spirited and lovable man, Rev. Thomas B. Brown, to be the new pastor. For thirty years the dear old church was blessed by his ministry.

Why do I call it the "dear old church"? It was the church in which my grandfather and grandmother, Mr. Amos and Esther Greene, and my mother's sister Lucy were constituent members, in 1827. There were nine others among the first membership: John, Benjamin, Joel and Phoebe Maxson, Ezekiel and Susan Crandall, Joseph and Lydia Wells, and Nancy Kenyon. My grandfather's brother, Elder Henry P. Greene, was its first pastor. Nearly all these names and several others in Genesee, were familiar to me as household words when I was a boy. Many an interesting story of pioneer life stirred my young heart as I listened to them when neighbors came together to visit.

Fresh in memory still are the names, voices, and appearance of old Deacons Potter and Crandall, and Tanner, and the clerk, Joel Maxson, all of whom were almost next-door neighbors to my own people.

Oh, yes, Genesee is filled with the memory of my boyhood days, and you all know how dear the memory of such a place is as the years come and go. There were the Blisses, the Bosses, the Burdicks, the Bab-

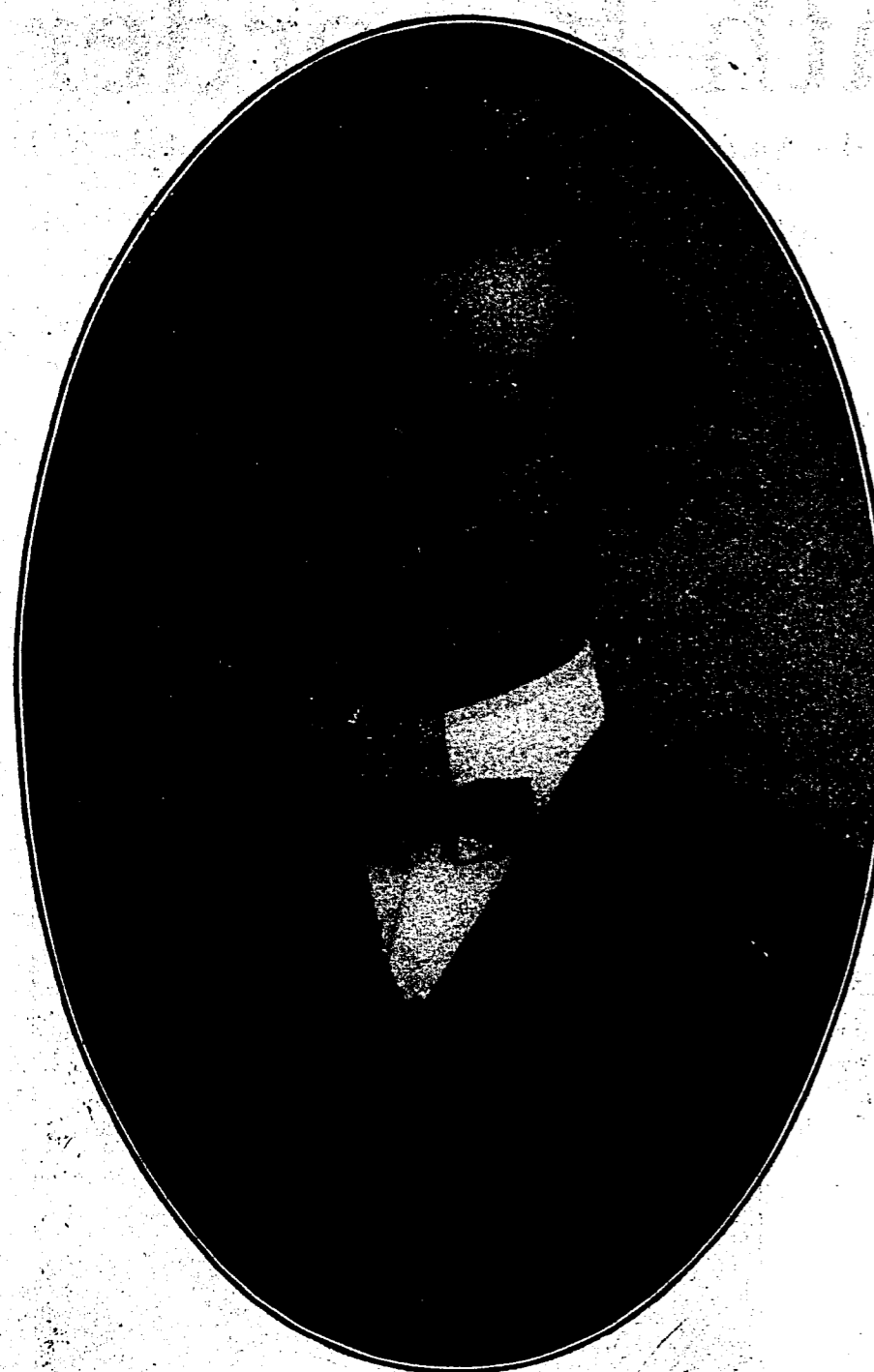
cocks, the Coons, the Crandalls, the Ennises, the Edwardses—stalwart men and women they were. I can see them yet, as they filed into church with their families, past my grandfather's pew on Sabbath mornings—and then there were the Bowlers, the Langworthys, the Lewises, the Wellses, the Kenyons, and the Maxsons. Oh! the pictures of those worthy men and women of seventy-five years ago, who filled the old Genesee church, gallery and all, with the



Little Genesee Church

fine choir in the gallery opposite the pulpit, and with Elder Bailey preaching to attentive listeners, are among the scenes that never will fade from memory while life shall last.

Thank God, that through all the vicissitudes of passing years, this dear old church is still alive. God has wonderfully preserved it in spite of all the influences that have been against it; in spite of all its discouragements, and this of itself is some-



Rev. Alva L. Davis, Genesee's New Pastor

thing for which to thank God and take courage.

Thus it is that everything which stirs Genesee folks is always interesting to me, and when the recent loss of their pastor called forth such expressions of regret I too felt sorry for them.

Now I am glad to know that the people are looking with pleasure toward the coming of their new pastor, Rev. Alva L. Davis, who is expected to be with them by the time this RECORDER reaches its readers.

Next June will be its centennial, according to a copy of Western Association minutes now lying before me, for the year 1836—minutes of the association held in Friendship when the Genesee Church was nearly nine years old. May this dear old church prosper under the ministry of its new pastor. May God give it another hundred years of happy church life.

A Lone Sabbath Keeper But She Is Not Lonely Sabbath keeper in the great Northwest, Mrs. S. C. Churchward, writes of her interest in the SABBATH RECORDER. After telling how much she enjoys certain writings that appear from time to time, she goes on to say:

I am so glad that unwise discussions are so successfully kept out of the paper.

I look forward, still, to the time when I will wake up some Sabbath morning near enough to a church to hear the bell. I am of the third generation of lone Sabbath keepers, and I pray my daughters will be kept to the truth, even though they may have to be the fourth generation.

I am not lonely. I have always been made welcome in other churches and my strongest friendships have necessarily been those of different faiths, but I have always selected Christians. Yet I feel it would be so pleasant to be among my own. And I sometimes wonder if I would neglect prayer-meeting or stay at home Sabbath morning, as I have seen others do when I have visited among my own. I can not think I would.

Once when I was traveling I rode with a livery man who said he was from Utica, N. Y. I mentioned the church of my faith there and he spoke very highly of those people.

Pray for us that we may be an honor to the cause we represent, not only as public servants, but as neighbors and friends. May they all know that we know Jesus.

Yours truly,
M. S. G. CHURCHWARD.

One of the encouraging things in our work is the constant loyalty of many lone Sabbath keepers, scattered all the way from the Atlantic to the Pacific, who are true to the faith of their fathers and who keep the light regarding the Bible Sabbath burning bright and clear.

The outlook for their final success as light-shiners, is, today, as good as it was for Christ's cause in the day when he said to his few disciples, "Ye are the light of the world." God's times are long times, and it has taken many centuries for the light of his faithful few of Christ's day to drive away the darkness and give Christianity its present standing among the nations. When you think of the disadvantage under which

that little band began its light-shining nineteen hundred years ago, and look at the gains and blessings such loyalty on the part of the few has brought to earth, why should the eight or ten thousand Seventh Day Baptists become disheartened now?

God is not dead. In his own good time his truth must triumph. We can not think that Satan will beat Jehovah in the end. For his own good reason God is never in a hurry. It has been centuries since his cause began its struggle, and when we take the long look—the telescopic vision—we may well be surprised at the wonderful gain his truth has made.

We may have another "Dark Ages" period; but the God who endured triumphant through the darkest days Christianity ever knew, still lives and works in wonderful ways toward the final victory. He sees the end. Our faith in him enables us to endure.

Another L. S. K. Message Comes From Vermont and One From Minnesota

Northern Wisconsin and the state of Vermont are a long way apart, but it so happens that the letter which called out the last editorial and the one that suggests this writing were very near together in my mail. The very next one I took up after writing that was one from a lone Sabbath keeper in Vermont.

It was written after reading the write up regarding Salem College commencement, and is full of good words for the RECORDER as a whole. We trust that the help given the lone Sabbath keepers all over the land is not among the least of the good results coming week by week through this paper. I would certainly feel guilty if its columns were to become an arena for Seventh Day Baptist leaders to fight one another over questionable dogmas and theories, the influence of which would tend to alienate the scattered members who are hungering for the bread of life and for the blessing of unity among the brethren.

We should be more thankful every day for the splendid groups of young people—such as I have met in three associations this year—who are enthusiastic in Christian work and who are studying the RECORDER for spiritual food and for helpful inspiration to loyalty to the Sabbath of Christ. Then we should be thankful for the help

given to the scattered ones who are hungry for Christian fellowship and who pray for the spirit of unity, so needful for a small and widely separated people if they are to go forward together.

This lone Sabbath keeping friend, after writing of her love for the RECORDER, says:

I do not wonder you look forward to Conference. The last Conference I attended at Ashaway will not be forgotten as long as I live.

I would love to go to a prayer meeting, but the prayer meeting seems to be a thing of the past in many churches. When I open the SABBATH RECORDER I look first on the cover for the verses to be found there, and then at the prayer at the head of the first page. I look for the L. S. K. Page for news from the scattered ones.

Being lonesome I decided to go to the mid-week prayer meeting in one of the churches, but found that there was to be none because the minister was away. But I learned of a sick one who was lonely, and took her one of my plants that contained six nice blossoms. I wish you could have seen and heard the greeting she gave me. I can not do much but live with my plants and think how good God is to give us beautiful flowers. I am wishing for you a long life in which to do good.
AN L. S. K.

Here is still another lone Sabbath keeper's message from Minnesota. The writer enjoys the RECORDER because it not only keeps her in touch with her own church people, but because it helps her to bear testimony to the Sabbath truth among her neighbors.

She also says the SABBATH RECORDER has made her a more thoughtful Seventh Day Baptist, and also speaks of quite an interest in the Sabbath in the neighborhood where she lives.

A Mistake in the Name In the RECORDER of June 21, page 773, in the editorial, "Ordination of Deacons," the name "Everett Davis," should be Herbert D. Davis. We are sorry indeed that such an error should be made and thank our friend Herbert Davis for correcting the mistake.

The Saddest of Shipwrecks Under the heading "Shipwreck" the *Christian Century* has an editorial which sets forth in clear, strong terms the sadness of moral shipwrecks when they come to those who have stood high as moral teachers and Christian leaders.

Almost every sin and crime committed by ordinary men who make no pretention as moral and religious leaders may, by proper reformation of the individual, seem to lose their heinousness in the eyes of the public. But, sad as it may seem, the story of moral bankruptcy of one who has stood high as a spiritual leader, leaves the public mind in a helpless, hopeless, blinding state of regret and pity. Almost a blinding paralysis of sorrow seizes the mind when some stalwart representative of Christian virtue falls to the ground.

It seems that some kinds of moral shipwreck are most hopeless when those who are specially devoted to holy things come to disgrace. Violation of the sanctities of purity and domestic virtue are most sure to meet their merited rebuke.

The tragedy of any moral shipwreck is sad enough, but everybody, both saint and sinner, is shocked over the downfall of some highly honored and specially trusted life. I can think of no sadder tragedy on earth than that of a fallen Christian leader, to whom the world is bound to turn a cold shoulder.

If the Christian world possessed the Christ spirit, its representatives would be likely to say as Jesus did when condemnation was sought against a sinner, "Let him that is without sin among you cast the first stone."

It is well for every minister and religious leader to keep clearly in mind that he carries within himself tendencies which, if not carefully watched and held in control, may suddenly bring him to a shipwreck for which there seems to be no remedy.

A Correction In the RECORDER of June 28, on page 802, near the bottom of first column, Rev. William Clayton is mentioned as being a convert to the Sabbath "some ten years ago." Brother Clayton says he was converted to the Sabbath twenty-five years ago, and that for ten years he has "been recognized as a minister of our beloved denomination." We are glad to correct this error.

Building Fund Report Last week the building fund report showed \$20,968.63 in cash and pledges to June 30. Today we can add \$281.50 to this amount, making \$21,250.13 in all to July 5, 1926. I am convinced by my experience in attending three associa-

tions and one commencement, that a good many are deeply interested, and they are expecting to give as liberally as they can for this matter. They certainly believe in the movement, but some are waiting for the larger givers. Then they will come in with many smaller offerings. Really, we did hope for more \$1,000 and \$500 gifts, and can not avoid the feeling that more of these will yet be pledged. Why not do it now? Then by Conference time we could know just what to do. Five payments six months apart will make it easy to meet the pledges, and after the pledges are made the board will know what to depend upon.

NINETIETH COMMENCEMENT—ALFRED UNIVERSITY

SABBATH MORNING, JUNE 12, TO JUNE 16, 1926

(Reports compiled from "Alfred Sun" and "Flat Lux")

The annual sermon before the Christian Associations was preached by Rev. B. H. Linville. Text: "Sir, we would see Jesus." John 12:21. Despite the inclement weather, the Seventh Day Baptist church was filled to capacity to hear Rev. Mr. Linville speak on a subject which is of such vital interest to the Christian world.

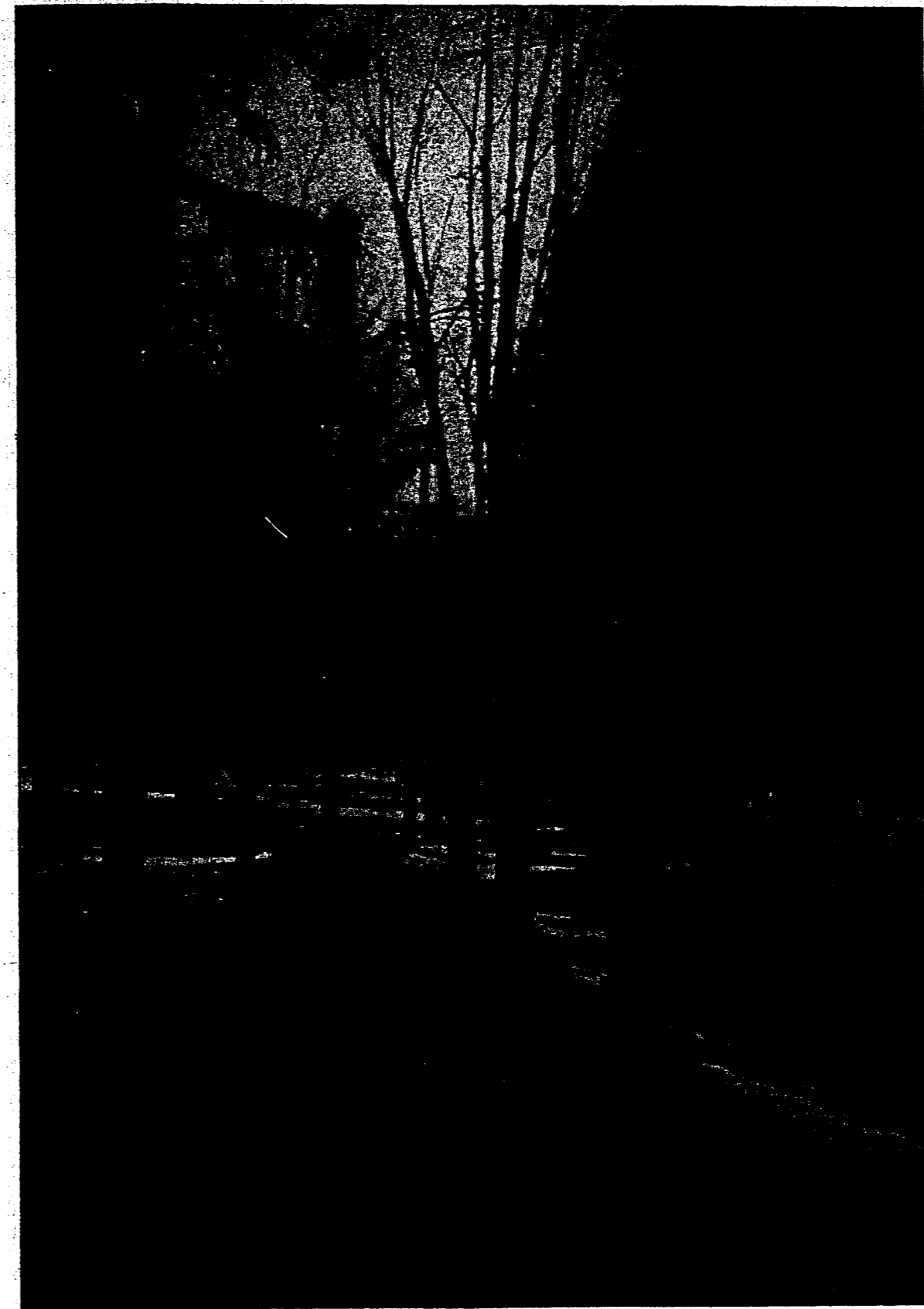
The great desire of man today is to see Jesus Christ. However, this desire is not limited to this age and generation. When the Greeks came to Jerusalem their purpose was not to criticise the Lord's work and power, nor was it to propose new philosophical ideas, but it was to see the great mysterious and peculiar character who was attracting the attention of all peoples. This same idea is prevalent today—a desire to see Jesus as a testimony of his supremacy.

What is needed today is a united effort by all Christian sects to assemble in one great body and one common cause, to see Jesus Christ. He said, "Three outstanding problems face the world at this hour, namely:

"1. The problem of peace which can only be settled through recognition of Christ as the supreme authority.

"2. The desire of the world to see Jesus manifested in the good will of the people.

"3. The desire of the world to see Christ manifested in all the tendencies of the people.



The Path Through the Pines Traversed by the Academic Procession

"The world wants to recognize Jesus as king. We have failed in many things because of our failure in the past to let the Lord assume the authority which rightfully was his own. Let us place Jesus in his appointed throne—let us see Jesus."

THE ENCHANTED COTTAGE

(By the Footlight Club)

On the evening after the Sabbath the Footlight Club presented "The Enchanted Cottage," by Arthur Pinero, to a large and appreciative audience in Firemen's Hall.

Margaret Prentice and Donald T. Prentice took the leading parts. The portrayal

of the characters represented was very hard to do, but they did it exceptionally well. The entire play was well done and showed hard work on the part of the seniors and coaches.

The suspense of the plot was kept up very well with the exception of the beginning of the second act. Here the tension slackened for a few minutes and lines were recited, rather than acted, but the actors soon got into the spirit of the play and it went along very smoothly to the end. The production kept the audience wavering between mirth and sadness. "Mrs. Corsellis" gave all the humor to the play that it needed, and perhaps just a bit too much at times, but this humor gave a welcome relief to the heaviness of the plot. "Mr. and Mrs. Smallwood" captured the audience at once with their tolerance of each other.

The dream in the second act, showing the witches, cherubs, and imps was especially fine and added an indispensable atmosphere which was helped along by the excellent acting of "Mrs. Minnett" as portrayed by Hope Young.

The lighting of the stage was good and the storm realistic. More gradation of the thunder would have helped a great deal, however.

The play showed very good coaching and brought before the audience the possibilities that could be obtained with the talent that the Footlight Club possesses, if an

official coach could be hired to give more time to the production of plays. As it is now, the club must encroach upon the time of some of the instructors to obtain first class coaching. This is not fair to either the instructors or the club. The work of Mrs. Ellis and Mrs. Reynolds showed what could be done with a play under good coaching. Some arrangement should be made by which each production could have as good coaching as this one.

THE BACCALAUREATE SERMON

On Sunday evening, June 13, President Boothe Colwell Davis preached the baccalaureate sermon to a crowded house. The seniors and faculty were clad in academic costumes, and their many friends were present to hear Dr. Davis' words. The sermon appears in full on another page of this RECORDER.

COMMENCEMENT DAY—HONORS CONFERRED

Fifty-six seniors were formally graduated from Alfred University at the ninetyeth commencement exercises at Chapel Hall this morning, at which Professor Otho P. Fairfield gave the doctor's oration. Three masters degrees in course were also granted.

The commencement program was:

Processional march by the University Orchestra. Invocation by President Alfred E. Whitford, A. M. Piano solo—"Nocturne in C Minor" by Eleanor M. Prentice. Senior oration—"Art in America" by Charlotte H. Rose. Vocal solo—"La Donna e Mobile" by William Cervino. Doctor's oration—"Art and Life in America" by Otho P. Fairfield, A. M. Vocal duet—"Come Mallika" from "Lakme" by Margaret L. Prentice and Eleanor M. Prentice. Annual address by President B. C. Davis. Conferring of degrees. Alma Mater. Benediction.

The list of honors and departmental honors:

SENIOR HONORS

Honors have been earned by the senior class as follows: High honors are awarded to Kent Laroy Burroughs, Ruth Aleta Fuller, Chester Paden Lyon, Irene Eva Mackey.

Honors have been awarded to Agnes

Inez Lunn, Eleanor Marion Prentice, Margaret Louise Prentice, Carolyn Esther Seamans, Hope Ambrosia Young.

ALFRED GRANTS THREE HONORARY DEGREES

Alfred University has honored three prominent men in the world of service today, one of whom is a graduate of Alfred, another a former member of the college faculty and the third president of Milton College, a sister college of Alfred.

William C. Cannon, '94, of the firm of Stetson, Jennings, and Russell of New York City, a former principal of Andover, N. Y., Academy, received the honorary degree, LL. D., at the ninetyeth commencement.

O. P. Fairfield, professor of art history and appreciation of Lawrence College, Lawrence, Wis., and a former Alfred College professor, received the honorary degree of Litt. D.

Alfred E. Whitford, president of Milton College, Milton, Wis., received the honorary degree of Sc. D.

DOCTOR'S ORATION—ART AND LIFE IN AMERICA

PROFESSOR OTHO P. FAIRFIELD

The events of recent years have forced Americans to look with questioning eyes at American life and institutions. There are many prophets of impending disaster; there are many scoffers at our prosperity; there are those who proclaim the sham and hollowness of American character. We are likened to the Romans of the Decadence, and Earl Carroll's bath-tub party is adduced as proof. We have been likened to the degenerates of Louis XV's time when the dominant interest was the sex problem and personal adornment.

To see our situation in its reality is most difficult, since we are not disinterested spectators, but active participants in a swiftly moving drama. It seems, therefore, worth while to view the play from an unusual angle and apply a test that has been used with much illumination in the case of nations of other days. I want us to study American life from the point of view of art.

My fundamental thesis is that life is a whole; that its varied external forms rise from the same root; that the principles that make life abundant make art great; and the decay of art means the decay of vitality in

other activities. This oneness of life makes it possible that the position of art is a measure of the state of culture in any nation. If art is rapidly advancing with high ideals, a parallel will be found in other great activities of the national life. The great art periods should be found co-existent with the great national periods.

History declares this to be a fact.

The great period for Egypt was the age of Rameses and the New Empire. This is the age that produced the marvelous temples of Karnak and Luxor, and the exquisite decorative art of the tomb of King Tutankhamen.

Athens reached the pinnacle of her greatness after the repulse of the Persian hordes, and before the disasters of the Peloponnesian war had fallen upon her. At this time she built that marvel in architecture, the Parthenon. After this she built no more wonders in marble, and she produced no other Phidias.

The Christian Church in Western Europe reached the pinnacle of its power at the same time those marvelous places for the worshipful, the heaven-aspiring Gothic cathedrals, were mounting stone on stone.

History also shows us a sharp correspondence between the distinctive characteristics of art and the ideals that control activities in other fields.

The highly developed sense of refinement and form in *Greek* art shows in the philosophy of Plato and the tragedies of Sophocles. The practical mind of the *Romans* produced the art of the engineer—the ninety mile aqueducts that Rome might have an abundance of water; the long stretches of paved roads that the legions might keep the peace of the world. The mystical mind of the *Christian* piled high his altars of stone that soar away into pinnacle and spire. The luxury-loving Venetians reveal their spirit in the gold mosaics of St. Mark's and the magnificent color of Titian. The rational minds of the Florentines produced the virile and profound interpretations of Donatello and Michelangelo.

What history so clearly declares, the science of today corroborates. Wiggam in his stimulating book, *The Decalogue of Science*, dealing with the truths of biology and evolution, writes, "Art is the flowering of the whole evolutionary process." He

further says that "Art is the ark of the covenant in which all ideals of beauty and excellence are carried before the race."

The records of the past and the reasoning of the present both show the close correspondence between the state of art and the condition of life in general. We are, therefore, fully justified in measuring America by the parallel between art and life.

The fundamental idea of art is that it is a product of the human mind, the transfiguration of some natural form of material into that which serves and satisfies. Now the mind views any experience in three different aspects—the true, the good, and the beautiful. Every waking moment we are curious; we want to know; we must be served and satisfied with the truth. In getting truth, we inevitably think of it in its relation to our personal uses and purposes. Some truth seems to have no such relation and it fades from notice and memory. Other truth seems to fit our purposes and we set it to work for us. It is suited to our needs and we give it external form to satisfy those needs. We call it "good." It is further inevitable that I think of truth in its relation to the ideal self, the self that I would be and am not. I must think of truth in its relation to the great universals, the never changing, which in art we call the beautiful, and in religion, God.

These three fundamentals—truth, fitness, and beauty, are always present in every experience and are therefore the fundamentals in our meaning of art. But they exist in very different proportions in any experience and in any object. A picture may be interesting for its truth. Murillo paints two boys with dirty feet and full cheeks, eating melons and sunning on a doorstep. It is interesting because it is true to childhood. On the other hand, Michelangelo's Sistine Chapel portrays very little material truth; it embodies the hopes of the world, it has all the beauty of our dreams. The lower ephemeral forms of art are primarily interested in the expression of truth. But the abiding values of human experience are not in this crude material. The glorious vision of poets and painters, of professors and preachers is not satisfied with the foundation stones of truth; they strive to build a palace in which beauty shall reign. They

search after the truth; they strive for a world of fitness and purpose; they thrill with a vision of the beautiful. No artist will long be acclaimed as great unless he has caught and expressed a bit of the invisible, the unchanging. Truth must be found in anything that bears the name of art, but the masterpiece will always be a revelation of the beautiful.

If then we would measure American life in terms of art, we must measure it in terms of truth, fitness, and beauty.

What is the attitude of this generation toward truth? I do not hesitate to say that no generation in the world's history has been more earnest in the pursuit of truth, and none more successful. And of no time is this truer than of 1926. When I was in college I enjoyed psychology and philosophy, but I thought of them as closed books. What has been found out since that time regarding human behavior amounts to a revelation. I studied evolution, but our professor did it from the point of view of Genesis. Today we want to know, even though the truth is ruthless in its ravages.

But the truths of science, of things visible, of facts external are not all of the truth. You say that you see the speaker of the morning. I challenge that statement as only a half-truth; the real person you can not see. To the biologist I may be nothing but highly organized cells; to the psychologist I may be nothing but sensations and reactions; to the common eye I may be just a moving body that loses its power and identity in what we call death. But I am conscious of superiority over cells and sensations. I am conscious of saying to my arm, "move" and it moves. I am not an Æolian harp swinging in the wind, sounding chance melodies, and crashing under some wild blast from the north. I am conscious that the human spirit is a fact far more important than the truth of material things. The human spirit believes in itself, and says like Jehovah of old, "I am I." Art, therefore, that endures life that is complete must reckon with the spirit, that reaches beyond the material and seeks a city not made with hands; that lives not upon the meats and drinks of the market-place, but feeds upon imagination, mystery, and faith.

The patent fact is that neither American

life nor American art is passionately interested at this time in the life of the spirit. At the risk of being misunderstood, I am going to say that the great institution which ought to be dominantly interested in the cultivation of a sense of mystery, and of the truth that we can not see and handle—the Christian Protestant Church—has so fully allowed itself to be dominated by the truth of the material that many a pulpit is more interested in sociology and economics than in feeding the hunger of the spirit after the unseen and the infinite. We seem to think of the Church as a social hammer and are trying to make it beat swords into plowshares. I am not questioning the social duty of the Church, but I declare that, in attempting to do that for which its organization is ill-fitted, it is less able to perform its great function by offering a haven for the weary and heavy-laden. Instead of calling God by his first name, patting Jesus on the shoulder and bringing him all the petty squabbings of men, let the Church say, "God is in his holy temple. Let all the earth keep silence before him." Only so can the Church do its part in strengthening the weak voice of mysticism in American life.

The situation in art, if our thesis is sound, should parallel that in the Church. It does. Our painters have a real passion for the truth of nature and have little interest in the truth of mystery. Pictures with mysterious shadows are conspicuous by their absence, while the glare of the snow-drift and the blaze of the sun on water and hillsides are distinctive characteristics of contemporary work. Artists care little for selection; they are interested in the ugly and the imperfect, because these are parts of the truths of nature. Our dramatists and our novelists invade the privacy of the dressing room, dissect character into little bits, and revel in the nude. Dress reveals all it dares and helps you to guess at the rest. Even in our homes there is a tendency toward vistas to open up the house to inspection the moment you enter the hall. Our fences have been taken down and we sit in frankness on the front porch. It is perfectly evident that we as a people are tremendously interested in the truth of the material, and that the truth of mystery does not have equal appeal.

The second of our great human interests is found in putting truth to work for us, making it embody our wills and purposes, creating order with skillful technique, fitting means to ends, developing initiative and efficiency. . . .

The beautiful is the last and most important element in art and human experience—the most talked about and least understood. This is not strange in view of its complicated and intangible nature. It does not exist apart from truth and fitness, and in certain phases is easily confused with them. It has a rational basis, and it is also highly irrational. It may be only a tingling of our nerves, or it may mount with the imagination as it soars away into the infinite. We find beauty in the human hand, in a June day, in a sacrificial life. It is necessary to offer a definition and understand the significance of it before we can say whether art and life in America are controlled by it. *Beauty is the attitude of satisfaction that all of the self assumes toward any experience wherein it is conscious of harmony or completion.*

First of all, beauty is a satisfaction. It belongs to those states of mind that rise out of the great submerged self, that part of us that is so hard to understand, so powerful, so important, and so neglected—the feelings. The top of the iceberg is but one eighth of the mass; seven are out of sight, below the water line. Its dread power is not in what we see, but in that submerged mass. Woe be to him who does not recognize this fact. Our conscious life is the top of the iceberg; that tremendous mass is the hidden power of human life. It is that which made Paul say, "When we would do good, evil is present with us." It is that which made Solomon say, "Keep thy heart with all thy diligence for out of it are the issues of life." . . .

And yet the thoughtful person must admit that, in spite of all these splendid achievements and favoring conditions, beauty has not kept pace with her sisters, truth and fitness, in American life. If one asks the artist why this is true, he will say that the very interest of business in beauty is a handicap to beauty. He will say that beauty and art have been commercialized. His attitude and statement are unsound.

All periods of great art have been times of great commercial development. . . .

A real reason why beauty lags in America is the fact that life has become so varied, so complex, that it is most difficult to be interested in it as a whole. The mystery of truth we are most earnestly trying to solve—and we miss the truth of mystery. We have become specialists in the pursuit of truth. The specialist proceeds from the large to the small. (But beauty demands that one proceed from the small to the whole.) The great ages of Athens and Florence were ages of integration, of unification, and the great minds of the time were students of life from many points of view. (It is encouraging to note that the revolt against extreme specialization has begun.)

A further reason why beauty lags is our inadequate and hazy notion of what it is. Our laws do not recognize such a thing as beauty. We have laws to guard us against offensive smells, but we have no protection against strident sounds. In our common talk we dismiss differences of opinion regarding beauty with "Oh, it's only a matter of taste." We do not realize that taste is just as much a matter of principles as the determination of what is right in a given situation.

Suppose now we recognize that beauty is born of the same mother as religion; that the fundamentals in beauty are the vital, basic principles of the religious life; that, though art itself can not redeem the world, the principles that make it worth while have healing in their wings,—what do you think the effect would be in bringing in the reign of beauty? I am not much concerned about the introduction of studies in appreciation in all our schools, not at all because I want people to have a knowledge of art, but because in learning to enjoy art they will be brought face to face with principles for which their natures may be starving. I want that great submerged self out of which are the issues of life and death, educated.

A third and convincing reason why beauty does not equal the prominence of truth and fitness in our life is found in our stage of development. Evolution is always from the lower to the higher. Decay in

nature does not begin until after the flower has been produced. The flower of human life, the climatic in the order of development, is beauty. In our day we are sending our roots deep and gathering truth to feed the bower that is to be. We are sending up a mighty stalk with our practical application of such truth as we already have. The buds have already begun to appear, but the time of full bloom has not yet arrived.

Tennyson, grown old in the pursuit of beauty, gives something of his life experience in "Merlin" and the "Gleam." And he closes with that high appeal which I should like to make my own to you:

"O young mariner,
Down to the haven,
Call your companions,
Launch your vessel,
And crowd your canvas,
Aye, ere it vanishes
Over the margin,
After it, follow it.
Follow the Gleam."

GLEE CLUB CONCERT

MONDAY EVENING, FIREMEN'S HALL

College songs, Glee Club	<i>Arranged</i>
"Mah Punkin' Sue," Glee Club	<i>Widener</i>
Tenor solos—"My Gift For You"	<i>Cadman</i>
"O Sole Mio" (In Italian)	<i>Dy Capua</i>
William N. Cervino	
"Juanita," Glee Club	<i>Spanish Air</i>
Reading—selected	
Donald T. Prentice	
"Immortal Music," Glee Club	<i>Robyn</i>
"Close Harmony," Glee Club	<i>O'Hara</i>
Baritone Solos—"Requiem"	<i>Homer</i>
"To You"	<i>Speaks</i>
Leonard P. Adams	
'Cello solo—selected	
Donald T. Prentice	
Eccentric dance	
Lester R. Quailey	
Harmonica by R. C. Fulmer	
Jazz tunes, Orchestra	
"Dreaming of My Old Home," Glee Club	<i>O'Hara</i>
Alma Mater, Glee Club	<i>Randolph</i>

CLASS DAY EXERCISES

For the first time in several years a rainy commencement week drove the class day exercises to the shelter of Firemen's Hall, Tuesday afternoon. A large crowd of alumni and friends witnessed the program.

Miss Charlotte Rose delivered the mantle oration; Miss Helen Pound, president of the junior class, responded. Miss Eleanor

Prentice gave the ivy oration. Herbert Woodward, president of the senior class, spoke on the work and life of this class in its four year Alfred career and then drew back the veil over the class gift, disclosing an oil painting of President B. C. Davis, painted this spring by Bernard Guttman.

MANTLE ORATION

Charlotte Rose, class orator, gave the mantle oration in behalf of the senior class at the class day exercises, Tuesday. Miss Rose's speech was:

Fellow students, alumni, friends: This year marks the ninetieth commencement of Alfred University, a commencement which means a great deal to the class of 1926 for, "Every beginning is cheerful. The threshold is the place of expectations." We feel confident today at this commencement of our life work, yet confident with a partial understanding that the future is not all as bright as the present horizon promises.

To the class of 1927—as a symbol of your senior year, we, the class of 1926, bequeath to you this mantle, a heritage of which you have proved yourself worthy. Tradition has made this mantle a treasured gift and one which demands the best from those who hold it. We give you this with an assurance that you will live up to the ideals as we have tried to do, embodied in its symbolism.

We are leaving our alma mater to go out into the wide, wide world, looking forward to that day, a year hence, when you as a class will come out to meet us.

RESPONSE

Helen Pound, president of the junior class, in response, spoke:

Class of 1926, alumni, friends: In behalf of the class of 1927, I accept this mantle as a token of the honor which as a class we wish to uphold for our alma mater. It implies responsibilities which you have successfully met and ideals which you have sincerely fostered. In taking your place, as a class we shall strive to make ourselves worthy of this heritage, so that we in turn may feel that we are handing down the symbol with as distinct a record of achievement as you have had. We regret your leaving us, but look forward to the day when "we will go out to meet you in the wide, wide world."

THE IVY ORATION ELEANOR PRENTICE

Again another school year comes to a close and once more a class, filled with mingled emotions of joy and sadness, gathers together, before parting, to pay tribute to its alma mater.

As we, the class of 1926, turn our faces toward the world, we look back with love and reverence to the glorious things that Alfred has given us.

For some time the planting of the ivy at commencement has been a tradition of Alfred—one of its happiest traditions. The ivy leaf, with its five points can be made truly symbolical in our memories of what Alfred has done for us.

Perhaps one of the biggest things we have gained is friendship—friendships with our classmates and friendships with our teachers. May the ever-greens of the ivy leaf symbolize to us the steadfastness of these friendships, and may they always remain fresh and green in our hearts.

And then another point on our memory leaf is loyalty. Alfred has indeed drawn us close to her with an ever increasing bond of loyalty. We have learned the meaning of Alfred's ideals and we have tried to make them a part of our lives and actions. Out of the depth of our love for Alfred we have striven to be loyal to her ideals. May we ever increasingly strive not only to be loyal to them ourselves, but to help others to see the beauty of them, so that they will learn to cherish them as we do. Alfred has also taught us to believe in ourselves and to have faith in our own principles and ideals. We have taken a firmer hold on these ideals and with the memory of our alma mater warm in our hearts, her glorious ideals and our own personal ideals will blend together through the coming years, and will make us truer men and women.

Alfred, surrounded as she is by the hills of Allegheny and nestled in this happy valley, has been a worthy protector. During these past four years, when we most needed protection and guidance, Alfred opened her hand and heart to us and gave us of her love. Now that we have that love we are stronger and readier to cope with the struggles of life. Alfred has deemed us worthy

and ready to leave her protection and fight for ourselves.

However, she is not sending us forth unprepared. We have tried to store up a little knowledge between our hours of play. How little we really know, we are beginning to realize as these last few days draw to a close, and we are ushered out into the wide, wide world, far, far away many of us, from Alfred's guiding hand. Thus protection and preparation are two more points on our little ivy leaf. As we see in our memories how the ivy clings to the walls of these old buildings as if it were seeking their loving protection, we shall think of the protection Alfred has given to us.

The last point will represent progress. Alfred has indeed tried to lead us on to ever higher endeavor. But we can not talk about what Alfred has taught us; it remains for us in the future to prove that we are worthy and strive toward the goal of real progress and real success.

CLASS GIFT

Trustees, members of the faculty, students and friends: It hardly seems possible that four brief years ago we as a class were born on this campus. We opened our eyes confusedly blinded by the inhibition of our new life. It was not long, however, before we felt the urge of college and loyally responded to the traditional proc fight. As the drowsy soldier springs into action when the tang of battle smoke smites his nostrils, so we answered the call, organized, solidified, and leaped into the fray with all that was in us. We lost that memorable battle, but from then on we felt ourselves to be an integral part of the campus. We were then well started in our new life.

It was always the policy of our class to be constructive rather than destructive. This trait was demonstrated when we instituted the first constructive moving-up program. Such a program was slow in being recognized, but good seeds bear after their kind, and this year we have all seen one of the finest constructive moving-up programs that a freshman class could put over. We sincerely hope that future programs will follow this splendid example.

Now we are about to close our happy career as active students. We feel we are infinitely indebted to our alma mater for

guiding us through this process of education. What little we have been able to give and do for her is negligible in comparison with our debt. To her we owe our developed minds, our broad vision of life, our appreciation of the ethical. We would seek to repay in our small way in love and loyalty, always revering, never failing.

And so in retiring from active student life we wish to leave a material token of the sincerity of our fidelity. In doing so we have sought to do a dual honor. The one is to honor our beloved alma mater and the other "the gallant young leader we honor today."

Sir, we the class of 1926 do bequeath and give into the care and keeping of the trustees of Alfred University this humble memorial.

ALUMNI ASSOCIATION—ANNUAL SESSION

WEDNESDAY, JUNE 16, AT 2.30 P. M.

This association presented the following program:

Invocation
Violin solo—"Liebesfreud" *Kreisler*
Laura Waterman Carter
Reports of treasurer and secretary
President's address—"Art and Industry"
Mr. R. Guy Cowan, '07
"The Steinheim Museum and an Earlier World"
Dr. A. D. Fraser
"International Relations and Jurisprudence in the Curriculum"
Hon. William Cannon, '94
Appointment of committees

SENIOR CLASS BREAKFAST

The annual senior class breakfast given at the home of President B. C. Davis last Thursday proved to be the enjoyable affair that has always been characteristic of it. The hospitality that at all times radiates from President and Mrs. Davis soon put the guests at their ease, and after a short social hour they scattered to the various tables around the house. A buffet breakfast was then served.

Their appetites appeased, the class re-assembled and President Davis gave an explanatory speech concerning commencement week. Many pleasant memories of commencement were recalled by President Davis. In closing he made a plea that the seniors as alumni should ever revere and love their alma mater. Herbert Woodward, president of '26, responded for his class.

PRESIDENT'S ANNUAL ADDRESS SHOWS YEAR OF PROGRESS FOR ALFRED

The annual address of President B. C. Davis delivered at the commencement exercises yesterday morning shows that six hundred sixty-three students attended the various departments and schools of the university last year and that \$75,000 has been added to the university property through gifts and endowment. Endowment funds have increased \$60,000 this past year from the gifts of the general education board and friends of the university.

Several changes will be made in the faculty for next year. Donald Burdick, A. M., professor of biology in Southwestern University, will be professor in biology and geology, filling the vacancy caused by the resignation of Dr. R. S. Ferguson, who has been instrumental in building up a pre-medical course at Alfred and in producing a championship track and cross country team. He will take up the practice of medicine and surgery in Canisteo, N. Y.

Harry T. Bawden, A. M., a graduate student in Columbia University this year, will fill the vacancy caused by the resignation of George S. Goodell, assistant professor of philosophy and education.

Fred W. Ross, B. S., a graduate of the University of Rochester, will take an instructorship in biology and act as curator of the Allen Steinhiem Museum, in the place of Harold W. Begel who has resigned to take up the study of medicine in Cornell University next fall.

M. Ellis Drake, A. B., will be added to the college faculty as an instructor in history. Mr. Drake is a member of the class of '24 of Alfred and this year was principal of the Hinsdale, N. Y., High School.

Several transfers of present faculty members to other departments have been made. Professor Joseph Seidlin has been appointed Rhode Island professor of mathematics; Professor Clifford Potter has been appointed Stephen Babcock professor of physics; Professor E. F. Hildebrand has been appointed professor of industrial mechanics. An instructor in English and an instructor in mathematics are yet to be appointed.

In the Theological Seminary the death of

Rev. William C. Whitford, professor of Biblical languages and literature, in August, 1925, left Dean Main alone on the teaching staff of the seminary. Because of the difficulty of finding a competent successor to Professor Whitford and the short time remaining before the opening of school, the trustees appointed Dora K. Degen professor of religious education for the seminary and college jointly, temporarily to fill the vacancy. Mrs. Degen has given part time service in this position during the year. She has also served as dean of women, to which position she had previously been appointed. Dean Main has completed twenty-five years as dean of the seminary. A public program of appreciation was held June 5 at the Seventh Day Baptist church which fittingly recognized that quarter of a century of distinguished service.

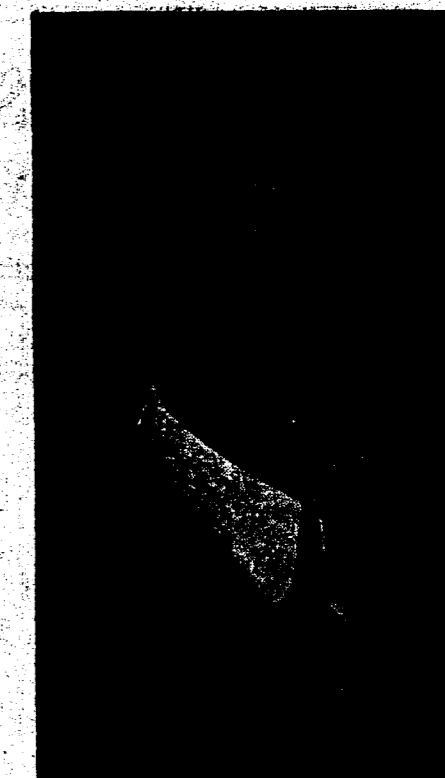
Forty persons in all have taken work in the seminary this year, twenty-one men and nineteen women. Of these, thirty-two were college students. Of the other eight, seven were college graduates and at least three have the ministry in view.

Mrs. Degen is appointed for another year as professor of English Bible and religious education in the seminary for part time, and Rev. Walter L. Greene professor of church history for part time.

Professor A. H. Radasch, who this year was head of the ceramic engineering department, will return at his own request to the professorship of ceramic chemistry, to fill the vacancy caused by the resignation of Professor D. W. MacArdle, who will enter business. The appointment of professor of ceramic engineering has not yet been made.

An appropriation has been granted by the state to wire the ceramic school and the agricultural school for electricity, but the \$60,000 appropriation to enlarge the ceramic school was not granted by the state this year. This will necessitate the use of the college laboratories in the Allen Memorial Laboratory by the ceramic department of chemistry.

For the sixteenth consecutive year Alfred University has lived within its income and closes the year without a deficit, according to the annual address. The annual budget this year was \$212,000. It will be nearly \$225,000 next year to take care of the increase in the salaries and instructors.



President Boothe C. Davis

PRESIDENT DAVIS TO BE HONORED

President Boothe C. Davis will be at Temple University, Philadelphia, Thursday, where he will receive the honorary degree of Doctor of Laws, at the commencement exercises of that institution. Dr. Davis is given this high honor by the trustees of Temple because of his more than thirty years of service as president of Alfred University and because he is now senior in office among the college presidents of the Empire State.

The week closed with the president's reception held in the Carnegie Library, Wednesday night.

C. R. C.

Ten years after the Puritan's first Thanksgiving,—years of terrible winters, scanty harvests, terrors of wild beasts, disease and loneliness,—Governor John Winthrop wrote back home:

"We are in Paradise! We have not the fat mutton and beef of England, but our Indian corn answers for all. We have God and Jesus Christ: what need we more?"

Suffering and need make God's bounties seem more precious to us. A Christian should emerge from the clouds of ill-fortune with keener vision and great sympathy for the adversities of others.—*Record of Christian Work.*

"Character is made up of small duties faithfully performed—of self-denials, of kindly acts of love and duty."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

July 16-18—Quarterly Meeting, Albion, Wis.

Have you read "God's Choice of Workers" in the SABBATH RECORDER, July 5, 1926, p. 10?

The following churches paid their quotas in full for the year closing June 30, 1926: Little Prairie, Lost Creek, Los Angeles, Detroit, New York City, North Loup, Marlboro, Roanoke, Riverside, Richburg, Waterford, Pawcatuck, Piscataway, and Plainfield.

STATEMENT ONWARD MOVEMENT TREASURER, JUNE, 1926

Receipts

DENOMINATIONAL BUDGET

Adams Center	\$229 00
Christian Endeavor	20 00
Sabbath School	18 00
Alfred, First	315 63
Alfred, Second	376 00
Attalla	5 00
Sabbath School	10 00
Battle Creek	485 00
Berlin	65 00
E. and J. Vars	25 00
Brookfield, First	81 71
Woman's society	100 00
Sabbath School	1 31
Brookfield, Second	92 53
Friend	10 00
Sabbath School	1 31
Chicago	50 00
DeRuyter	191 00
Dodge Center	36 50
Woman's society	30 00
Christian Endeavor	20 00
Exeland	10 00
Farina	306 38
Christian Endeavor	10 00
Fouke	56 00
Friendship	32 00
Woman's society	10 00
Gentry	16 00
Hammond	65 00
Hebron, First, Mr. and Mrs. C. A. Beebe	10 00
Hopkinton, First	213 00
Mrs. P. L. Coon	15 00
Hopkinton, Second	15 66
Independence	137 85

Lost Creek	400 00
Marlboro	119 24
Milton	343 61
Christian Endeavor	10 01
Circle No. 3	50 00
Milton Junction	300 00
P. L. Coon	5 00
New York City	219 60
North Loup	1,700 00
Nortonville	400 00
Pawcatuck	650 00
M. A. Stillman	25 00
Piscataway	297 55
Plainfield	837 55
Richburg	47 00
Riverside	225 00
Rockville	7 00
Salem	361 30
M. A. and O. M. Bee	10 00
Scott, Mr. and Mrs. W. J. B.	10 00
Syracuse	21 50
Verona, First	231 00
Woman's society	20 00
Walworth	52 00
Ladies' Aid society	10 00
Welton	50 00
Woman's society	25 00
West Edmeston	58 21
Ladies' Aid society	20 00
Sabbath School	1 31
Dr. Grace I. Crandall	80 00
Reta I. Crouch	15 00
Rev. and Mrs. J. W. Crofoot	10 00
L. S. K., Mystic	25 00
P. E. Titsworth	20 00
Total	\$9,716 76

SPECIAL

Missionary Society:	
Detroit	\$100 00
Dodge Center Sabbath School	5 55
Gentry, E. R. Lewis	5 00
New York City	10 00
Rockville Sabbath School	10 00
Shiloh	113 57
One third collection association at Shiloh	15 65
Milton, J. H. Coon	20 00
First Hopkinton, Woman's society	43 00
Second Alfred, foreign	20 00
Adams Center:	
Jamaica	50 00
Trinidad	2 00
Detroit, Calcutta	2 00
Fouke Junior Christian Endeavor, Java	5 00
Chicago, Java	3 00
Salem Junior Christian Endeavor:	
Boys' School	2 50
Girls' School	2 50
Total	\$409 77
Tract Society:	
Shiloh	\$ 49 21
Detroit	5 00
One third collection association, Shiloh	15 65
Milton, J. H. Coon	20 00
Ladies' Benevolent society	10 00

First Hopkinton, Woman's society, denominational building	4 00
North Loup, Young Women's society	50 00
Adams Center	25 00
Brookfield, First	5 00
Shiloh	24 00
Chicago	5 00
West Edmeston	10 00
First Alfred	20 50
Total	\$243 36

Education Society:	
Shiloh	\$ 9 51
One third collection association, Shiloh	15 65
Total	\$ 25 16

Woman's Board:	
Fouke, Woman's society	\$ 15 00
Hartsville, Woman's society	20 00
Marlboro	25 00
Little Prairie Aid society	5 00
Detroit	10 00
Walworth, Helping Hand society	12 00
First Hopkinton, Woman's society	85 00
Total	\$172 00

Sabbath School Board:	
Walworth, Sabbath School	\$ 20 00
Shiloh, Sabbath School	38 10
Detroit	10 00
Total	\$ 68 10

Young People's Board:	
Detroit	\$ 20 00
First Hopkinton	25 00
Total	\$ 45 00

Ministerial Relief:	
Shiloh	\$ 25 25
Detroit	21 12
Milton, J. H. Coon	10 00
Ladies' Benevolent society	5 00
Total	\$ 61 37

Historical Society:	
Shiloh	\$ 3 17
Detroit	2 00
Total	\$ 5 17

Scholarships and Fellowships:	
Shiloh	\$ 6 31
General Conference:	
Shiloh	\$ 31 19
Detroit	6 00
Total	\$ 37 19

Contingent Fund:	
Shiloh	\$ 13 49
Total Receipts:	
Denominational budget	\$9,716 76
Special	1,086 92
Balance, June 1, 1926	66
Total	\$10,804 34

Disbursements

Sabbath School Board	\$ 767 75
Young People's Board	472 57
Woman's Board	1,007 70
Historical Society	102 35
Education Society	316 68
Missionary Society	3,908 04
Tract Society	1,759 28
Ministerial Relief	838 76
Scholarships and Fellowships	200 66
General Conference	1,002 13
Contingent Fund	428 42

Total \$10,804 34

HAROLD R. CRANDALL,
Treasurer.

3681 Broadway,
New York City,
July 1, 1926.

STONEFORT AGAIN CALLED TO MOURN

Rev. Theodore L. Gardiner,
Editor Sabbath Recorder,
Plainfield, N. J.

DEAR BROTHER:

The Stonefort Church and community are again made to mourn. The Master has called our elder brother, Deacon S. H. Stucker. Most of our older members—leaders in the work for the Master—have been called to come up higher. Our fathers and mothers—loyal and valiant workers in the Master's vineyard—have been called to their reward; and we, the boys and girls, are the old folks now.

Brother Gardiner, we know our responsibilities, but we are a little flock without a leader. God grant that we may be faithful and do our duty in helping to win the world for Christ.

Please publish the obituary enclosed, and oblige,

Yours faithfully,

HOWELL LEWIS.

Stonefort, Ill.,
June 30, 1926.

THE LIVING TITHE

Ten met the Master in a field,
Called to him, agonized, were healed.
Nine hastened on their various ways.
One only, cleansed, returned to praise
Lettered in gratitude and grace,
Meeting his Master face to face.

Let me give thanks! Oh, number me
Among that lesser company.

—Mabel Munns Charles.

MISSIONS

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

THE ASSOCIATIONS—SOME IMPRESSIONS

The Eastern, Central, and Western associations have come and passed into history. The editor of the SABBATH RECORDER, as usual, has reported faithfully all the sessions of these associations, but it will not be amiss for others to write their impressions.

It seems to the missionary secretary that the associations have been of a high order. It is a matter of note that denominational interests have been given a large place in all the associations held this spring. This is gratifying, as it shows an abiding interest in these matters so vital to our work. A person who does not care for anything beyond his own personal interests leads a narrow and useless life, and a church that is wrapped up in its own local work will fail in its mission and has already started on the road to decay. The pastor who does not care to lead his church to a part in the work of the kingdom beyond its own borders is not awake to the best interests of his people, to say nothing of the welfare of his denomination. The quarterly, semi-annual, and yearly meetings, the associations, and the General Conference are times when the people come together for specific purposes. To call the people together in these meetings and not give them a chance to learn fully regarding denominational work which we are asking them to support is not being quite fair with them and is throwing away some of our best opportunities. We can not expect them to be enthusiastic supporters of the work unless they are given the facts and the burdens are laid on their minds and hearts. It does not pay to give entire sessions to secondary matters when such a course means the failure to put before the people most important matters. In all the associations denominational interests have had first place.

The missionary secretary can speak only for himself, but he has been impressed during the associations by the faithfulness and

devotion of the ministers in attendance, both the pastors and the visiting delegates. Many of them are pressing into the work at great sacrifice and some are receiving far less than enough to support them and their families, to say nothing of the salaries they could command in other lines. Under these adverse circumstances they are pushing on bravely and hopefully without a word of complaint. If we can judge from what they said in the sessions of the associations, their messages are clear, practical, and evangelistic. These men seem to have outgrown the callow professional stage and to be possessed with a desire to get into the work with a heart. A quartet of pastors in the Central Association has conducted three or four successful week-end evangelistic campaigns. The pastors in the Western Association, together with a lay preacher, Mr. Mark Sanford of Little Genesee, and two or three students, have provided regular supplies for the pastorless churches in that association. Brother Sanford goes once in two weeks to the Hebron churches, twenty-miles distant, and his services are very acceptable.

It seems to the writer, also, that the churches of these associations are showing a commendable hopefulness when we take into consideration the situation. Some of the churches are fighting against great odds, and of this they are not unmindful; but no pessimistic note is heard. Their hopefulness is not one based on achievements greater than those of other years, but is one growing out of a broader vision of the world's work, their mission and a firmer faith in God's purposes.

No man is in his place so long as he is out of Church. To say that a man can be as good outside as inside the Church is absurd. As well might one say that a man who continuously neglects his civic duties is as good a citizen as the man who performs them. Man is a home-making animal, and he mars his life if he is not loyal to the home. He is a political animal, and he curtails his life if he is not faithful to the State. He is a religious animal, and if he holds aloof from the Church he starves and stunts the highest instincts of his nature.—*Charles E. Jefferson.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

BACCALAUREATE SERMON, ALFRED COMMENCEMENT, 1926

THEME: THE SENT REAPER

Text: "*I sent you to reap that whereon ye bestowed no labour: other men laboured and ye are entered into their labours.*"—John 4: 38.

Each generation presents its own peculiar problems for which past generations have prepared the way. Each man finds himself surrounded by conditions and responsibilities that are not of his own making, but amidst which he must do his day's work.

The text suggests some very definite principles relative to these common experiences of men in finding their places in life's program and in understanding the place and the program.

I. THE PROGRESS OF THE YEARS

1. The stream of society is an endless stream, like a river flowing on forever. Each generation finds its setting on a small segment of the flowing stream. The present has its sources far back in the springs of the mountainous past. The labors and sacrifices, the failures and defeats, the battles won and lost in all the beginning tributaries of the stream we are now on, are the activities and experiences of other men into whose labors we now make our entry. Primitive and pioneer civilizations, rudimentary governments, incipient democracies, capitalistic and labor developments and organizations, social institutions, religions and churches, schools and colleges—all these are material, furnished by the past, out of which our harvest must now be gathered.

2. We are *reapers*, gathering in stores from the sowing of other men and other generations. Because of the long and varied past, rich in the sowing of other generations, the incomparable harvest fields of the present are now awaiting reapers. Valuable and important as is the pioneer work of clearing the land, preparing the soil and sowing the seed, all is of little

avail if there are no reapers at the harvest time, and if the harvest is not gathered. The reaper brings in the harvest, garners the food, and fills the world's store houses. At his hands the hungry millions are fed, and the wolf of want is driven from the door. Upon the reaper's skill, his training and equipment for his work, his vision and understanding, depend not only the immediate supplies for which the world is waiting; but upon him depend the fulfillment and final results of all the labor which has gone before and made possible the harvest of which the reapers are now sent. It is in this double sense that other men have labored and we enter into their labors.

3. But it is the fact that college men and women are *sent* to reap, that I wish to emphasize particularly in this baccalaureate sermon, and for which I have chosen the theme, "The Sent Reaper." Never was it so true of any generation; and never so true of any graduating class in all the world as it is of the class of 1926 in the American college, that you are "*sent forth to reap.*"

This great country of ours seems to have passed through its pioneer stages. We have come to a time when there is a bountiful harvest awaiting the reaper. There are vast material resources, infinite political influence and power, religious and social institutions unparalleled. Colleges have arisen with wealth of equipment and resources undreamed of in the past. All these are the labors of other men. They present the waiting harvest of unmeasured achievement in influence, ministry, and service. To this vast harvest, now ready for reaping, so unprecedented and unparalleled, college men and women of this generation are *sent* as reapers. Upon their equipment, their spirit, and their skill depends the successful gathering of the fruits of the labors of the generations that have gone before us.

We are now challenged by the magnitude and the richness of the harvest to an understanding of the methods by which college trained men and women are sent forth as reapers, and to an appreciation of the authority which sends them forth.

II. THE METHODS BY WHICH MEN ARE SENT

1. Public Education.

First among the methods by which college trained men and women are sent to their reaping in this modern world one

might speak of the public schools. These constitute the largest and most expensive activity of government, and employ the largest number of publicly paid officials. There is now annually expended for public education in this country over a billion and a half dollars, an increase of two hundred per cent since 1912. Public education is the first message of the state to the individual, by which he is apprized of his talents, his relation to the scheme of things in our civilization, and of the obligations which the state lays upon its citizens.

Nothing is more distinctively a sending forth of the individual by his country to a reaping than is the education which the state offers and enforces upon the rising generation. It is because the individual has a responsibility to society, in return for what society offers him, that by his equipment in elementary and secondary school training he is commissioned by the state to reap the harvest ripening in his day, that it may be garnered for the common good.

2. College Training.

A sending forth to reap, which is conditioned upon public education, is the higher learning of the colleges. The most lavish gifts of private philanthropy in modern times are gifts to higher institutions of learning. In a period of seven years there has been added to the already accumulated wealth in American colleges, over two hundred millions of dollars. This vast wealth placed at the service of high school graduates, often supplemented also by large state appropriations, is a command to the most gifted and the most energetic youth of the land to become reapers in a harvest field where only skill and efficiency may hope to gain admission, and where the largest returns for labor are awaiting reapers.

But there is a college commission to reap even more authoritative and more heart searching than that which money can give. It is the commission issuing from the lives of devoted teachers who, often with meager income, give unstintedly of themselves for the enrichment of the minds and character of their students. This is a more personal voice than endowments or buildings, high and holy as are the commands laid upon men by such gifts. When a teacher,

through love of truth, and for the very joy of imparting it, lays his life along side the struggling mental life of youth, and with patience, insight, and faith, plants there new visions, new hopes, new resolves, new powers; that teacher has authoritatively sent forth men to reap, who can disregard that sending only at the peril of their souls.

3. Current Needs and Problems.

It has sometimes been said that "Circumstances make the man." "The times made Washington and Lincoln." This is true only when a capable and prepared man hears the command of the times which sends him forth. The times needed a Washington, a Lincoln, or a Roosevelt. But each man had to feel the urge of the hour in order to be sent. In 1776, national independence was sending men forth. In 1861, it was the preservation of the Union. Twenty-five years ago, the Philippines, Cuba, Porto Rico, and Guam were acute current problems and called men to action. Direct primaries, commission governments, city managers, blocs in Congress, the Eighteenth and Nineteenth Amendments, billion dollar corporations and federations of labor had not yet emerged. Now these and similar current problems in national life, together with international questions, like a League of Nations, a World Court, the reduction of armaments, and the outlawing of war, and the stabilizing of constitutional government and law enforcement are calling men into new fields of investigation and administration. Only such men as are prepared and hear that call can be sent to reap the harvest that is awaiting. We have talked about "red-blooded men for war." But today's problems, as never before, are calling for men with red corpuscles in their brains and in their hearts to grapple with the problems of advancing civilization in a sane, constructive, and intelligent way. College men are sent to these world tasks, as you are sent on the campus to solve the new problems of each college generation, by abolishing abuses and vicious traditions and establishing justice, progress, and fraternity through intrafraternity councils, campus courts, spring day festivals, and other wholesome and forward looking programs. Men who have done these tasks well in college are the men best fitted to be sent to the larger tasks of world need.

4. The Divine Commission to go forth and reap.

God's call and commission to individual men is a subject much discussed and often little understood. But that there is such a call and sending forth, there can be no doubt.

I would like to discuss that call as including all that I have already enumerated, and much more. Before the school and the college and current problems make their demands upon men, the home has laid its hand upon them and with a holy consecration, sent them forth. A mother's love and tenderness, a father's ideals and strength, home discipline, system, team work, and faith—all these implant something in the soul that says: "Go thou and do likewise, or do yet better." God's call has already begun when the impulses of the heart that are born of home ties begin to surge forth.

Adding to and supplementing the home; school, college, and visions of tasks, are amplifications of this primary call of God. I am now speaking to you of something that motivates the will, something that lays hold upon the feelings and inspires the soul, something that makes a man see God in his environment and in his tasks.

You will see that to me God is not left out of nature. I can not conceive of nature without him. Natural laws operate with conception and birth, as with all propagation of life and other natural phenomena. But these laws are the laws of Infinite reason and love, both imminent in nature, as Divine Personality. So that when home calls, the schools call, and problems and tasks call, it all together constitutes the primary call of God. To these calls through our natural environment and gifts, through our training, experience, and opportunities, God adds something more through personal impressions and longings that constitute the crowning word of his commission to us to go forth and reap. Out of all these elements of the divine commission, we must translate its meaning into the major choices of our lives: Life-work callings, professions, or vocations, the special fields of our endeavor—all these should be settled by us only as we feel ourselves sent forth by an authority and wisdom higher than our own.

III. "TUNING IN" FOR INSTRUCTIONS

To be a "sent reaper" implies a sender,

and a message of instruction, as well as one to be sent. We have studied briefly some of the methods by which college men and women are sent as reapers. But we have yet one essential element of this "sending" to consider, namely, the ability of the individual to get the message, or the quality of the receiving instrument and its relation to the sending station.

Radio instruments differ widely in quality. Direction, height, and length of aërials are important factors. Interference, static, and other little understood phenomena influence reception. But there is nothing in radio more delicate or essential for "tuning in" than exists in the mechanism of spiritual transmission. Mental alertness, disciplined thought, information, judgment, self knowledge and control, which constitute education, are essential factors for the reception and interpretation of spiritual truth. But skill in "tuning in" is still essential.

I know of nothing so indispensable here as faith. Our Lord was continually emphasizing faith—faith, as in a grain of mustard seed; faith to be forgiven; faith to be healed; faith to sacrifice; faith to risk all; faith to remove mountains. This faith is a requisite for "tuning in." When we have faith we can "find" God and get his messages for our daily life. Faith gives courage and hope and motive to love and serve humanity. Faith helps us to bear trial and sorrow, because we believe that we have the love, the sympathy, the help, and the messages of one who cares for us, even though we may not understand why we suffer, or toil unappreciated, or even unavailingly. When you are atuned to the Infinite Sending Station through faith, there is no longer any question of the message or of being sent. Add to education the faith that knows God and hears his voice, and you have caught the vibrations that reveal truth to the soul and send men forth to duty and to service.

My young friends of this senior class, you have had the training which constitutes so much of the life's commission to service. You have added to the elementary and secondary schools four years of college training. You have grappled successfully with the sacrifices, the toil, and the discipline of college years. With courage, energy, and perseverance you have performed the tasks

from which timid souls shrink. You have earned the recognition which your alma mater is glad to give by her diplomas and her degrees. By her you are now sent forth to reap.

You are graduating amidst conditions of unparalleled demands and unprecedented opportunity. These demands and these opportunities of your day and generation are still more abundant evidence of the divine commission to go forth and reap. But above all else, each one of you may hear for himself, through the aid of faith, the definite and distinct call to individual tasks and personal service and may know for yourself of a truth that you are sent forth of God to reap in his vineyards.

Your alma mater bids you welcome to the labors, the sacrifices, the joys, and the rewards of reaping in these days that are reshaping the world's thought and institutions. Strenuous tasks await you, but great harvests as well. We love you and have faith in you, and in the high calling where-with you are called. God bless you and give you rich harvests in your reaping.

HOME NEWS

LOST CREEK, W. VA.—The Vacation Bible School is the big summer event always anticipated by the folks at Lost Creek. We have just successfully closed the fourth annual term of the school with twenty-seven enrolled—all our own young people. Mrs. Abbie B. Van Horn was supervisor again, and was ably assisted by five teachers. Three of these were young ladies without former experience but trained in earlier sessions of the school. They did noble work. Supplementing the work outlined in the syllabus, a course in denominational church history and polity was given one class by the pastor. A fine program was given last Sabbath, June 26, at the hour of the regular Sabbath school, demonstrating the work as actually done day by day. As a fitting climax of the exercises six young people, baptized the Sabbath before, were received into the church by the pastor, all present following him in extending the hand of fellowship.

Last Sabbath we were also favored with the presence of Samuel H. Davis of West-terly, R. I., treasurer of the Missionary

Society, who delivered a most inspiring and helpful sermon. Mr. Davis came to West Virginia on the invitation of the State C. E. Union, and on Friday night, June 25, gave the closing address of the convention program.

We have been wonderfully blessed here with good health and a fine season. Crops are promising, and while the labor problem is far from ideal, everything looks hopeful. Early this morning, June 30, fire destroyed the E. L. Post hall that has been remodeled within the year for a community house. Our Ladies' Aid society lost all their dishes and two tables. It is a distinct loss to the town, as it was the only place available for suppers, banquets, and the like.

The community has been interested in the financial campaign of Salem College and rejoices in the prospects for a full realization of its goal. Again, and for the seventh year of our Forward and Onward Movements the church has fully met its quota.

A church and Sabbath school picnic was held last Sunday, at which it was estimated that more than one hundred fifty people partook of the bountiful dinner and enjoyed the games and other social intercourse. Many of our members are already beginning to plan to attend the General Conference at Alfred. Cars are being looked over and equipment examined for the trip.

H. C. VAN HORN.

SALEMVILLE, PA.—Thinking that some of the SABBATH RECORDER readers would be interested in reading or hearing from the church at Salemville, Pa., we are giving a few of the things which are of interest to us at this place. First, we are glad to say that we are deeply interested in the salvation of precious souls. We are striving for that bright and happy land, far, far away. We claim to be a live little country church, surrounded by mountains on all sides, with but two good ways of getting in and out of this beautiful Morrison's Cove, in which we are located. If you want to pay us a visit by automobile, you will find only two good ways of entering into this fold, and that is by way of Bedford or by Roaring Springs. If you have not seen this fair land of ours, or heard our musical voices, just jump in your rambling little Ford and start it for Salemville, and if you have the right pass

word it will land you safely within the fold. Since we do not often find our way out of the valley, we are not often heard from.

We think we are a live Seventh Day Baptist Church, though few in number and weak in financial gain. Bedford County Sabbath School Association is composed of about thirty-nine Bible schools, of which we are one. We are classed as third rank by the county chairman. As a Bible school we are moving along finely. Just stop a few moments as you journey east or west enroute to some of our larger churches and you will find us not entirely dead.

Each Sabbath day we are fed many good things from the altar by Pastor W. L. Davis, many of which we as parishioners fail to digest and put to practice simply because we do not have the Christ-like spirit grounded firmly and deep in our hearts and lives.

The last Sabbath day in June, 1925, was one long to be remembered by old and young of this church, when the Junior Endeavor society rendered a most interesting promotion program, thus setting aside seven of their numbers for more efficient and higher work and training them for church leadership in days to come. Yes, there's a new day dawning for this little brown church at Salemville, if these juniors are taught to be and remain true to the Sabbath. If this Junior Endeavor was eligible to win the Junior C. E. banner last year, surely it ought to hold it this year, as their work was more rigid and complete and more effort was put forth by both the endeavorers and the superintendent. They have reached their goal and will be an incentive for better work among the senior endeavorers.

The Sunday following June 27 was the church's annual business meeting, when all came with baskets, willing hearts and hands, and a good social spirit ready to pledge and plan for another year's work for the advancement of his cause, both here and elsewhere.

The different auxiliaries of the church gave interesting reports, showing that \$1,005 was contributed for various lines of work. They also proved that there are still some live sparks from the altar that have not become extinguished.

We as a church are having a struggle financially to support a pastor. Some of our strong finance supporters have passed on to the other world. Some families have moved to other places of employment, thus leaving us weaker in numbers and in finance.

Some of our folks around here are feeding "Full of Pep" to their chicks and they are full of life and promise. Likewise our pastor and wife are doing efficient work in pastoral care and in supervising the Junior society, besides rendering helpful service in the Sabbath school and Christian Endeavor. Pastor Davis is a fully trained chicken man, and so he knows how to measure out doses of "Pep" to bring about desired development in all lines of church work.

About the middle of July a Vacation Bible School will be started, which will add enthusiasm to the juniors and all. Through the earnest invitation of this church, a union evangelistic meeting was held in our village, resulting in but two professions made openly; it also has drawn the Christian ties tighter among the people of the different churches. So we may say, the year was spent with some gain spiritually.

We are looking forward with pleasure when the Southeastern Association will again convene with this church. These gatherings mean an uplift spiritually to this place, as it is a time when we can see and talk face to face with many old acquaintances of like faith and also learn to know new faces. Why not begin to plan to attend this spiritual gathering at Salemville now?

C. C. WOLFE.

WALLS

O Christ, they took your living words
And made from them a creed;
They built theology upon
The words you meant to lead
Men through their darkness and their doubt
Into a perfect light;
They made great walls that shut you out,
And only shut in—night!

—Myriam Page.

"One of the greatest and most comforting of truths is that when one door closes another opens; but often we look so long and so regretfully upon the closed door that we do not see the one that has opened for us."

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

The flighty purpose never is o'ertook
Unless the deed go with it.—*Shakespeare.*

TEACHING WORLD CITIZENSHIP TO CHILDREN

From the hilltops of Galilee the great World Citizen, when yet a Boy, could see the long caravans moving eastward and southward to peoples for whom he came to live and die, and on to the sea westward to bear the message of his love to distant shores. So, in a little village of scarce a thousand souls among the hills of New Jersey, we have gathered from fifty to a hundred children, who come of their own accord, into a Vacation School, and there we have tried to teach them to be world citizens. From the hilltops of vision we have taken them by train and by boat to visit their brothers and sisters in desert and mountain, forest and sea, and to claim them as fellow citizens in the great world community.

CITIZENSHIP IN THE MAKING

After experimenting for ten or twelve years along the lines of the ordinary Vacation School, where the Bible, music, play, scouting, manual work, and various kinds of nature study were taught, we developed a school in "Christian Citizenship," covering four years and using largely the project method. The first year is given to training our boys and girls to be Christian citizens in the community. A model village, or town, is actually built, occupying a floor space of twenty by thirty feet. As the boys and girls build the school, the church, the hospital, the library, and town hall, the fire house, they elect by popular vote their own boards of education, and of health, of church, and town government. They have their mayor, their visiting nurses' association, their street commissioner, and other officials. Correlated with all this are their lessons from the Bible, their note books in civics, their playground work (where they

are taught as fellow citizens to give and take), their music, and their "Citizens' Assembly." This assembly is an important feature of the school. After the opening march, hymn, and prayer, citizens bring voluntary gifts of flowers, pictures and stories which they have found to adorn the town or to interest their fellow citizens. They are taught to contribute something, however little it may be, to the community welfare. All through the days of the school session of six weeks, they are unconsciously preparing in song and recitation for the final pageant given at the closing exercises, when their parents and other adult citizens are asked to come to see the town these children have made. They can readily see how much better town or community they might have formed if they had been given the vision of true Christian citizenship in their youth.

BUILDING THE STATE

During the second and third years the same method is pursued except that for the second year the citizens build a model of their state, and for the third year the model of the Mall at Washington. When citizenship in the state is taught, not only is the state house built, but all the state institutions of charity and correction, normal schools, colleges, training schools and the cathedral, or whatever symbolizes the Church working in the state and with the state for their common wards. The citizens elect the governor, and the state legislature, and they actually make laws and sometimes pass them over the governor's veto. The historic side of the state is studied, its great heroes and their contribution to the nation and the world. Its playgrounds and preserves are visited by post card or picture, and again the Bible lessons are woven into the whole scheme. For instance, the seniors study the miracles of our Lord as the inspiration and guide for the state's care of the tubercular, the blind, the defective, and others in special need. Again, when citizenship in the nation is taught during the third year, in connection with the erection of our national capital and the buildings that surround it, the citizens elect the president, and the members of congress. The cabinet is formed and the post office, the army, navy, and many such forms of national service are explained,

among them the life saving stations along the coasts showing the care of our country for its citizens in danger. The national parks, some thirty-seven in number, are visited by picture or story. Great nation builders of the Bible and those of other countries as well as our own are studied, and the parables of our Lord are taught as containing the spirit of true democracy. The national council of the Church with its departments of missions, education, social service are studied, and the session is closed with a pageant illustrating the spirit of King Alfred, Columbus, the Pilgrims, Washington, Lincoln, and other true souls, seeking after and discovering the great principles of freedom as found only in a citizenship built upon the brotherhood of man as taught us by our Lord and Savior, Jesus Christ.

BUILDING A WORLD

All this very naturally leads up to the course in world citizenship given in the fourth year, which perhaps would interest the readers of the *Missionary Review of the World* especially and which is always the ultimate purpose of the school. At the very beginning, in the first year, there is hung before the boys and girls, for their daily consideration our school banner, with a series of four circles, the inner circle representing a house in the hills with a path leading into the outer circles of the state, adorned with its coat of arms; the nation, with the stars and stripes, and of the world, resplendent with the flags of all nations.

Perhaps some morning at assembly a boy is asked what he had had for breakfast.

"Eggs, butter, bread, and cocoa," may be his reply.

"Where did you get them from?" is the teacher's next question.

"The eggs from the chicken coop, the butter from a farmer, and bread and cocoa from the store."

"But where did the bread and cocoa come from originally?"

"The bread from the wheat fields of Minnesota and the cocoa from the trees of South America or the West Indies."

"Then your breakfast has obligated you to your community, your state, your country, and the world. You have the whole world inside of you. You truly are a world citizen."

The Bible stories are chosen to fit the world brotherhood idea, such as Abraham, Moses (the Ten Commandments being the law of universal brotherhood), Jonah, our Lord's saying as to his relationship to the world, the apostolic and later church heroes with world visions, such as St. Peter, St. Paul, Xavier, Damien, Livingstone, Carey, Boone. On the project map of the world are built the great world monuments, such as the Chinese Wall, the Pyramids of Egypt (symbols of exclusion and selfishness), the Parthenon at Athens, the Colosseum at Rome, Westminster Abbey (the shrine of world benefactors), the Louvre Gallery in Paris, the Suez and Panama Canals, the Lick Observatory in California, the Chemical Laboratory in Peru, the statues of Columbus in Spain and Livingstone in Africa, the Capitol at Washington, the Peace Palace at The Hague, and above all the Cross on Calvary—all these illustrating the gift of art, discovery, law, peace, and divine love for the whole world. Again on the playground the games of various nations are played and the customs of children in other lands are noted. The closing pageant consists of the World on her throne, calling each nation before her to tell of its contribution to the common good of mankind. After each has told its story, and the World seems still in the dark, an angel bids Mother Church call the nations of the world to the cave at Bethlehem and there, beholding the Light of the World, they all bow in adoration to the King of Love, and the Prince of Peace, in whom alone can all men everywhere come into the fellowship and inheritance of the children of God and realize the joy and the glory of being world citizens.—*Missionary Review of the World.*

MINUTES OF THE WOMAN'S BOARD

The deferred meeting of the Woman's Board was held June 14, at the home of Mrs. J. L. Skaggs.

Members present: Mrs. A. B. West, Mrs. L. M. Babcock, Mrs. G. E. Crosley, Mrs. E. E. Sutton, Mrs. Edwin Shaw, Mrs. Nettie West, Mrs. M. G. Stillman, Mrs. J. F. Whitford, Mrs. J. L. Skaggs.

Mrs. A. B. West read the Twentieth Psalm and offered prayer.

The minutes of the May meeting were read.

The treasurer's report was read by Mrs. Crosley and showed receipts for the month, \$202.80, disbursements, \$20, balance on hand, \$490.39.

The treasurer's report was adopted.

The corresponding secretary reported communications from the Department of Education of the Federal Council of the Churches of Christ in America, the minutes of the Executive Committee of Woman's Boards of North America, and a letter from Mrs. Mizpah Greene of Little Genesee, N. Y.

The Fouke School problem was considered and discussed at length.

Motion made and voted that the board withdraw its support from the Fouke School, as it seems the school is not so much needed at present, and the money be offered to the Missionary Board to be used to help support a pastor at Fouke.

Mrs. Crosley read a letter from Mrs. J. H. Babcock, also interesting letters from Dr. Grace Crandall and Miss Anna West, in which they expressed appreciation of the missionary magazines which the board has sent to them.

The corresponding secretary read some of the letters and literature she had received from Ella D. MacLaurin, executive secretary of the Woman's Board of Foreign Missions of North America.

A motion was made and voted that the president appoint a Budget Committee. The president appointed as this committee Mrs. A. E. Whitford, Mrs. L. M. Babcock, Mrs. M. G. Stillman.

The minutes were read and approved.

The board adjourned to meet with Mrs. J. B. Morton on the second Monday in July.

MRS. A. B. WEST,
President.

MRS. J. L. SKAGGS,
Secretary.

"I wonder if ever you change human beings with argument alone; either by peppering them with little sharp facts or by blowing them up with great guns of truth? You scare 'em, but do you change 'em? I wonder if ever you make any real difference in human beings without understanding them and loving them."—David Grayson.

ALFRED THEOLOGICAL SEMINARY

(Dean Main's response, Sabbath morning, June 5, 1926, to written and spoken words of greeting from former students, in honor of his having completed twenty-five years of service as dean and professor of theology.)

A few years ago members of the Ministers' Association of Hornell and vicinity had occasion to say some pleasant things to and about Rev. G. Chapman Jones. In reply Doctor Jones said that, while he was not worthy of such words of appreciation, he nevertheless was glad that we thought about him as we did.

I am not worthy of this fine exhibition of good will toward me, but I can not but be glad that this is the way you think of me.

My first feelings at such a time as this must of necessity be feelings of gratitude, and I am, indeed, very thankful for the kind words written and spoken by my former students.

The late Henry Clay Trumbull said that friendship is the master passion. And the friendly relations that exist between students and teachers form one of the most pleasant and encouraging of human experiences.

It is also everywhere recognized that the mutual good will and confidence among those who study together is not only pleasant but an assurance of their working together, shoulder to shoulder in after years.

From 1901 to 1926 eighty-six different persons registered as students in the seminary.

From 1912 to 1926 about two hundred fifty college students took work in the seminary. Among these were Jew and Gentile, Protestant and Roman Catholic, at least one disciple of Hinduism, and members of several different Christian denominations. Of these students there were from five to forty each year, with an average of eighteen. Including summer schools and other teaching, directly by the seminary, not less than three hundred seventy-five persons must have come under the educational influences of our school.

It is also pleasant to report that classes in the college are open to seminary students in such subjects as: Greek, history, philosophy and education, child psychology, public reading and speaking, music, art, and agriculture.

(Continued on page 64)

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D 5, Box 73, Battle Creek, Mich.
Contributing Editor.

WISE AND UNWISE DECISIONS

Christian Endeavor Topic for Sabbath Day,
July 31, 1926

DAILY READINGS

Sunday—Jacob's wise decision (Gen. 28:10-22)
Monday—Joshua's determination (Josh. 24:14-25)
Tuesday—Ruth's crucial moment (Ruth 1:6-18)
Wednesday—The prodigal's mistake (Luke 15:11-24)
Thursday—Balaam's error (Jude 11)
Friday—Judas' blunder (Matt. 26:14-16)
Sabbath Day—Topic: Wise and unwise decisions (1 Kings 3:5-15; Gen. 13:5-13)

SUGGESTIONS TO THE LEADER

WILLIAM M. SIMPSON

Be able to define each of the decisions mentioned in the daily readings. Come to the point; make your meeting fruitful. Help any who have not yet made the great decision to live a Christian life. Consult your pastor. Help young people to find their life work, and above all to decide that, whatever that is to be, they will be Christians. Find three printed addresses: "Why Should a Young Man or Woman Get a Professional Education?" by Paul E. Titworth; "Seventh Day Baptists and Their Young People," by George W. Post, Jr.; and "Seventh Day Baptist Fundamentals," by George B. Shaw. Let three members summarize these addresses in your meeting. See sermon on "Wise and Unwise Decisions" in this department of this issue of the SABBATH RECORDER. Bravely face the facts in these great decisions. Be sympathetic. Embarrass no one. Choose hymns of heroism. Pray earnestly, hopefully, confidently. Present the Life-work Recruit pledge cards, and return duplicates of all signed cards to the Life-work Recruit superintendent.

Brookfield, N. Y.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

There comes a time in the life of every person when he has to make a decision—either wise or unwise. His whole future may depend upon the kind of decision he makes at that time. How important it is for him to make a wise decision!

But sometimes it is very difficult to know how to decide. For many people this is a very hard task, and some have made unwise decisions which they later regretted. The problem for us to solve is, How may we know when decisions are wise? As Solomon asked God for wisdom in ruling Israel, so we should ask him for wisdom in making decisions. If we live close to him; if his Spirit permeates our lives, and if our hearts are filled with his love, he will guide us in making our decisions, and will help us to make wise ones.

There may be some young people who can not decide whether they wish to follow Christ or not. Do not be like the man who said: "I am too young to think of religion. Wait until I am older." On the next day he was crushed in a mine. Do not wait until it is too late, but give your heart to Christ now. Will you not make this wise decision now?

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, July 31, 1926

WHAT MAKES JESUS ATTRACTIVE? (MATT. 4:18-25; HEB. 2:17, 18. CON-
SECRATION MEETING)

1. What qualities in a person make them well liked? Think of the outward characteristics, such as clothes, face, sound of voice, grace of carriage. Then think of some inner qualities, such as courage, purity of heart, friendliness, sympathy. Then try to think which of these qualities Jesus had. Think of Bible quotations to show that people of all stations, young and old, rich and poor, good and bad, were drawn to him. What quality in Jesus' life would be most likely to attract each particular class of person?

2. May we gain these qualities? Think of three or four persons who seem to you

most like Jesus today. Tell what it is about them that you like. Are these qualities those which they were born with, or those which they have gained? Are any of them Christians? Does that help them to attract others, do you think?

Can we truthfully say, "Jesus has attracted them so that they love him. That gives them the qualities that make them attract me. I can also live an attractive life by living close to Christ"?

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR JULY 31

Let one of the boys lead this meeting and write in advance his own ideas about "Being a Good Loser." Also have one of the girls write a paper on the same topic giving her own views. Then have the rest of the juniors discuss these two papers, not according to their merits, but according to the views which each brings out.

The superintendent can bring out the instances in the life of Jesus telling of the things he did when the people tried to defeat him and to work against him.

Let the summer sessions be full of "pep" and songs and perhaps close earlier than in the cooler months. As soon as the juniors become hot and restless, dismiss them.

R. F. D. No. 1, Westerly, R. I.

MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING

The regular meeting of the Young People's Board was called to order by the president.

Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, I. O. Tappan, Mrs. C. H. Siedhoff, Egmond Hoekstra, Lyle Crandall, Mrs. Ruby Babcock.

Lyle Crandall led in prayer.

The report of the corresponding secretary was given as follows:

REPORT OF CORRESPONDING SECRETARY, JUNE 3, 1926

Number of letters written, 12; Number of letters mimeographed, 60.

Correspondence has been received from: Miss Fucia F. Randolph, Miss Pauline Groves, Rev. E. E. Sutton, Mrs. Blanche Burdick, Royal Crouch, Miss Mattie Longino, Mrs. Edna Sanford, Miss Elisabeth Kenyon, Rev.

William Simpson, Miss Esther Loofboro, Miss Alberta Severance, Ernest Marks.

The corresponding secretary attended the semi-annual meeting of Michigan and Ohio Churches at Detroit and had charge of the young people's meetings.

FRANCES FERRILL BABCOCK.

The corresponding secretary gave a report of the Semi-annual meeting at Detroit, including reports from the C. E. societies of White Cloud, Detroit, and Jackson Center.

The Young People's Board budget for next year was discussed.

The Field Committee gave a tentative report in regard to field work which is being planned.

The Nominating Committee made an informal report.

The minutes were read and approved.

The meeting adjourned.

Respectfully submitted,

RUBY C. BABCOCK,

Secretary pro tem.

Battle Creek, Mich.,

June 3, 1926.

WISE AND UNWISE DECISIONS

REV. WILLIAM M. SIMPSON

Texts: "And God said, Ask what I shall give thee." 1 Kings 3: 5. "I thought on my ways, and turned my feet unto thy testimonies." Psalm 119: 59.

Life would grow dreary if there were no changes; in fact, it would cease to be life. We are continually coming to forks in the road, where more than one course is possible. We may turn to the right or to the left or go straight ahead or turn back. Which way shall we take? We must decide.

"A double-minded man is unstable in all his ways." James 1: 8. We *must* decide. Even to remain inactive is to decide. It is to decide not to do a thing; and time goes right on without waiting for us. Our decisions should be definite, accurate, prompt, voluntary. "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." James 1: 5.

Let us consider some principles upon which decisions are made. Our nervous systems are so organized that every stimulus applied to a sensory nerve must find

a response through some motor activity. Or, as a teacher would say, every impression must have its corresponding and adequate expression. At first thought this may seem untrue. One may say, "I will hold myself; I will not respond to the stimulus." But in so doing he is responding to the stimulus of a counter thought, and one response opposes the other, and the opposition of one response to the other is response to a stimulus. So the principle holds.

In April, at DeRuyter, N. Y., the Central Association ministers' quartet met with a group of young people at the parsonage one evening, and Rev. L. F. Hurley recited a humorous selection for our entertainment. At the climax of his story, he was to tell of a sudden opening of a door, revealing a frightful surprise. It was the speaker's art to make his listeners jump. But I did not jump. I speak a piece myself now and then. So I just sat there as self-controlled as a preacher, and watched Mr. Hurley to see how he did it. But that was a strenuous week for me; and a few evenings later, when Mr. Hurley was asked to repeat the selection before some new callers, and even when I knew what was coming, at the climax I jumped. In the first instance my action was deliberate and self-controlled; in the second, impulsive.

In childhood our actions are more likely to be impulsive; but as we grow older we should learn self-control. Now, if there were just one possible response for every stimulus, self-control would be merely a matter of deciding whether to act or not to act. But for every stimulus there are numerous possible responses. Our choices build character; for an act performed once is more easily performed again, and an act repeated has begun to be a habit. And the habits we form determine largely our characters.

In Jefferson's play "Rip Van Winkle," there is a character that would break off drinking intoxicants but is always failing to keep his resolution. But he tries to excuse each case of his drunkenness by saying, "Well, I won't count this time." But the organization of his own nervous system decides otherwise; it counts every offense. For good or ill we come to be more and more like our decisions. We come towards that condition described in the last chapter

of the Bible: "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still." Rev. 22: 11.

Some decisions are relatively unimportant. It may seem a little thing as to whether one leave his work today to go shopping in the city or to wait and go tomorrow. But if one of those days one is to meet by chance the experience that is to determine the whole course of his life, that decision becomes an important one. Yet who could know in advance?

But some decisions are regularly regarded as important. One is the choice of an occupation. One can not do well in an occupation for which he is not suited. I used to act as janitor for one church which I also served as pastor, and I sometimes told the people that their janitor was just as good a man as their pastor. It is not always that one occupation is more honorable than another; but that by temperament, native ability, and training you are better adapted to one kind of work than another. Find that occupation which is most conducive to your own highest development and in which you can be of the most service to mankind; and then, as Paul wrote to the Ephesians, I "beseech you to walk worthily of the calling wherewith ye are called."

Another important decision is the choice of a dwelling place. This is a question which does not come to some people, for they are reared under such circumstances that they can only work at one thing in which they never get ahead enough to move to a different place. But the people who have their choice of a dwelling place should realize that each community has its standards of morality, education, refinement, government, sanitation, and religion, and that these standards are sure to react upon the inhabitants. When Abraham was called to be the father of a great nation, he left Ur of the Chaldees with all its idolatry, polytheism, and sacrifice of the first-born to a place where there was liberty to establish spiritual worship, monotheism, and the consecration of children. Missionaries realize that they must face the problem of rearing their children in the land of their adoption.

Another important decision is the choice

of companions. An old proverb tells us that birds of a feather flock together. Of course, there are occasions when we should associate with evil companions for the sake of helping them. Jesus did that. When we try to do that, it need not take very long to determine whether we are actually helping them or they are dragging us down to their level. "Be not deceived: Evil companionships corrupt good morals." 1 Corinthians 15:33. Regard for this text should not beget in us a feeling of "I-am-holier-than-thou," but should help us to make all our associations with others wholesome.

Another important decision is the choice of recreations—do your recreations re-create you, or merely amuse you and leave you all dragged out? A certain minister is chummy with his barber. The barber went to hear a lecture. A few days later the minister said, "Well, how did you enjoy the lecture?" "Not very well," said the barber, "I just could not get anything out of what he said." "Do you know," said the minister, "when I go to the store to buy groceries, I always take along a basket to bring them home?" What do you bring back with you from your vacation or your reading or your avocation or the parties and socials you attend? At a Sabbath school picnic I heard a lawyer speak on the subject, "What do you do when you have nothing to do?" At first I thought he was just going to play with us by telling us funny stories and leaving us nowhere. But presently he drove home the truth that what we do in our leisure hours may be a greater index to our characters than what we do when we are hired. For what we do when we have nothing to do, is to follow our bent. Then we do what we like to do. It will pay to make a thorough investigation of your accustomed recreations.

A most important decision is the choice of religious affiliations. When the children of Israel were establishing themselves in the promised land, Joshua said, "If it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the river, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah." That was a decision of far-reaching con-

sequences for them and those who should come after them. Deciding to live a Christian life is deciding the dominant factor of a life-time. It sanctifies the likes and dislikes, the ambitions, the motives, the attitudes, the manner and spirit, the destiny. Let us not choose evil impulsively; rather let us deliberately choose to live a Christian life.

When Ruth on the road between the Land of Moab and Bethlehem, Judah, decided not to turn back to Moab but to go on with Naomi, her one decision carried with it a number of other decisions. "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me." Ruth 1:16, 17. Dwelling place, associates, religious affiliations, occupation, future were all bound up in that one decision.

Let us upon every occasion decide wisely, so as to build characters that are like houses builded upon the rock. I very much admired a man who was much older than I. As he grew into old age, he gradually lost some of his faculties. He could not remember recent events. At length he forgot where he lived and even failed to recognize his nearest friends. But still he would talk a great deal with those who were with him. In all that talk, which he must necessarily produce out of the thoughts and experiences of his earlier life, I never heard a word that was even suggestive of anything that was false or treacherous or impure or unlovely or unfriendly. Though he was often mistaken, he was never malicious. "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh." Luke 6:45.

"Give thy servant therefore an understanding heart . . . that I may discern between good and evil." 1 Kings 3:9.

A lot of people are worried about zero weather who are never worried about zero accomplishment.—*American Lumberman*.

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.
Contributing Editor

THE SAMARITAN SANDWICHES

Fred walked along the road, carefully holding the package tied in brown paper. It was a very particular package, for it contained fifty sandwiches, and each one was more delicious than the other.

Fred was on his way to the picnic of his Bible school class. It was to be held on the lake shore, where he was to meet the other boys and girls, for he lived farther than any of the others. His way led along a high bluff, and he knew the waters of the lake rippled and sparkled many feet below it. It was a steep, dangerous bluff and it was not safe for anyone to approach too near its edge. But Fred was very curious. He had always wanted to look down the steep bank to see the water below.

He stepped just a little nearer the edge, and nothing happened. It seemed quite safe. Fred stepped nearer. Still nothing happened. He took one step more, and he was almost at the edge.

Then something did happen. The bank began to give under his feet. Several stones and a little gravel rolled down the steep side of the bluff. With a sharp cry Fred drew back, but not before something else happened. The package he had been holding so carefully flew from his hands, and before he could catch it, away it went over the bluff.

Fred caught his breath. He was safe, but the sandwiches were gone. There would be no sandwiches at the picnic, for each boy and girl was to bring one article of food. It was too late now to go back home for more. He would have to go on and tell them that there would be no sandwiches that day.

Fred walked slowly along, dreading to tell the others what had happened. If only he had not been so curious. But it was too late now.

The path now began to slope gradually. On the lake side was a mass of prickly bushes, through which the blue water sometimes showed.

It was very still, except for the lap-lap of the water. But suddenly Fred heard something which sounded like some one crying. He stood still and listened. Yes, a girl was crying.

Fred listened a moment and then started on again. Let her cry, he told himself. If she had lost fifty sandwiches in the lake, she'd have something to cry for. Besides, he must hurry. He walked on, but the memory of the crying stayed with him.

"Pshaw," he said finally, "I don't want to go back. I'll be late, now."

But he did not go on. The sound came again. Then he remembered something. In last Sabbath's lesson was the story of the good Samaritan. If he did not go back and find out what the matter was, he would be just like the priest and the Levite who would not stop to help the injured man by the roadside. Fred straightened his shoulders.

"Well, I don't want to be like them," he said. Then he called loudly, "Hello."

The crying stopped. "I'm in here," a voice said. "I can't get out."

Fred ran back and parted the prickly bushes. He saw that it was Betty Burt, whom he knew well. Every time she moved, the briars pulled her skirt tighter. Fred pulled out his knife and began to cut them. At last she was freed.

"I'm on my way to the picnic," she explained, "and my brother rowed across the lake to the village for some olives for me. I thought I'd take a short cut and meet him at the lake shore, but the briars caught me."

When they reached the open beach, Betty's brother was waiting in his boat. As she reached for the bottle of olives, Fred saw something in the boat that looked familiar.

"Say, where did you get that package?" he asked.

Betty's brother laughed. "It came out of the air along the high bluff where I was rowing and landed in my boat," he replied. "I don't know what it is."

"It's fifty sandwiches," cried Fred happily, as he explained.

"I think they're really Samaritan sandwiches," he told Betty, as they hurried toward the picnic grounds, "for if it hadn't been for the good Samaritan, we might have had to have a picnic without sandwiches."

—*Dew Drops*.

THROWING AWAY PENNIES

No boy or girl would throw a penny in the fireplace or wastebasket or in a ditch along the sidewalk. But there are other ways to throw away good money.

Frank bought a new speller with a blue cloth cover. But Frank had a very bad habit of bending the corners of his books. In just a few weeks he had broken all four corners off his speller, so that the next term, when all the rest of the boys and girls were selling their books, second-hand, Frank couldn't sell his. Doesn't that make you think that Frank really threw away pennies?

If you scribble on one sheet of paper in your notebook and then wad it up and throw it in the wastebasket without using it for your lessons, that is as careless and thoughtless as throwing away pennies. It means that you will have to buy a new notebook much sooner than if you had been careful how you used each sheet.

When you sharpen your pencil, do not hold it in the sharpener and grind away until the point breaks while you are thinking about something else. That is waste, also.

Stop and look over your school things and see if you have kept them in good condition. If so, you are a saver of pennies.

—Selected.

MY GRANDMA USED TO SAY

"A cat may look at a king."

Ask your grandma what she thinks my grandma meant.

THE OLD FASHIONED WAY

The fact that corporal punishment is discouraged in the public schools of Chicago is what led Bobby's teacher to address this note to the boy's mother.

"DEAR MADAM: I regret very much to have to tell you that your son, Robert, idles away his time, is disobedient, quarrelsome, and disturbs the pupils who are trying to study their lessons. He needs a good whipping and I strongly recommend that you give him one. Yours truly,

"MISS BLANK."

To this Bobby's mother responded as follows:

"DEAR MISS BLANK: Lick him yourself. I ain't mad at him. Yours truly,

"MRS. DASH."

SABBATH SCHOOL PICNIC

For a number of years a Sabbath school picnic has been held near Alfred Station, comprising most of the churches in the Western Association. Last year it was decided by the officers and Sabbath school superintendents that the picnic should include all the schools of the association and that it be held at Wellsville, as a place easily reached by all the churches. Accordingly the picnic was held in August, at Island Park, Wellsville, and one hundred fifty happy Seventh Day Baptists enjoyed a pleasant day, consisting of a program, a fine dinner and games.

We want to make this picnic an annual get-together of the entire association. The picnic this year will be held on Monday, August 2; if it is a very disagreeable forenoon, it will be held August 9. All members of Sabbath schools in or out of the association are cordially invited, also all members of Seventh Day Baptist churches, all those who have ever been Seventh Day Baptists or connected with them, and any one else who wants to see a happy group of Christian people at play, bring your lunch basket well filled and enjoy the day with us.

Each school is to furnish two articles for the program. A banner is to be given to the school that has the largest percentage of their regular attendance there. Of course Alfred Station is hard to beat, but Hartsville can put all her school in three or four cars and show one hundred per cent. It is especially desired that all the schools make a huge effort to win that banner.

The officers for 1926 are C. H. Palmer, president; Lyle Canfield, vice-president; Mrs. Mary Odell, secretary; and Melvin Niles, treasurer.

C. H. PALMER.

An old lady walked into the judge's office. "Are you the judge of Reprobates?" she inquired.

"I am the judge of Probate," replied his honor with a smile.

"Well, that's it, I expect," answered the old lady. "You see," she went on confidently, "my husband died detested and left several little infidels, and I want to be their executioner."—Exchange.

MARRIAGES

FITZ-RANDOLPH-BELL.—At the home of the bride, in Newark, N. J., on July 7, 1926, by Rev. Joseph F. Folsom, D. D., Mr. Corliss Fitz-Randolph and Mrs. Grace Dawson Bell, all of Newark, N. J.

BRADFORD-COALWELL.—At Moorhead, Minn., by Rev. Mr. Kufus, pastor of the Methodist Episcopal Church. Francis Bradford and Della Francelia Coalwell were united in marriage June 24, 1926. They are at home at the J. W. Bradford farm, Borup, Minn.

WENTZ-HALL.—At the home of the bride's parents, Mr. and Mrs. R. F. Hall, 1022 Fifteenth Avenue, S. E., Minneapolis, Minn., June 25, 1926, Mr. H. Harry Wentz of Elmore, Minn., and Miss Alice E. Hall of Minneapolis. Rev. E. H. Socwell, grandfather of the bride, officiated at the marriage. He also officiated at the marriage of her parents, twenty-six years ago. A large number of guests attended the wedding and the gifts were many and expensive.

VORHEES-SELOVER.—At the home of the bride's sister, Mrs. C. M. Ryno, Dunellen, N. J., June 9, 1926, Mr. George F. Vorhees and Mrs. Nettie E. Selover, Rev. T. J. Van Horn officiating.

DEATHS

ZINN.—Mary Frances Langworthy Zinn was born at DeRuyter, N. Y., February 2, 1853, and died at Farina, Ill., June 22, 1926 at the age of 73 years, 4 months, and 20 days.

She was the fourth of six children born to Robert and Eliza Irish Langworthy, all of whom preceded her in death. Other members of the family were Elbert, Sarah Carlisle, Oliver, and Martha, and Charley, who died in infancy.

When she was three years old she came with her parents to their frontier home at West Hallock, Ill., the journey being made overland with team and wagon. Though young, she remembered and often recounted the crossing of Lake Michigan by boat.

At West Hallock she grew to womanhood, was baptized and became a member of the church of her faith. She taught several terms of school at West Hallock and elsewhere, her students and others familiar with her work bearing witness that she was more than ordinarily successful. A characteristic of her

nature was not to be satisfied with present attainment, so from time to time as opportunity offered, she attended school to increase her efficiency in the profession in which she found so much satisfaction. Shortly after her father's family came to Farina she followed to care for her mother. Here she became acquainted with Thomas Zinn, with whom she was united in marriage, May 13, 1878, by Rev. Wardner Titsworth who, with his young bride, had recently moved here. This, the first marriage which he had solemnized, cemented a life long friendship between the young couples.

To Mr. and Mrs. Zinn were born five children: Oscar, who died when five months old; Mrs. Edna Stillman, of Pueblo, Colo.; Mrs. Ruth Stringer, of Milton, Wis., and Flora and Zea, of Farina.

This home, established almost a half century ago, has proved a tower of strength religiously, educationally, and socially. Until her own failing health and that of her husband prevented, she was an untiring worker in the church and its auxiliaries, especially the Ladies' Aid, in which she held office for many years.

For some months before her death she suffered severely from frequent attacks of acute indigestion. It was following such an attack on Sunday afternoon and night that she passed away. During the last months of her life she was lovingly cared for by her youngest daughter, Zea, who gave up her position in the State Teachers' College at Charleston, Ill., that she might care for her parents.

She is survived by her husband, four daughters, five grandchildren, many nieces and nephews, and a large circle of intimate friends who mourn their loss.

Funeral services at the Seventh Day Baptist church, Thursday afternoon at two o'clock, were conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.

C. L. H.

STUCKER.—The Stonefort Church and community are again made to mourn the loss of one of their prominent members in the death of Deacon Sidney H. Stucker, June 6, 1926. Deceased was born near Stonefort, June 18, 1844, and died at the age of 81 years, 11 months, and 18 days.

Brother Stucker served his country three and one half years in Company G, One Hundred Twentieth Illinois Infantry, Volunteers. On November 21, 1865, he was married to Rebecca J. Whiteacre. To this union three sons and seven daughters were born. Two sons, John J. of Stonefort, and Hugh, of Mississippi; four daughters, Julia McSparin, and Ella Milhorn, of Missouri, Goldie Welder, of Texas, and Ada Nichols, of Arkansas, still survive. There are twenty-eight grandchildren and fifteen great grandchildren living. In 1893 Brother and Sister Stucker, his wife, united with the Stonefort Seventh Day Baptist Church and continued faithful members until death. Sister Stucker died about 1917.

Brother Stucker married Mrs. Dora Anderson in 1920, who survives him.

He was the senior deacon, always ready when duty called.

The funeral was conducted by Rev. Alfred Dunn, assisted by Rev. Charles Durfee. His remains were laid to rest beside his first wife in Little Saline cemetery.

H. L. C.

CHURCH.—Mrs. Esther M. Church died in Memphis Mich., on Sunday, June 6, 1926, aged 85 years, 11 months, and 24 days.

Mrs. Church was born in Shelby, Macomb County, Mich., June 12, 1840. In 1865 she was united in marriage to William Church, of Disco Mich., a soldier in the Federal Army, at that time home on a furlough. Mr. Church died May 8, 1904.

Two children survive Mrs. Church: Frank Church and Mrs. Edith Stevens, both of Cincinnati, Ohio.

Rev. J. J. Scott, associate pastor of the First Detroit Seventh Day Baptist Church, conducted the memorial services at Memphis, Mich., June 8, 1926, using the following Scriptural verses: 1 Thessalonians 4:15, 16; Job 7:9, 10; Job 17:13-16, and Isaiah 65:17-25. Brother Scott spoke of the happy reunion which would be the lot of those who died in the Lord, calling especial attention to the return of our Lord and the beauties and glories of the new earth.

The body was laid to rest in the Memphis cemetery awaiting the resurrection of the just.

R. B. ST. C.

ALFRED THEOLOGICAL SEMINARY

(Continued from page 56)

Seminary endowment funds, held by different organizations, amount to nearly \$73,250.

If the quality of our graduates has been, on the whole, of a high order of excellence, this is not due merely to the work of the late and lamented Professor William C. Whitford, or of myself and others. For, with the coming of students, we have had good material on which to work. Dross is not gold; marble statues can not be carved out of basswood.

Dear Brethren Van Horn and Ehret, the future of the seminary and all for which it stands, depends very largely upon you and your fellow laborers. With no uncertain voices sound it forth that the golden age of the ministry is in the years to come.

With a heart full of grateful appreciation I commend you and your co-workers to the love of God our Father, to the grace of our Lord Jesus Christ, and to the communion of the Holy Spirit.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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Sabbath School. Lesson IV.—July 24, 1926

THE PASSOVER. Exodus 12: 1, 2, 21-28.

Golden Text.—"Our passover also hath been sacrificed, even Christ." 1 Corinthians 5: 7.

DAILY READINGS

July 18—The First Born Threatened. Exodus 11: 4-10.

July 19—Directions for the Passover. Exodus 12: 1-11.

July 20—The Passover. Exodus 12: 21-28.

July 21—The First Born of Egypt Slain. Exodus 12: 29-36.

July 22—The Passover a Memorial. Ex. 13: 3-10.

July 23—Christ Our Passover. 1 Cor. 5: 6-13.

July 24—Safety in Jehovah. Psalm 91: 1-7.

(For Lesson Notes, see *Helping Hand*)

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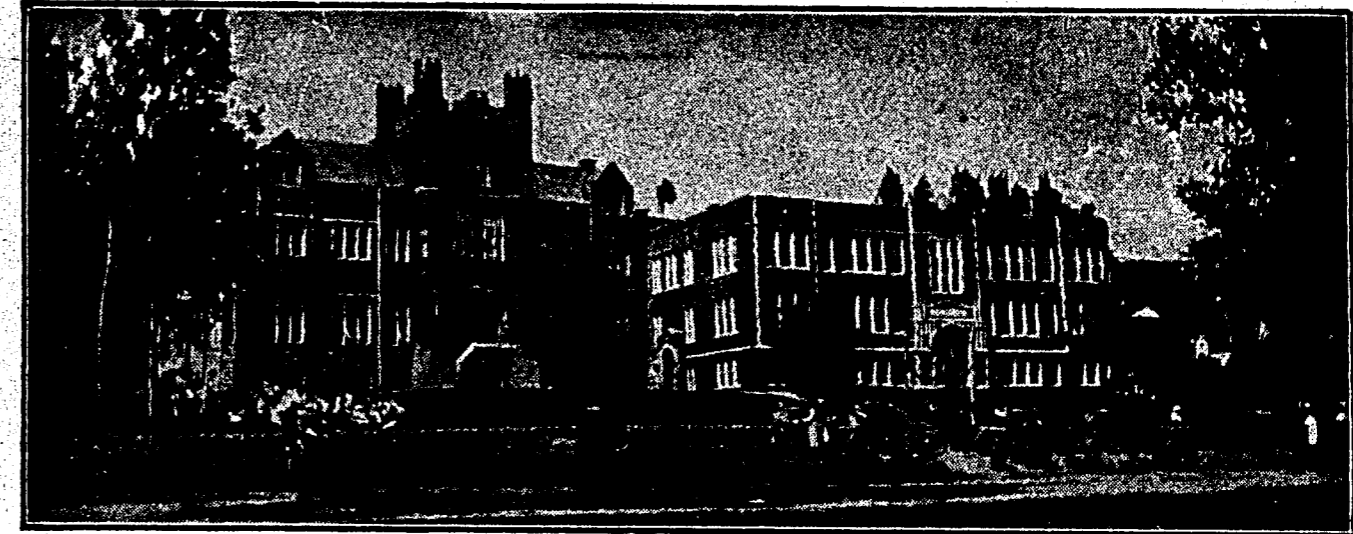
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