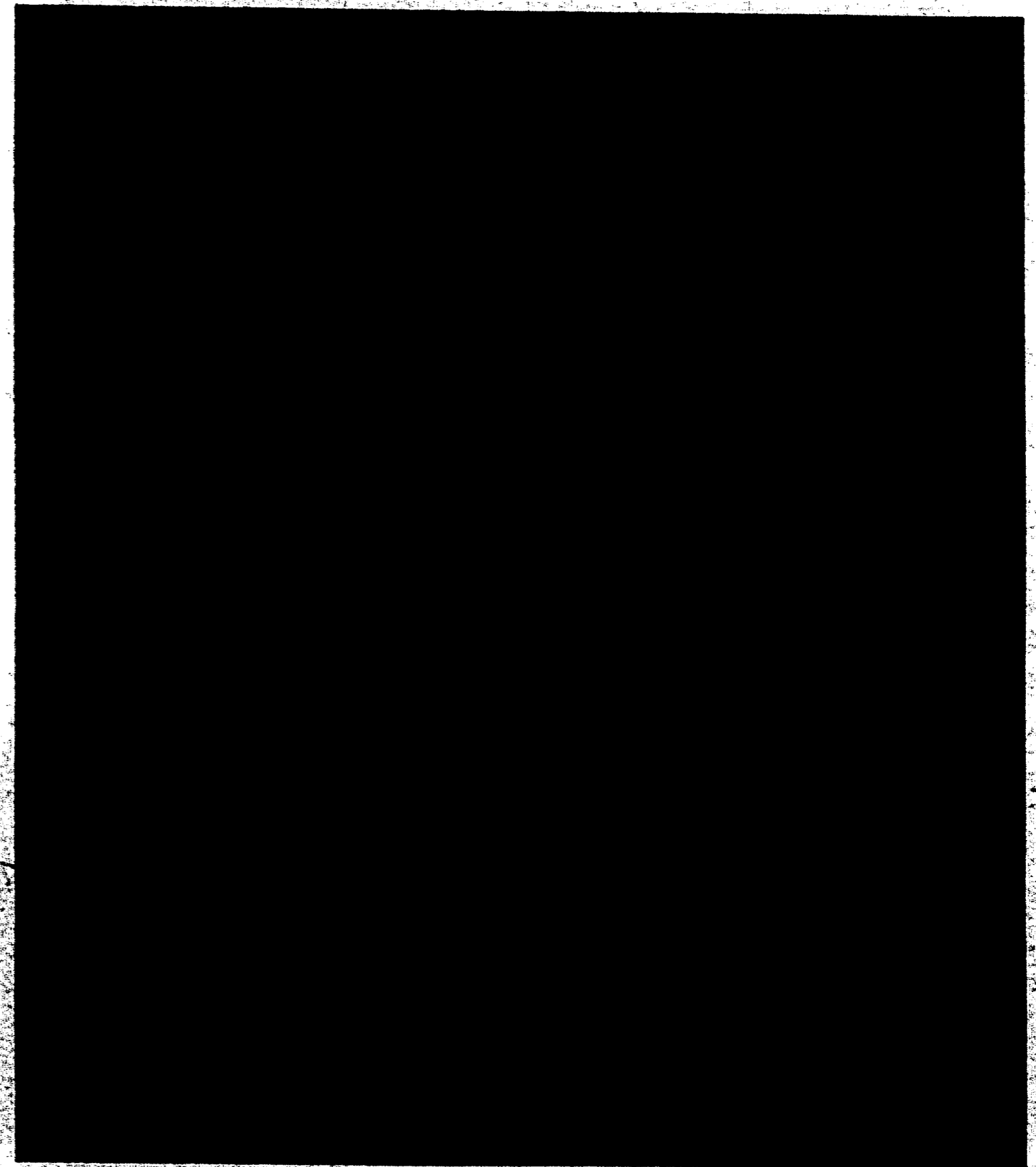


The Sabbath Recorder



PRESIDENT BOOTHE C. DAVIS

DENOMINATIONAL BUILDING

Plainfield, New Jersey

Date..... 1926.

In consideration of the gifts and subscriptions of others for the same purpose (that of constructing a Seventh Day Baptist Denominational Building), I promise to pay to the American Sabbath Tract Society, a New Jersey corporation having its principal office in Plainfield, N. J., the sum of

..... Dollars (\$.....)
as follows: (Place X in the square opposite desired option)

- In five semi-annual payments, due May 1 and November 1, 1926, May 1 and November 1, 1927, and May 1, 1928.
- Cash in full, herewith.
- Cash herewith, \$....., balance as follows

(Write here when payments will be made)

Name

Street

City and State

THE DENOMINATIONAL BUILDING
Ethel L. Titworth,
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SEVENTH DAY BAPTIST DIRECTORY

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 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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The Sabbath Recorder

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

VOL. 103, No. 3

PLAINFIELD, N. J., JULY 18, 1927

WHOLE No. 4,298

Our Father who art in heaven, we thank thee for the ways in which thou hast led us through all the years; for the faithful and true leaders whom thou hast raised up and sustained in thine own Sabbath cause. We pray thee now that thou wilt strengthen all hearts for the good work in these trying times. Inspire our young men to give themselves to thy service as a life work. Help them to see the good that must result in days to come by such self-sacrificing service for Christ and thy truth. Lead thou all our hearts away from worldliness to the riches that endure forever. In Christ's name. Amen.

Little Genesee's Centennial On June 9, A Historical Pageant 1827.

thirteen persons united to form a church in the wilderness of Genesee township—then a part of Cuba, and the church was first called Cuba. They were assisted in organizing by Elders William B. Maxson and John Green. These are the names of the constituent members: John Maxson, Benjamin Maxson, Joel and Phoebe Maxson, Ezekiel and Susan Crandall, Henry P. Green, Amos and Esther Green (my grandparents), and their daughter Lucy Green, Joseph and Lydia Wells, and Nancy Kenyon.

On Sunday, June 26, 1927, in the Western Association, the whole day was given to a program celebrating the centennial of this church. Owing to the limited time between the close of this great day and the early start next morning for West Virginia, it was impossible to prepare this report and get it off in time for the RECORDER of July 4. The historical sketch by Oscar M. Burdick was given in that issue on page 10.

There was a sermon by ex-Pastor E. F. Loofboro which was full of interesting memories of other days, and the editor, whose boyhood years were spent in Genesee, was requested to give reminiscences of those years. I well remember eight of the constituent members named above.

The "Centennial Hymn," already published on page seven of the SABBATH RECORDER two weeks ago, was prepared for the occasion by Dora Maxson, and made an interesting part of the services.

Several letters from former members and pastors were listened to with great interest by the people. Some extracts from these letters follow here:

DEAR FRIENDS:

As I turn my thoughts to the friends and to the dear church in Little Genesee, I see again those who so faithfully stood by the church in all her activities; and a sense of loneliness comes when I think of how many of them have passed away.

I think of the young people who so willingly and efficiently filled their places then, as being now the ones who with lives enlarged and ennobled are carrying on the work of the church, and I feel that it is well.

Genesee still seems like home to me and I shall never forget the many kindnesses received there. May the meetings of the association bring a blessing to you and to all the churches.

"I can not always see the way that leads to heights above; I sometimes quite forget he leads me on with hands of love. But yet I realize the path must lead me to the better land. And when I reach it I shall know and understand."

"I can not always understand the Master's rule; I can not always do the tasks he gives in life's hard school; But I am learning with his help to solve them one by one. And when I can not understand, to say, 'Thy will be done!'"

MRS. GEORGE M. BURDICK.
 Milton, Wis. May 1, 1927.

To the Little Genesee Church.

DEAR FRIENDS:

I send greetings to the church whose members have labored so faithfully for a hundred years. Although years have passed since I left home, still my mind turns fondly to the only place that will ever seem like home until I reach the golden portals. Even then I hope to find faces that will recall the home of my boyhood. As one who claims Little Genesee for his childhood home, and the church there as his church mother, I am not ashamed to acknowledge them as such and love to think of the blessed influences of other days that shaped my early life.

First of all, the Christian home was most important in shaping my life; and second, the Sabbath school, with Winfield Wells as teacher. He was able to implant in children a desire to be good, and to love the Bible. . . . It was in his class that I first heard mention made of a call to the ministry, and I wondered if ever I should

receive such a call. . . . The Christians in a church may feel that their influence is not being felt. . . . but be assured that your life is being measured daily by watchful eyes; and it is going to count in the lives of the young people. With kindest Christian greetings,

REV. PAUL S. BURDICK.

Rockville, R. I., May 9, 1927.

To the Friends of the
Seventh Day Baptist Church,
Little Genesee, N. Y.

We rejoice with you in the celebration of this day of days. Your service to the world can not be estimated, and much commendation is due to those who still "carry on." . . . We have a memory of days and years of comradeship with you people that will ever abide. We learned to love you all, so we are happy to add our bit of joy to yours today. . . . Our constant prayer is that you may prosper abundantly in the Master's work. . . . You have a field of work that offers rare opportunities and, today, may you gird yourself for another century of service which will meet the Lord's approval.

The church here in Riverside is *alive*. Our new building is of Italian mission architecture and is fast nearing completion. It is of re-enforced cement, with roof of red tile. It will seat about four hundred people, and has a basement well fitted for Bible school work. There is a dining hall, a social hall and auditorium. The church is in a beautiful section of the city. We plan to have Conference here next year.

Sincerely,

MR. AND MRS. G. D. HARGIS.

Riverside, Calif., June 10, 1927.

DEAR FRIENDS:

. . . . Ninty-five years ago the seventh of July, a daughter was born to members of the Little Genesee Church, who grew to womanhood and was known as Abby K. Edwards. She was my mother. A strongly developed Christian character resulted from the home and the church training. There was a time when her life was despaired of, and during those days she wrote a letter for her first born son, to be given me when I should become old enough to understand its meaning. . . . In that letter she wrote that at my birth she had consecrated me to the Master's work and prayed God to make me a herald of the gospel. Motherhood under God is indeed a crown of glory for a woman.

Fifty-five years ago this month, I left this home fold and went out into the world. During all these years the wholesome teachings of Pastor Thomas B. Brown have been with me. To him the Bible in all its teachings was the voice of God.

For forty-five years I have tried to point others to the way of life. The message grows sweeter to my soul; the Bible truths more precious as the years go by.

May God's richest blessing abide with you as a church and people while you continue to help young people into the way of everlasting salvation.

Yours in Christ,

E. ADELBERT WITTER.

Walworth, Wis., June 11, 1927.

DEAR FRIENDS:

In response to your invitation, I am sending some words representative of the ministry I endeavored to render as pastor in the late eighties, hoping that some word of mine may be an encouragement and help to some one in pursuit of the ideals of the Christian life.

I came to Little Genesee in early manhood, full of enthusiasm to do the work of the ministry. I loved the ministry of the Word beyond the love of gold or silver or precious stones. I loved to preach the unsearchable riches of Christ, and I loved the people to whom I endeavored to minister. I rejoiced in their prosperity and wept with them when sorrows came.

Many memories of those times are very dear to me. . . . There friendships were made and ties which can not be broken. It is my desire that many precious souls may be purified and made white in the blood of the Lamb.

Yours in the love of Christ,

S. S. POWELL.

Ponchatoula, La., June 11, 1927.

RECORDER space would not permit using these five letters in full, but I have selected what seemed to me best to show the excellent spirit and good wishes of the writers, keeping their own words as well as I could. The large audience seemed to appreciate these messages very much.

THE PAGEANT

The best part of this centennial feast was kept for the last. The entire evening was given to a pageant in which the "Spirit of Christianity," and the "Spirit of the Church," were the principal actors. It was given in twelve scenes. The time represented in scene one was one hundred years ago, in the early pioneer days of Genesee. The "Spirit of Christianity" entered and spoke of the many centuries she had been working in the world by the help of many messengers. The main one has been the "Spirit of the Church."

Just at this point this "spirit" approached and was welcomed by the "Spirit of Christianity." In the dialogue which followed the representative of the church was told to "carry on," for one hundred years, with the understanding that at the end of the century she would be called upon to render an account of her work. She was urged to make it a century of triumph in this community for Christ and the Church.

Scene two was cast in a pioneer's home of one hundred years ago. The mother was busy getting a meal when the father, with ax in hand, entered the cabin, caressed the children, and they soon surrounded the table

while the father read the Bible and prayed. The "Spirit of Faith" appeared in the background, and a quartet behind a curtain sang, "My faith looks up to thee," while the family knelt in prayer. "Home, sweet home" and "Faith of our fathers" were softly played and sung during this scene.

The next scene represented a business meeting of the church five years later. It was held in one of the homes, and the question of the call of Henry P. Green (my grandfather's brother) was considered. In this church meeting the "Spirit of Brotherhood" appeared in the background with hands extended, and the wish was expressed for brotherly love to continue.

A solo on brotherhood was given by Leland Hulett between this scene and the next one.

The next scene showed a meeting, also in a pioneer home, where the canvass for funds to build a house of worship was considered and a self-sacrificing spirit prevailed. At its close a male quartet sang, "The church in the wildwood."

When the next curtain raised, the "Spirit of Praise" walked slowly across the platform singing, "Praise God from whom all blessings flow"; and as that scene ended many voices joined in singing, "Come thou fount of every blessing."

The next scene represented the forming of a missionary society in the Genesee Church. The "Missionary Spirit" presided. The stage was darkened and several persons in black groped toward it, with unlighted candles, while the "Spirit of Missions" in the background of the platform held up a lighted candle, at which several lighted their candles and went forth to light the candles of those who were in the darkness.

While this impressive scene was going on, a quartet behind the scenes sang, "The morning light is breaking." Then followed the song, "We've a story to tell the nations." Those in black, representing the heathen, bowed in the attitude of prayer and uncovered their faces to the light.

Scene seven showed the "Spirit of Knowledge" with open Bible and children gathering to learn. The time was shown to be 1848, and singers sang, "Open mine eyes—my mind—that I may learn."

The "Spirit of Christian Endeavor" led

in the next scene, and use was made of the pledges.

Then entered the "Spirit of Work" singing, "It pays to serve Jesus." A group of women workers with things to be made sang in the tune, "Work for the night is coming"; and their words were as follows:

Work for the Sunshine Circle
Work through the sunny noon.
Fill brightest hours with labor,
Rest comes sure and soon.
Give every flying minute
Something to keep in store.
Work for the Sunshine Circle
Till our work is o'er.

As this song closed, the "Spirit of the Christian Ministry" entered, reading Bible words regarding the ministry. She led a procession of all the ex-pastors with the present pastor and all the ministers who have gone out from that church. The song was, "Onward Christian soldiers."

As the curtain rose for the closing scene, the stage was empty, and in came again the "Spirit of Christianity" with great dignity, saying:

A hundred years! Men have come and gone,
and their works do follow them. A hundred years! As God counts time, to whom a thousand years are but a single day, it is not long. To men frail and mortal, it is a century—a long time. Now the hour has struck; it is time for an accounting—it is an hour of judgment. You bring the tidings of a hundred years. I commissioned you to high things. What have you done? Did you find helpers? Is there a harvest of the years?

Then the "Spirit of the Church" told of her work in homes where the spirits of Love, Faith, and Prayer were welcome, and where many hearts had been helped. Then she brought in all her helpers who have appeared in the scenes of this pageant, and they sang this song to the tune, "Come thou Almighty King":

We come blest Spirit of Light,
Thy call from thee we've heard this night
In this glad hour,
Spirit of Church imbue
Thy gifts on us anew,
May we to thee be true
Spirit of Power.

We come with joy in each heart
That we our story may impart
Of triumph here,
For him all-glorious,
O'er all victorious,
Whose spirit reigned o'er us
These hundred years,

Then came a summary of the work done by all the "spirit helpers," who sang, one by one as follows:

LOVE

We passed through the Genesee valley
Where the sparkling waters flow,
Through forests from clearing to clearing,
Just as you told us to go;
And found in the lowly cabins
In the homes of the pioneer
A love that was great and ennobling
A love that was tender and dear—
The love of a husband and father,
The love of children and wife,
Love for the neighbor and stranger,
Whatever their station in life.
And more than their love for each other
Was the love they bore to their God,
A love that would answer, "I follow,"
When he bade them "Pass under the rod."

FAITH

And faith, too, was there in those cabins,
Faith to follow where God led,
Faith to divide their fast crust with another,
And trust in God to be fed.

PRAYER

And up from those lowly cabins
Oft ascended the incense of prayer,
Praising God for all of his bounties
And asking his blessings to share.

SPIRIT OF CHURCH TO SPIRIT OF CHRISTIANITY

The love, faith, and prayer of these people
Continued to flourish and grow,
And on these this church was founded
One hundred years ago.

BROTHERHOOD

And others soon joined this company
Of brothers and sisters true,
Keeping watch for good o'er each other,
And so this little church grew.

SACRIFICE

Sacrifices they willing brought
From out of their scanty store,
Living, themselves, on the plainest fare
That they might offer God more.

PRAISE

They praised the Lord with gladness
In testimony and songs,
Giving the reverence unto God
That unto him belongs.

MISSIONS

To show their love for Jesus
They organized a band
To spread the great glad tidings
Throughout our own fair land.
And to follow out the Lord's commands
Each from his own small store
Gave, to send the gospel
To many a foreign shore.

KNOWLEDGE

A Sabbath school was organized
To teach the Word of truth
To those who had grown older,
As well as to the youth.
And for many years Winfield Wells,
Gathered the children in,
Trying to teach the little ones
To shun the paths of sin.

CHRISTIAN ENDEAVOR

The young people came forward for service,
And formed the Senior C. E.
"For Christ and the Church" is their motto,
Whatever the service may be.
The Junior Endeavor soon followed,
The older children to train
To work in the Senior Endeavor
When they to that age should attain.

SUNSHINE

Then the Sunshine Circle was started
And took a decided stand;
Wherever their service is needed
They offer a helping hand.

MINISTRY

To toil through the summer's breathless heat
And the winter's storms and snow,

God sent this church a leader
One hundred years ago.
For twenty years, Henry Green
Bore this burden of care,
Doing all the labor alone
When there was no other to share;
And when his work on earth was done
And he went to his reward,
Others were sent to lead this church
In the labors of the Lord;
And many a faithful minister
Has labored with them here
Whose life has inspired them with zeal
Whose names to them are dear.
And when we read the Book of Life,
We may find their names among
The names of heroes who lived on earth
Unhonored and unsung.

The closing words to these workers
spoken by the "Spirit of Christianity" were
as follows:

It is true, fair "Spirit of the Church," they
still live, though vanished from view, and in you
they still speak. And when the days of this gen-
eration have passed away, others will take from
you the high commission and continue to carry
forward the work you have so well sustained.

Now, O Spirit of the Church, I bid you enter
into the golden glory of a full century of Chris-
tian service. For all that you have borne I bless
you and reward you. I bring you this golden
crown. I place it upon your head. Wear it as
the mark of recognition from him whom you have
faithfully served. And now, arise, it is time to
go forward. May the best still be for the future.
Another hundred years is about to begin. May

they bring forth yet more fruit. Pass the vision
on to others, let not the light fade, nor the labor
cease, nor prayers languish. Ever keep in mind
the emblem of your high calling, the cross of
Christ. May it lead on and on until the day
breaks and the shadows flee away.

"Blest be the tie that binds" was the
closing song of this good meeting.

Fond Memories of Little Genesee Church Of course everything
in the pageant about
the church of my boyhood was interesting
to me. It took me back to the years when
the constituent members, and their neigh-
bors who came a little later, were well
known to me and when their names were as
familiar as household words. Living as I
did for twelve years with my grandfather
and grandmother, Amos and Esther Green,
and next door to Uncle Henry P. Green and
family, I was a constant witness to the evi-
dences of very strong friendship which ex-
isted among those old neighbors. Many of
them came from Rhode Island—a place for
which my dear grandmother always seemed
to be homesick as long as she lived.

She seemed to know when every family
"up the valley" left Rhode Island and
always seemed delighted to see any of them.
Of course most of the old people I knew
so well came in later than the first church
members did, but they were all old people
together when I was a boy. Deacon John
Tanner, Ebenezer Bliss, Deacon George
Potter, Deacon Jarius Crandall, Joseph
Boss, "Uncle" Ezekiel Crandall, Rogers
Crandall, Joel Maxson, Avery Langworthy,
Joseph Wells, and the Edwardses—I knew
them all. I still have visions of where they sat
in church, and how they looked coming in.
I can never forget how Uncle Henry Green
looked while he was preaching, and Elder
James Bailey's appearance in the pulpit, and
the sound of his voice was very impressive
to me as a boy.

I wish we had a picture of the old house
with its pulpit between the doors, and with
galleries on three sides, with its choir in
the gallery opposite the pulpit.

Well do I remember my first Sabbath
school class with Eliza Ann Barber as
teacher. The first lesson I remember was
about Ananias and Sapphira, which greatly
impressed me. I had never attended Sab-
bath school until my new mother, who came
to us after the death of my own mother, on

one bright spring morning, fixed me up in
a pair of her own shoes and stockings and
let me carry her own precious Testament,
and sent me off to church. I marched off
about two miles to church and Sabbath
school, with that fine Book entrusted to me,
as proud as a king.

I well remember when Elder Bailey went
away and when Elder Brown came to be
pastor.

I had a great day in Genesee just before
the association convened, walking and
dreaming around where once I went to
school, and where lived the neighbors—boys
and girls—with whom I played. They are
all gone. Their homes, even, have disap-
peared or are tumbling down. Of all the
Genesee boys about my own age, who lived
near by, Deacon Ira B. Crandall of Wes-
terly, R. I., is the only one living. We shall
pass on. But may the dear old church go
on, and may it see another blessed hundred
years.

Do You Study the Back Outside Cover? While Mr. Hubbard
lived he made use of
the back cover of the RECORDER to keep
alive the important question of having a
denominational building of our own for the
first time in all our history. In the edi-
torials you have been informed as to the
progress of this necessary and important
movement. Our last report on July 7, was
the forty-first report since the canvass for
the main building was begun. The progress
has been sure but slow, and we have been
cheered by the general and widespread in-
terest in this movement. I believe there
are enough loyal ones in our churches to see
this building fund completed this year, and
that there are many who expect to respond
but are simply putting it off. The building
is needed. Our good cause will be helped in
more ways than one by its completion.

Why not study the treasurer's proposition
on the back cover, and make it possible for
us to go forward with the work this year?
We want it completed without any debt on
the building.

If any one tells you that such a person
speaks ill of you, do not make excuse about
what is said of you, but answer, "He was
ignorant of my other faults, else he would
not have mentioned these alone."—*Epictetus*.

ALFRED UNIVERSITY Ninety-first Commencement

Compiled from the Alfred "Sun," and "Flat Lux," by C. R. Clawson, Librarian

The largest number of seniors in the history of Alfred received their diplomas at the ninety-first commencement exercises, Wednesday, June 15. Eighty-three capped and gowned students crossed the platform to receive their degrees, as the last formal academic procedure of their four years in Alfred. The largest class graduated heretofore was sixty-six, two years ago, while last year the number was ten less than that.

Three honorary degrees were bestowed: the degree of Doctor of Laws upon President Paul E. Titsworth of Washington College, who gave the doctor's oration on "Business as a Fine Art"; Doctor of Pedagogy, upon Elmer S. Pierce, principal of the Buffalo Seneca School; Doctor of Letters, upon Louis Wiley, business manager of the New York Times.

Color and music were furnished for the academic procession at nine forty-five Wednesday morning by the Seneca Vocational School Band, brought by Mr. Pierce. The processional, "Coronation March," was played by the trio, Ada Becker Seidlin, Leah M. Jones, and Donald T. Prentice. Dean A. E. Main gave the invocation. Miss Ruth F. Randolph played MacDowell's "Witches Dance."

Daniel Caruso delivered a masterly address on "The American Free Public School," in which he stressed the importance of greater adequate preparation upon the part of the teachers. Mr. Caruso stated that the United States ranks ninth in education with the other countries of the world.

Donald T. Prentice played a 'cello solo, "My Heart at Thy Sweet Voice," accompanied by Ada B. Seidlin.

Dr. Paul E. Titsworth, the first college president in many years and the first faculty member of Alfred alumni to deliver the doctor's oration, spoke on "Business as a Fine Art." President Titsworth described business as it once was practiced when owners and operators considered themselves all-

powerful and caused many social evils, down to the present time when business means service.

"The outworn procedure of muddling through business has definitely been abandoned," said the speaker. "Business is a science and a profession and a fine art," according to Dr. Titsworth who illustrated his points with a wealth of example. He defined a fine art as "the revelation of a man's highest self through his chosen medium of expression."

Degrees conferred after President Davis' annual address were divided as follows: thirty classical, twenty-nine scientific, twelve ceramic engineering, nine Bachelor of Science in Ceramic Art, three Bachelor of Science in Ceramics.

High honors were won by Warren C. Coleman; and honors by Charles R. Amberg, Richard S. Claire, Katherine D. Dienemann, Kathryn B. Keller, Ruth F. Randolph, Albert G. Rapp, Harriet Saunders, Beatrice M. Schroeder, Frank E. Tate, Edwin W. Turner, Herman G. Wilcox.

Candidates for honorary degrees were nominated as follows: Elmer S. Pierce by Dr. Gilbert W. Campbell, Louis Wiley by Professor Beulah N. Ellis, President Paul E. Titsworth by Dean J. Nelson Norwood.

LADIES' GLEE CLUB CONCERT

The annual commencement concert of the university department of music was presented by a new organization on the college campus this year—the Ladies' Glee Club.

Twenty-four ladies, under the direction of Professor Ray W. Wingate, rendered a various program of classics, glees, college songs, vocal solos, and readings.

Our good looking girls in their evening gowns made a most pleasing group to look at and a still better one to listen to.

Their ensemble was clean cut and clear, with excellent shading and tone color, showing a result of constructive instruction and training.

The following program was rendered, with Director Wingate at the piano:

College songs	Arranged
Land of the Sky Blue Water	Cadman
Glee Club	
Vocal solos—	
Just Count the Stars	Grey
Until	Sanderson
Florence Dearborn	

The Moon Drops Low	Cadman
Glee Club	
Readings—	
Como	Joaquin Miller
A Similar Case	Alma Haynes
Volga Boatmen's Song	Russian Air
Ole Uncle Moon	Scott
Glee Club	
* * *	
Water Lilies	Linders
All Through the Night	Welsh Air
Glee Club	
Readings—	
Geographic Child	Edmund Vance Cooke
Coppenter Man	Edmund Vance Cooke
	Ruth F. Randolph
Deep River	Negro Melody
Glee Club	
Vocal solos—	
The Wind on the Heath	
Where My Caravan Has Rested	Lohr
(from Romany Songs)	
	Mary E. Stevely
Song of the Bell	Randolph
Alma Mater	Randolph
Glee Club	
Ray Winthrop Wingate, Director and Accompanist	

CLASS DAY EXERCISES IMPRESSIVE

Under tall trees which spread their shade over a soft floor of grass, a group of perhaps two hundred alumni, students, and faculty members gathered beside the fountain for the traditional class day exercises. This scene of natural grace seemed particularly fitting for those simple but beautiful customs of planting the senior ivy vine and handing down the senior mantle to the succeeding class.

The mantle oration was given by Helen Pound, and the robe was received by Dorothy E. Holland, who represented the class of 1928. Georgeola Whipple delivered the ivy oration.

Robert E. Boyce, president of the graduating class, announced that the gift to the college from the class of 1927 would be two tennis courts located near Davis Gymnasium. While they have not yet been completed because of several combining adverse conditions, it is assured that they will be ready for use by next fall. Mr. Boyce described the construction of the courts and said that the location for them had been decided upon because of its convenience to the showers and lockers of Davis Gym, the good foundation which provides speedy drainage, and the fact that there is space

sufficient for two more courts at the same level. The hope was expressed that the space may be used for this purpose in the near future. Senator Leonard W. H. Gibbs, '98, accepted the gift in the name of the trustees and the college, and expressed his congratulations and appreciation to the class of 1927 for having selected such a useful and lasting memorial.

The formal speeches are as follows:

MANTLE ORATION

FELLOW STUDENTS, ALUMNI, AND FRIENDS:

This year marks the ninety-first commencement of Alfred University, the beginning of the last decade in the century of her history. Each class that has gone before us has contributed a record to that history and has helped to create that spirit which every true Alfredian feels. It is the hope of the class of 1927 that it has left some slight impression upon her record of achievements. In our four years of college life we have tried to realize the higher end of work, and to keep awake the larger vision. We have striven to do well that which lay before us, and to meet responsibilities placed upon us.

We know that we have received much and given little. Here we have received a preparation for our future work—not a mere preparation from books—but we have had the privilege of benefiting ourselves through contact with Alfred's ideals. We have learned to see their beauty and to appreciate them. Alfred has stimulated us to higher endeavor. She has given us friendships that will be vital in reality and memory.

At this time in our senior year we realize that we are not at the end but at the beginning of a greater work. The strength, courage, and spirit that Alfred has given us will make us equal to our tasks. And it is our sincere wish that we may be able to repay this debt to our alma mater through years of loyalty and service.

To the class of 1928—as a symbol of your seniority, we, the class of 1927, bequeath this mantle—a heritage of which you have proved yourself worthy. Tradition has made it a treasured gift, and one which demands the best from those who hold it. We give it to you with the assurance that in you our hopes and ambitions will approach fulfillment.

RESPONSE

In behalf of the class of 1928 I accept this mantle, and in so doing signify our willingness to assume the responsibilities and accept the privileges of a senior class.

The class of 1927 has left an enviable record of achievement, and it is our hope that when the time comes for us to pass on this symbol of seniority, we may do so with the feeling that "we have not left undone those things which we ought to have done," but have fulfilled our duties to the best of our ability.

Therefore, to the class of 1927 we offer our heartiest congratulations and best wishes.

IVY ORATION

In all ages and times, people have used symbols to express great truths. Year after year as graduating class after graduating class has gone out from dear old Alfred, they have taken the ivy as a symbol of what their beloved college has meant to them.

. . . . So, we, of the class of 1927, bring our ivy vine for planting ere we leave to matriculate in the great University of Life.

And what shall the ivy symbolize to us? Perhaps that which first appeals to us as we see the ivy clinging to these walls, is its *beauty*. Shall we let it stand then for a beautiful life of kindness, of gracious courtesies, of loving service to our fellow men?

Let us use for the next point of the leaf the word *growth*. Today, while we are humbly aware of our immaturity we do know there has been a development—but we must continue to grow—to study, to read, to think.

Let us call the third point of our ivy leaf *loyalty*, to fine ideals—to our college—to principles—to friends—and loyalty to the responsibilities of life as they come to us.

For the fourth point of our leaf, let us chose *sincerity*. Sincerity conveys an idea of truth to oneself. . . . Sincerity in one's relations to an individual or a group.

And now we come to the apex of the leaf. Let us use for this point *faith*. In the consuming devotion and faith which identifies an individual with a cause lies the consummate perfection of character.

Every leaf on the ivy vine has a stem. Let us call the stem of our leaf *gratitude*—gratitude for the opportunity of spending

four years in this college, for the splendid leader at its head—gratitude to our teachers—and gratitude for the friendly association we have had in Alfred.

And now we come to the root stem. This has four branches of different lengths—symbolic perhaps of the *progress made* during the four years of college life—and prophetic perhaps of *future success*.

Members of the class of 1927—with gratitude for life and all its blessings—let us strive to grow in mind and heart; strive for the beauty of a harmonious, symmetrical life, for loyalty to the best and noblest that is in us.

With courageous steadfastness of purpose, may we carry on our part in the drama of life—never losing our faith in God and the ultimate triumph of truth and right, so may we become worthy sons and daughters—honoring the alma mater whom we love.

LARGE NUMBER OF ALUMNI GATHER FOR ANNUAL DINNER

Alfred's consistent growth and President Davis' untiring services during the past thirty-two years, as chief executive of the institution, were stressed at the annual alumni dinner in Ladies' hall, Tuesday evening, when more than two hundred fifty alumni, seniors, and friends of Alfred gathered for a three-hour session. Mr. Wiley paid Dr. Davis a compliment in carrying to him the words of Dr. John H. Finley of the *New York Times*, who said, "I know of no man who typifies the ideals of education more than Dr. Boothe C. Davis." President Davis, the oldest man in service of any New York State college president, was given a rising ovation by the diners when he arose to speak. He characterized Alfred as an institution of service to humanity, grown up to its present size through poverty and struggle. He reminded the alumni that soon he would be transferring the cares of office to other shoulders and asked that the new president might have the same spirit of co-operation manifest from the alumni.

Harry W. Langworthy, '07, president of the Alumni Association, was toastmaster. Dr. Paul E. Titsworth, president of Washington College, spoke on "Some Changing Characteristics of College Life," stressing that larger enrollment brings greater prob-

lems. "The college," he said, "is faced with the problem of what to do towards the increasing number of people who wish to enroll within its walls and what it shall do about its own standards." He urged that curriculums of the future have more appreciative courses for students who do not intend to specialize in them.

"The student body of the present is most alert," he said, "and eager, under the surface, to get the same 'kick' out of the classroom that it wants to get out of life. There is less and less use in the class room for the teacher who is not alive. There is no earthly use for a curriculum today that isn't a part of life."

Herbert G. Whipple, '87, was unable to speak being detained by an automobile accident near Elmira in which Mrs. Whipple was injured. Dr. Alfred Prentice, '97, also could not be present to talk because of illness. In the absence of William Dunn, '07, Mr. Shaw, '07, gave the toast for his class, in which he stated that all members of the class of '07 are alive—seven being present in Alfred. For the class of '17, Miss Hazel Parker gave the toast. After the class of '27 had been welcomed into the ranks of the alumni by President Langworthy, Robert E. Boyce, president of the new class, spoke.

Other speakers were Leonard W. H. Gibbs, '98; Leon S. Greene, '13, and Dr. Anne Langworthy Waite, executive secretary of the Alumni Association, who was highly praised for her work in establishing so many contacts with the alumni and in awakening their interests in Alfred during the past year.

Music during the dinner was furnished by Ada B. Seidlin, Donald T. Prentice, and Leah Jones. The committee on arrangements was Dr. Paul C. Saunders, '14, chairman; Ildra Harris, '25, and M. Ellis Drake, '25.

BUSINESS MANAGER OF THE NEW YORK TIMES SPEAKS ON "THE NEWS-PAPER AS EDUCATOR"

"No other agency of spreading knowledge through the printed word has made such progress in our twentieth century as the newspaper. It is the true child of an age in which the pace of life is swift," asserted Louis Wiley, business manager of the *New York Times*, at the Alumni Asso-

ciation dinner, before over two hundred fifty alumni of Alfred University. "The newspaper's just claim to be a great popular educator is based on the scope, the completeness and the accuracy of its news. Impressive as it is in that word from Europe of accidents and events, described as spontaneous news which reaches us in a few minutes, it is more significant that the full text of Premier Baldwin's speech on the British strike, of Mussolini's important address on his policy, and similar important documents, are cabled over and printed in full. The Italian premier's speech occupied a full page. No editor thinks that one half or one third of the readers of the newspaper which printed it absorbed every word of that document. But to the man or woman who must know about foreign affairs—business man, banker, student—that news was truly educational, indispensable. It was not lurid, personal news such as might have attracted readers seeking the low and sensational. It was news, information of solid, enduring worth.

"The newspaper furnishing such news to the intelligent citizens of the community is an educator. It is not a mere purveyor of a commodity. Through the columns of a newspaper which seeks daily to give worth while information, the reader can see and know of the broad sweep of affairs."

Mr. Wiley showed that newspapers have an advantage over other publications as an educational influence because they give a continuity of information about the world's happenings which is not possible in magazines. He deplored the attitude of those persons who claim that newspapers only print trivial things. "I have made no actual check," he said, "but I venture to say the trivial incidents of the day do not amount to one percent of the space in any newspaper which is designed to appeal to the intelligent readers." He cited as examples the news of Lindbergh and great discoveries.

As to whether newspapers are growing worse or better, Mr. Wiley said that the best are better than they ever were before, and the worst are very much worse. He urged his hearers to choose their newspaper as they would choose their friends.

"We read of Alfred the Great of England that after he had driven the invaders of the country back, and established the

foundations of peace, he encouraged learning. He devoted his own days in the autumn of life to study. I think that there is a kinship between Alfred the Great and this university which bears the name of Alfred. Your sons have a thirst to seek the truth, to acquire knowledge which will last throughout life. I have confidence that the newspaper will serve your students and graduates in good stead. It is my earnest hope that the journalism of tomorrow will give to Alfred men, through news, the education which comes from having complete, accurate information of mankind."

In his first words Mr. Wiley emphasized the fact that the world does not demand college men as college men, but for men and women who think straight, and who will accept the truth that the race is won by those who cause their education to go on throughout life. Asserting that the business career is but education in another school, he said that honors and prizes go to those who think and learn to apply their knowledge in the University of Life. He predicted that in the next half century no other single educational influence will equal the daily newspaper.

"BUSINESS AS A FINE ART," THEME OF DOCTOR'S ORATION

DR. PAUL E. TITSWORTH

[Dr. Paul E. Titsworth, president of Washington College, and former dean of Alfred University, delivered the doctor's oration before a large assemblage of alumni, students, and townfolk at Academy hall, taking as his theme "Business as a Fine Art."]

In his suggestive work on "The Acquisitive Society," R. H. Tawney asserts the first article in the creed of the present industrial order to be that property rights are natural and absolute. Consequently and logically, this author continues, every property owner holds it self-evident that he may do as he will with his own and none thinks for an instant that this right is connected with any services rendered or due to society.

For a few minutes I want to examine with you the present truth of Mr. Tawney's statement that property, particularly industrial property, now believes its rights absolute and devoid of any obligations other than to the bank account of its possessor.

The rapid upspringing of manufacturing plants in England between 1780 and 1840 under the quadruple impetus of steam, cheap iron, improving machinery, and increasing demand for goods made the factory owners suddenly and unexpectedly rich, corresponding arrogant, and ruthlessly powerful. They held tenaciously to the creed of the propertied class that they had a right to do as they would with their own. And they did. Their chief desire was to make money. While they were waxing affluent, their workers sank into the verge of starvation. Widespread pauperization resulted, with diseaseful and swarming slums, gross ignorance, brutal oppression, and rank misery of a helpless working population, denied their rightful share in the new wealth which they were helping to produce. A large share of the social evils of the time are traceable to the working out of the philosophy held by the new and bumptious capitalistic class that the gold pouring into their coffers was altogether their property to do with as they pleased. And they pleased to fatten themselves on it. They recognized no services, in return for their wealth, which they owed their country or their fellow man.

I am trying to speak here as an impartial reader of nineteenth century history, not as a humanitarian; to picture, on the one hand, the terrible real greed of some early big business, its generally utter disregard of the welfare, physical and spiritual, of the workers who helped create its riches and power, and on the other hand, its contempt for the public who were dependent upon its goods or service. This flouting of the needs and wishes of the people found classic expression "big business," "predatory business," man, "The public be damned!"

Since the days of Roosevelt and the recurring phrases of "tainted money," "big business," "predatory business," "the invisible government," and others, business has appeared cowed, more responsive to popular thinking, ready at last to say from the lips at least, if not from the heart, "The public be pleased!"

And yet something has happened and is happening to business. A new spirit moves in it. Many indications lead me to question seriously Tawney's statement with which I started, that the present attitude of owners of industrial properties hold their services



DR. PAUL E. TITSWORTH
President Washington College

to society in payment for those rights. I come, therefore, to a negative statement of one phase of my general contention this morning—that gold lust is decreasingly the motive of business. As I see it, business is undergoing a certain "sea-change into something rich and strange."

In the first place, business is now a science. By science I mean a systematic knowledge of processes and a reasoned control of results. The out-worn procedure of muddling through business has definitely been abandoned. It now has at its disposal

a growing body of analyzed and tested experience.

And in the third place, business is a fine art.

What is a fine art? There are many definitions. I shall cite only a few. Says one thinker: Art is the materialized expression of man's delight in beauty. Says another: Art is wisdom in action; it is simply the name we give to the wisest way of doing whatever needs to be done. And still another: Art is excellence. I should like to add a definition of my own: A fine art is

the revelation of a man's highest self through his chosen medium of expression.

The fine arts grow out of the fact that man never did work for bread alone. That kind of activity never satisfied him. He always had an ideal which he wished to realize or which he wished to see realized. This overplus of effort beyond what he needed to supply his merely animal needs he used to express the highest truth of life he knew, to achieve the highest excellence he could reach. The fine arts are therefore not exclusive, aristocratic, but common, democratic, belonging to every man. Their purpose has not been to delight a few cultured folk but to serve and glorify the uses of common life. They have grown out of the common work of the world, out of the effort to clothe that work with all the excellence it could bear.

More and more, too, business concerns itself with turning out not only durable and useful articles but products in themselves beautiful. A recent inspection of the stock and display rooms of a metropolitan electric light company drove this fact home. Even a tour of casual window shopping in the city fills the beholder's eye with delights of color, line, richness of texture, and high appropriateness to purpose, which makes the gazer feel with the producer some of the joy of artistic craftsmanship. Such an experience enables one to appreciate something of the art impulse energizing the old guilds, their artisans and their artists.

Who shall say that the art impulse is not operative in business?

Not only are employers recognizing that slatternly factories induce a fatigue of mind deadening to an employee's best effort, but they are coming to feel that an attractive plant is most in keeping with a pride of workmanship of themselves and of their men. Many of the places where men work nowadays have therefore become veritable temples of labor.

One hundred years ago laborers were like driven cattle. Too many of them still are. And yet it is a far cry from the underpaid, ignorant, starved British factory operatives of 1827 to the workers in the Nash Tailoring Company of Cincinnati, with their motor cars, their beautiful homes, their part ownership in the business which employs them. One of the many lessons business

has learned in this century is the beauty of the harmonious, profitable relationships possible between the work-giver and the work-doer.

The understanding between capitalist and laborer, however, splendid as it is, is a static thing. I am thinking of a more dynamic and beautiful relationship. I am thinking of the modern employer's conception of his men, whose supreme product is not goods and services, but personalities.

If some of you are still here who were here at the beginning of this address, you will recall that I defined a fine art as the revelation of a man's highest self—his wisdom, his vision, his ideals, and his love—through his chosen medium of self-expression. The painter selects as his media canvas, pigment, line, and color; the sculptor, stone, line, light, and shade; the musician, his instrument and the tones he can produce on it; the dramatist, mood, imagination, ideal. Some arts appeal to the eye, some to the ear, some to the thought and the emotions. I conceive that business may be and is, by the self-expression of a great personality behind, through the media of good advertising, excellent products and services, attractiveness of plant, just and stimulating employer-employee relationships, integrity, honor, love of fellow man, deeds and dreams, one of the finest of the fine arts, one which appeals to our highest sense of beauty, the conception of human greatness manifested in a variety of human relationships.

It is this control of man over the factors of business, this power to make them obey his will, this capacity to make them reveal himself, that I want to emphasize again. It is the capacity of the enlightened business man to create out of the human relations he manipulates and the control of materials he possesses something beautiful after the fashion of his lofty aspirations and his high dreams, which makes me feel that the business man no less than the professional worker on canvas, in stone, in clay, may be a master artist.

Revolution of the spirit of business should forever lay the spectre of America's falling prey to communism, extreme socialism, or philosophic anarchy. If business can develop in the direction I have indicated I hold that many of the antagonisms to the

present industrial order will disappear and the order itself will gradually dissolve into something even more just and something nobler.

Probably in the minds of many in this graduating class there lurks an instinctive belief, of which as a college student I was conscious, that, well, business is business, that it is alluring only to such as have strongly developed the acquisitive instinct or knack at barter and such as are willing forthwith to throw into the world's wastebasket any shreds of idealism or patches of vision, native or acquired in college. There exists, I am sure, although less than formerly, a healthful sentiment among collegians that an educated man should not prostitute his powers to mere money-getting, that it is beneath the dignity of a man. There exists likewise the feeling that a profession is the only satisfactory harbor for a collegiate pilot. But such a view of business as money-grabbing is sadly distorted.

The opinion of Mr. Markham is growing more widespread.

Increasingly college men and women are going into business. Increasingly they perceive that business is a science which, challenging all the powers of their minds, can offer them enduring and noble intellectual satisfaction. Increasingly they are realizing that business is a profession, austere in its requirements of personal and business ethics, and they are catching the vision it opens to their awakened senses for public service. And increasingly, I believe, they are going to accept its appeal as a fine art, a fine art of vivacious living and working, as a splendid medium for expressing in terms of harmonious and beautiful human relationships their loftiest dreams.

Whether or not you become practitioners of business as a fine art depends ultimately upon your intellectual and spiritual awareness—the acid test of the educated man or woman. Any work of head or hand done without awareness, vision of one's role in the cosmic drama, is drudgery. Any such labor done with broad awareness, with love, and with excellence is a fine art.

I crave for you the joy and the achievement, the wisdom and the excellence which always characterize the work of master artists.

ALFRED TRUSTEES ADOPT A MILLION DOLLAR PROGRAM

A centennial program to raise a million dollars for Alfred University before the hundredth anniversary of the institution, nine years hence, has been adopted by the Board of Trustees, and was announced at the commencement exercises by President Boothe C. Davis. The program includes the building of the new gymnasium and repair of Chapel hall, toward which already about \$50,000 has been pledged. Work on the academy will begin this summer, it is said, and construction on the new gymnasium before winter. It is proposed to raise the first half million in five years and finish the sum in the last four years of the final decade of Alfred's first century.

Restoration of the chapel will cost about \$30,000; building of the gymnasium, \$120,000; a men's dormitory, \$150,000; Kenyon Memorial hall extension, \$100,000; and endowment \$100,000 for the first five years. The second half of the program provides for a liberal arts building costing \$200,000; a ladies' dormitory for \$100,000; an infirmary for \$50,000; an endowment of \$150,000.

Alterations on Academy hall will put a stage back in the south end rooms, according to President Davis, and a gallery in the north end, extending over the stairs along the sides over the present bleachers, making the seating capacity about one thousand including stage room. A set of box scenery worth nearly \$3,000 has been contributed by a friend through the efforts of John J. Merrill. On the first floor the rooms will be remodeled for class-room purposes. The exterior will be refinished and a new foundation will be placed all around. It is said that the timbers of the structure are in a remarkably preserved state, making it safe for many years to come.

PRESIDENT'S ANNUAL ADDRESS

The ninety-first year of Alfred University has seen the largest enrollment in the college in Alfred's history, and has been in many other respects a most successful year.

The faculty and student body have suffered no loss by death and few serious illnesses have occurred.

The Board of Trustees has sustained the loss by death of our senior member, Hon. W. W. Brown.

William Wallace Brown, LL. D., was graduated from Alfred University in the class of 1861, and enlisted with all the male members of his class in the Union Army of the Civil War. He served through two enlistments and distinguished himself as a patriot of the highest type. He then entered the practice of law and later served for a number of years as a member of Congress from Pennsylvania. He was appointed by President McKinley as auditor of the War Department, and later was transferred to the position of auditor of the Navy Department. Subsequently, under appointment by President Roosevelt, he was made assistant attorney general of the United States in the settlement of Cuban claims arising out of the Spanish-American War.

Mr. Brown was elected a trustee of Alfred University in 1873, and, with the exception of a short interim while he was in Washington, he served on the board continuously until the time of his death, November 4, 1926, a period of fifty-three years. It is the longest term of service on the board in the history of the university.

Colonel Brown's great interest in students of limited means led him to establish eight one thousand dollar scholarships in memory of various members of his family. He took a personal interest in the students whom he was aiding with scholarships, and kept himself informed in regard to their work as well as in regard to all the operation and prosperity of the university.

Colonel Brown was a man of the finest Christian spirit, the highest integrity, and the most gracious and cultivated personality.

He chose to be buried with his family in Alfred, and his name will be forever honored and loved among the friends of Alfred.

REGISTRATION

College	329
Ceramic school	162
Agricultural school	74
(4 being college students)	
Department of music	101
(90 being college students)	
Department of theology and religious education	37
(33 being college students)	
Summer school	130
(46 being college students)	
Total	833

Of this total, 173 are duplicates, leaving a total registration for the year of 660 individuals.

Two new assistant professors and one instructor were added: Francis C. Hall, A. M., in mathematics; and Lelia E. Tupper, A. M., in English; and Miles Ellis Drake, A. B., instructor in history.

The following appointments were made to fill vacancies: Donald L. Burdick, A. M., professor of biology in place of Dr. Russell S. Ferguson; Eva L. Ford, A. M., professor of French in the place of Dr. Cephas Guillet; Herrick T. Bawden, A. M., assistant professor of philosophy and education in the place of George S. Goodell; and Fred W. Ross, S. B., instructor of biology and geology in the place of Harold W. Begel.

The enrollment of one hundred thirty in the summer school in 1926, was slightly under the enrollment of the previous year, due to the change of policy in the State Education Department, discontinuing certification of rural school teachers for summer school work, and therefore eliminating very largely the rural teacher section.

The work of the school, however, continues to grow in the quality of its work and the number of more advanced students.

THE NEW YORK STATE SCHOOL OF AGRICULTURE

Because of the continued small enrollment of students in agriculture, the legislature has reduced the appropriation for maintenance for the agricultural school and provided for the use of a part of the building by the school of ceramics.

The faculty for the coming year will be approximately the same as for the past year with the exception of the rural teacher training and home economics department, which are discontinued. Extension work which has been carried on during the past year among the high schools of the state will be still further extended during the coming year. The reorganization and consolidation of the state departments have placed all the agricultural schools under the State Department of Education, and reduced the local board of managers to "boards of visitors" without authority or responsibility.

CERAMIC SCHOOL

The enrollment of the school of ceramics reached this year a total of one hundred sixty-two students, its largest attendance. The application of the Board of Managers

for a \$60,000 addition to the ceramic school building was again denied by the governor and the legislature.

One new instructor was provided for and some additions to salaries. Provision has been made whereby the third floor of the agricultural school and the building in the rear of the school, known as the dairy building, are to be used by the ceramic school for the coming year to relieve congestion for the enlarged enrollments.

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

The faculty of the department of theology and religious education has been enlarged this year by the addition of Rev. Walter L. Greene, as professor of church history on part time service.

The department has continued its excellent work and thirty-three students from the college have enjoyed courses given by teachers of the department, in addition to students who are candidates for the ministry.

GYMNASIUM

A basketball court and indoor track was completed two years ago, but no provision was made for lockers, showers, etc., and no provision for other athletic activities than basketball and indoor track.

The erection of the main portion of the gymnasium which shall provide a general gymnasium, a women's basketball court, with offices, lockers, and other equipment, has been voted by the trustees. Work should be begun on this building this summer so that it may be available for use not later than September, 1928. The total cost of this main portion of the gymnasium with furniture, equipment, etc., will approximate \$120,000.

Fifty thousand dollars of the \$150,000 estimated necessary for these two immediate projects has now been subscribed, and every effort will be made to hasten the raising of the remaining \$100,000 necessary to complete the work.

FINANCE

It is gratifying to report that the annual budget of the university this year, amounting to \$244,000, has fallen within the income of the university, thus making it possible for the seventeenth consecutive year,

for Alfred to complete the year without a deficit.

The requirement of the General Education Board that \$200,000 should be raised by October 30, 1926, as a condition for a gift of \$100,000 by the General Education Board was fully met on the required date with an excess of \$1,600, and full payment of the balance due from the General Education Board has since been made.

ACKNOWLEDGMENT OF GIFTS

The president takes pleasure in announcing the following as a list of gifts received by the university during the past year, most of which is toward the completion of the Improvement Fund campaign of five years ago, from which a total of more than one half million dollars has been realized.

SUMMARY OF 1926-27 GIFTS

Total cash gifts, including \$23,100 income gift fund	\$ 78,312.35
Three sets of box stage scenery	3,000.00
Senior class gift, two new tennis courts	1,000.00
New pledges to gymnasium and Alumni Hall repair fund	40,000.00

Total gifts and pledges \$122,312.35

ANNOUNCEMENTS

Faculty Promotions

1. Coach E. A. Heers is promoted to the rank of major professor.
2. I. A. Conroe, assistant professor, is promoted to the rank of professor.
3. Fred W. Ross, instructor, is promoted to the rank of assistant professor.

Leave of Absence

Wera C. Schuller, professor of German, is granted a leave of absence for one year.

New Appointments

1. Paul G. Schroeder, A. M., is appointed assistant professor of German in place of Miss Schuller, absent on leave.
2. Elva E. Starr, A. M., is appointed assistant professor of mathematics in the place of Francis C. Hall, resigned.
3. Agnes K. Clarke, B. S., is appointed assistant professor of home science, on part time.
4. Carl Hansen is appointed instructor in physical education.
5. Warren G. Coleman is appointed instructor in chemistry.

[The address by Harry W. Langworthy,

president of the Alumni Association, on "Education for Failure," and the doctor's oration by President Paul E. Titsworth on "Business as a Fine Art," because of their excellence will be published later in pamphlet form as a literary bulletin.

The baccalaureate sermon by President Davis appeared last week on the Education Page of the SABBATH RECORDER.]

LETTER FROM THE STUDENT QUARTET

DEAR RECORDER READERS:

According to an agreement made before leaving Milton, the members of the quartet were to make weekly reports to the SABBATH RECORDER so that friends might keep in touch with our work and whereabouts. Since this is our third week in the work, it has fallen to my lot to make the report, as I am third man in singing position and also third man in height and weight.

Our worthy second tenor left off his report last Friday, and I will go on from there. While the other three fellows went to Siloam to the dedication exercises of a new building which was being added to the John Brown's University, I roamed the woods and tried to prepare myself to give the address in church on the following morning. I can now understand why ministers become gray at an early age.

Sabbath afternoon Loyal Todd led Christian Endeavor and we had a good discussion meeting; many of us learned things about our government we had not known formerly.

Sunday evening saw the largest crowd out to the meetings. There were over a hundred people present and these were largely all members of churches. For this reason Pastor Lewis' sermons have been directed in a large measure to those in the church rather than those outside. And as he says, if he can instill in each church member the evangelistic spirit, he can reach far more people outside the church than he could ever hope to by holding regular evangelistic meetings.

Monday was the Fourth, and the quartet spent the day at Decatur visiting Mr. and Mrs. Lowel, who treated us very hospitably and also had us singing most of the day. However, we were glad to sing, and whenever we attracted people to come and listen

we always invited them to come to the meetings at Gentry.

Incidentally, Mrs. Lowel gave us such good "eats" that we went back again Friday to visit them.

Tuesday was spent at Coon Hollow visiting the Greens, the Vincents and the Maxsons. We took our dinners in the woods and made a picnic of it. After dinner we gathered around and discussed the meetings at Gentry and other religious questions, after which we all knelt there in the green woods and, while the wind sang through the trees over us, we all prayed for the meetings and for Christian work all over the world. The memory of that wonderful meeting at Coon Hollow will remain with me always, and I know it is the same with the other fellows in the quartet.

Wednesday and Thursday were quite uneventful and were spent in practice and incidentally in getting over our stiffness from our wrestling match. Maurie now stands the unwhipped champion, but it is doubtful how long he will stand.

My pen is running dry and so is my supply of news.

I hope to see you all at Conference.

Sincerely your friend,

EVERETT HARRIS

Gentry, Ark.,
July 8, 1927.

PLEASE TAKE NOTICE!

The writer is preparing for publication a pamphlet, the principal contents of which will be short biographical sketches of those who have been ministerial students of Alfred Theological Seminary some time during the period 1901 to 1926-27.

It has been the purpose of the writer to send a list of questions to each one of these persons. If she has omitted anyone she would appreciate being informed.

The purpose of the publication is to let our people, especially the young people, know who have studied for the ministry at Alfred, and to tell something of their life and work.

The plan is to print the pamphlet in time to have a supply at Conference. Therefore, all material should be in my hands before August 14, 1927.

MRS. ARTHUR E. MAIN.
Alfred, N. Y.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

July 1.—Conference year of 1927-28 began.

August 23-28. — General Conference meets at Westerly, R. I.

HONOR ROLL FOR 1927-1928

A new system of placing the names of churches on the Honor Roll for next year will be started in an early issue of the SABBATH RECORDER in August. Immediately after the monthly statement of the Onward Movement treasurer is received, the names of all churches that have paid the proportion of their quotas due the previous month, will be placed on the Honor Roll. In August this will be based on the quota of last year. Then if the quotas are changed at the coming General Conference, corrections will be made in the Honor Roll in September. It is planned to publish this roll once each month during the year.

Last Conference the \$50,000 budget was apportioned among sixty-eight churches. Thirteen of these have paid their quotas in full (fourteen, counting the new church of Edinburg), thus being on the Honor Roll. Eight of the sixty-eight churches have paid nothing on their quotas during the year; thirty gave less than they gave the previous year; and thirty gave more.

Comparing the payments for the last two years, nine of the fourteen churches on the Honor Roll, met their quotas both years; five others that met their quotas two years ago, failed to do so last year. Had these five paid as much as they did the previous year, we would have received over \$800 more on the Onward Movement budget than we did the previous year.

I am more convinced than ever that churches fail in meeting their quotas largely because they wait until late in the year before they begin sending in generous contributions for denominational work. This

is all-the-year-round work and money is needed in September and October just as much as in May and June.

To have your church listed on the Honor Roll, August 8, you will have to send Treasurer Harold R. Crandall *one twelfth* of your last year's quota during the month of July. Though it is vacation time, let us not take a vacation in our giving.

Shall we not have a long list of churches on the Honor Roll before General Conference?

SALEMVILLE WINS FIRST PLACE

Sherman R. Kagarise, clerk of the Salemville Seventh Day Baptist Church, was the first to send in the annual report of the church to the corresponding secretary of the General Conference. It was received at Milton on the fourth day of July, having been posted at New Enterprise, Pa., July 2. Next came the report from Exeland, Wis., then from Stonefort, Ill., then from Waltham, Wis. The blanks, enclosing a self-addressed stamped envelope, were sent out the last week in June. It is hoped that this acknowledgment of the prompt arrival of the first four will suggest to other clerks that there be as little delay as possible in making out their reports and posting them to the corresponding secretary.

Hopefully yours,

EDWIN SHAW.

Milton, Wis.,
July 5, 1927.

SCHOOLS AT RIVERSIDE, CALIF.

Speaking of schools—Riverside ranks high in its school advantages. There are nine grammar schools, three junior high schools, a polytechnic high, and a fine junior college, besides two denominational schools and a military academy and Sherman Institute (Indian). School bonds to the amount of \$1,300,000 were voted last year, and the new buildings resulting are of the highest type in construction and efficiency.

Besides these schools for the young, we have an agricultural experiment station which conducts a summer school and a library school, turning out graduates twice a year.

ETHLYN M. DAVIS.

MISSIONS

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

MISSION PROBLEMS BEFORE THE GENERAL CONFERENCE

After all is said and done, missionary activity is very vital in the life of any church or denomination. The next session of the General Conference is drawing near and the Conference year will soon be closed; the fiscal year is already closed. So far as the mission work of the denomination is concerned, the year has been one signally marked by difficult problems presented by several fields. Problems growing out of the changed conditions in China are not the only ones, by any means, which foreign fields lay upon us, though more is being said about China.

All these problems are likely to come under review at the next session of the General Conference, and one in particular, the question of registration of schools, has been postponed by the Missionary Board till after Conference, that the board might have the help of the delegates from all the churches in deciding upon the course to be pursued.

The Conference program is always crowded and there will be no time during the session assigned the Missionary Board to present this question. In fact, if present plans carry, no attempt will be made to present this problem or the general work of missions during the session assigned the Missionary Board on the Conference program; but there will be opportunity to consider this and other questions in committee meetings and when the General Conference considers the report of the Committee on Missionary Work. All should inform themselves as best they can. Some months ago the contributing editor of the Missions Department set out to give information on conditions in China through the SABBATH RECORDER; but all the magazines and the leading dailies of the country are full of material, good, bad, and indifferent, and it has not seemed necessary to give as much space as was at first planned.

These missionary problems are tremendous in their import because their final settlement is bound to influence every phase of our work in all lands. All who are to take any part in considering these questions should humbly seek the most complete information possible and on bended knee ask for guidance for themselves, the board, and the missionaries. It is no time for prejudice, partisanship, and a one-sided view. We should all face the past history of our work, the present stubborn facts, and the future prospects as men of God.

NORTH LOUP'S REPORT OF THE TEEN- AGE CONFERENCE

After Pastor Polan's return from the Ministers' Conference at Milton, he told us of Rev. A. J. C. Bond's wish that the North Loup and Nortonville young folks might unite in a Teen-Age Conference. The superintendent thought this might be possible, so suggested it to the intermediates, who immediately responded with enthusiasm.

The question most frequently asked in North Loup for the following weeks was, "Are you going to Nortonville?"

After cordially inviting Nortonville to invite us to come, and also Mr. Bond to conduct the conference, plans were made for the trip. We appreciate the co-operation of the parents and friends who made it possible for us to go.

Early on the morning of May 26 five cars, carrying eighteen intermediates and five chaperons, started south. We spent the one night out on the farm of Mrs. J. B. Babcock. On the corner of this farm once stood the Longbranch church—first Seventh Day Baptist church in Nebraska.

After a successful trip we arrived at Nortonville about two-thirty the following day. We received a royal welcome and were entertained in the hospitable homes of the Nortonville people.

The first meeting on Friday night was in charge of Rev. J. F. Randolph who came as Mr. Bond's assistant. He preached a very inspiring sermon from the text, "The heavens declare the glory of God; and the firmament showeth his handiwork."

Sabbath morning the sermon was preached by our own pastor, Rev. H. L.

Polan, from the text, "What is man that thou art mindful of him?"

The subject for intermediate that afternoon was, "What are Missionaries Doing for China?" It was successfully led by Harriet Cottrell. Mr. Randolph told of childhood recollections of China. To make our Seventh Day Baptist missionaries in China seem more real to us, Pastor Polan called out different members of the society to represent them. Mr. Bond then gave a talk on the present situation of China.

The evening after the Sabbath was devoted to a social. Mr. Bond and Mr. Randolph were given a very exciting ride in an aeroplane—Mr. Bond's ending disastrously.

The conference proper began with the Sunday morning service. The program for the conference was as follows:

MORNING

Morning worship
Address, "What Shall We Do With Our Father's Gift?" Mr. Bond
Young People's Rally Song
Address, "Successful Sabbath Keeping" Mr. Randolph

Consecration Hymn
Noon recess

AFTERNOON

Song and devotional service
Address, "The Sabbath on the Plus Side" Mr. Randolph
Address, "The Past is Yours, the Future is You" Mr. Bond
Conference
Closing moments of consecration
Consecration Hymn

Following the morning session the ladies of the Nortonville Church served a two course luncheon to the members of the Teen-Age Conference. Following the welcome and response, Pastors Bond and Randolph kept the crowd in the height of merriment with their humorous songs and jokes. Nearly every one had "lived down in our alley" before we were through.

At the close of the afternoon session we all motored to Jackson park in Atchison. This trip was planned by Mr. Henry Ring of Nortonville and was thoroughly enjoyed by everyone.

Sunday evening Mr. Bond preached on "Duty and Desire." The meeting was closed by the very impressive service which has been used to close all other Teen-Age Conferences.

Those who attended the conference will

not soon forget the helpful and inspiring thoughts brought to our attention.

We are looking forward to next year when the Nortonville young folks will come here for another Teen-Age Conference.

After a delightful picnic at Pittman's bridge the "good-bys" were said and we left for home at one o'clock Monday, May 30. Our return trip was pleasant and successful. We all arrived home safely—tired, but confident that our trip had been a success.

GERTRUDE HEMPHILL,
Corresponding Secretary.

North Loup, Neb.,
July 6, 1927.

BIRD MIGRATION IN 1927

MARY A. STILLMAN

Mr. Forbush, state ornithologist of Massachusetts, reports an unusual migration of small, brilliantly colored songsters to New Jersey and to the coast of New England and the Connecticut valley this spring. Warblers and other small birds arrived by hundreds in an exhausted, sometimes dying condition. It is supposed, though this has not been authenticated, that they were unable to alight in the Mississippi valley on account of flood conditions, and so continued their flight northward.

"Block Island seemed alive with small birds which appeared out of the fog. They came down not only all over the island, but were reported swarming on boats of fishermen a mile or two from shore. One observer is positive that hundreds of scarlet tanagers appeared upon the island of Rhode Island."

If these birds survive, Mississippi's loss will be New England's gain, as far as they are concerned. It has been estimated that the economic value of one robin is from seven to ten dollars a year. If this be true, who can estimate the value to our farmers of these flocks of insect-eating birds?

We should manage our thoughts as shepherds do their flowers in making a garland: first, select the choicest, and then dispose them in the most proper places, that every one may reflect a part of its color and brightness on the next.—*Samuel Taylor Coleridge.*

WOMAN'S WORK

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

Wait not until you are backed by numbers.
The fewer the voices on the side of truth,
The most distinct and strong must be your own.
—Channing.

One interesting feature of our visit in Durham was the hour spent in Dr. Pearse's office and laboratory, when he told many incidents of his recent travels in Africa. Dr. Pearse has recently left Wisconsin University to accept a position in Duke. His trip to Africa was undertaken in the interest of scientific investigation. Most of his time was spent in the study of animal parasites peculiar to that region. I was especially interested in the tsetse fly, the little animal that is responsible for the spread of that serious form of sleeping sickness that is found in the tropics. Other disease spreading parasites were studied and specimens brought back to be preserved. Such research by scientists is doing much to rid the world of disease and danger, and these scientists are deserving of the world's praise.

When I was a student I did not find the study of history of altogether absorbing interest. I am sorry now, because I am always being surprised when I visit any place unfamiliar to me. My remembrance of the history of the Civil War led me to think that the surrender of Lee at Appomattox was the closing act of the war. However, I had a chance to refresh my memory, for on one of our drives about Durham and the country around, Dr. Hall pointed out a monument marking the spot where General "Stonewall" Jackson surrendered to General Sherman a little over two weeks after the surrender of Lee. Dr. Hall stopped his car and we went and stood before the monument to read the inscription. As I remember now, the inscription stated that this surrender closed the Civil War; but I am making no such assertion, for I am expecting to be surprised again in finding a tablet

or monument to some later event in that war. It gave us an inspiring moment to stand in this place dedicated to the memory of those brave-spirited men who had a part in the glorious deeds of those days.

In one of our rambles about the city we turned down a short street and came upon an open space which a large sign informed us is the public cotton market of Durham. We concluded to stop and investigate. No one was about so we wandered around, examining the scales used for weighing the cotton. They were different from anything of the kind we had ever seen and were most interesting. Several large bales were lying on the platform. We speculated on the size and price, but there was no one to answer our questions, so we were about to go when we saw a man bringing in a load. He drove a tired looking horse hitched to a light wagon loaded with two large bales of cotton. The man was accompanied by a young white boy and a colored lad. After the man had driven up to the platform, he came over to us and wanted to sell us his cotton. We did not think we would have use for so much and, too, we feared the price would prove too high for our pocket-book, so we declined to buy, and he had to go in search of another buyer. He left the horse in charge of the colored lad and went away. He did not seem to know much more about the city than we did; but he finally came back with two men, who weighed his cotton, with the colored lad a very interested spectator (one felt that he did not intend the owner of the cotton to be cheated, and since the owner was rather old and seemed feeble, the colored lad felt he needed looking after). The price had been agreed upon and they were going back to the office, somewhere around the corner, to deliver the pay, when we finally came away, but not before our questions had been courteously answered and we had been made to feel that it was a pleasure for them to have inquisitive visitors around. We were told that this attitude of hospitality and the desire to give pleasure to strangers in the city is one of the city's charms. Mrs. Hall told me that she had encountered unvarying kindness from the people whom she had met. A beautiful floral centerpiece for her dining table was brought to her by one of her

neighbors to whom a few days before she had happened to say that she was expecting to entertain some "friends from home" on that day. It was pleasant to have her neighbor remember, and send the flowers on the day of our arrival.

One of the students of the university, learning that we were from the North and that this was our first trip to this section, advised us to go to Richmond on our way to Washington. He said that Richmond retains more of the atmosphere of the old South than does any other city of that part of the South. We hoped to be able to take a bus from Durham to Richmond, but the best we could do was to get a bus to Raleigh, and from there we hoped to find bus connections with Richmond.

REPORTS GIVEN AT CENTRAL ASSOCIATION

DERUYTER, N. Y.

To the Sister Societies of the Central Association,

GREETINGS:

The Woman's Benevolent Society of the DeRuyter Seventh Day Baptist Church is glad to report a good degree of interest in the work of the society. Meetings have been held, with a few exceptions, each month in the year, and among them, several all-day meetings for the purpose of tying quilts, sewing rags for rugs, making aprons, etc., for our sales.

Just before the holidays we had a sale of food, aprons, rugs, and fancy articles; in April another food sale, and we are planning to hold a third sale the first Tuesday in July. We have done well, financially, at these times. By these means, aside from our regular dues, we have met our apportionment of \$50 for the Onward Movement. The society is planning to have a furnace installed in the parsonage this fall, and has already given \$50 for that purpose; the remainder of the amount we are hoping to raise by free will offerings, as one member of our society has already given \$100. Others interested are giving in smaller sums, and we now have about \$170 on hand towards our furnace fund, which all tends to assure us that the furnace will be installed.

We would not neglect to speak of our

Sunshine Committee, whose duties are to send flowers, boxes of fruit, or whatever they may deem best, to the sick of our own church and others. Money is obtained for this purpose through collections at each meeting.

We have been saddened by the loss of one of our members, Mrs. DeWitt Coon, who has always been actively interested in the work of the society and faithful in attendance when health would permit.

We feel that we can report progress in our work though our numbers are small and that God has wonderfully blessed us in many ways. We thank him for these blessings and guidance and trust, and pray the coming year may be one of still greater consecration to him and in his service.

Respectfully submitted,

MRS. R. W. WING,
Secretary.

WEST EDMESTON, N. Y.

The Ladies' Aid Society of West Edmeston would submit the following report.

We have had a very prosperous year and the members all have shown a good degree of interest in the welfare of the society. We have fifteen active members, having lost four members lately—three by demit and one by death; and have gained one.

We have raised our money by Aid dinners, sale of bed quilts, or regular dues, birthday dues, and the sale of "Bet" cleanser. We hold our dinners at the homes of our members or a friend of the society every four weeks. At these meetings we have our dinner at noon and afterwards have our devotional and business meeting, also read a portion of our missionary book, "Ming Juong." Some times we piece or tie bed quilts, or do any other sewing we may have. We have held twelve meetings this year, and given \$70 to the Onward Movement. We have given sunshine to our sick and shut-in members, of flowers and fruit, and tried to be a help in general to our community.

Our officers are: Mrs. Lena G. Crofoot, president; Mrs. G. C. Rogers, vice-president; Mrs. E. A. Felton, secretary; Mrs. L. Stephens, treasurer.

Yours in the Master's work,
ZAMA FELTON,
Secretary.

VERONA, N. Y.

The Verona Ladies' Benevolent Society would report a membership of thirty-five. There has been one new member added during the year. Eleven meetings have been held. These were well attended and much interest has been shown.

At the beginning of the year divisional captains were appointed for each quarter to provide for social entertainment and raise funds to help "swell the treasury." Various socials and food sales have been held, besides the making of rugs, aprons, and comfortables.

At each roll call the members respond with Bible verses containing certain words, such as "joy," "hope," or "service," previously specified by the president.

The apportionment to the Woman's Board has been paid.

An amount of \$7.93 was realized by selling the "Brown" Christmas and birthday cards. Also \$21.20 from the sale of Ready Jell. The society has raised a total of \$185.54 during the year.

The kitchen at the church basement has been very much improved by several coats of paint. A new cupboard and work table also add to the convenience of the kitchen. Several needed repairs have been made at the parsonage. Much credit is due Pastor and Mrs. Osborn, who by their work with the paint brush have helped to make the parsonage more attractive.

The Sunshine Committee has "scattered sunshine" by providing appropriate remembrances to those who have been ill.

"Every work for Jesus will be blest
But he asks from every one his best.
Our talents may be few,
These may be small,
But unto him is due
Our best, our all."

MARION WILLIAMS,
Secretary.

BROOKFIELD, N. Y.

The Missionary Aid Society of the Second Brookfield Seventh Day Baptist Church of Brookfield, N. Y., sends greetings to the Central Association at Adams Center, N. Y.

During the last year we have held ten regular business meetings, with a dinner or supper for the public at each.

In December we held our annual holiday

sale; at this time our "holiday bags" were opened. Booths with fancy articles and home-made candy for sale, were attractively arranged. The "Jack Horner Pie" furnished merriment for all. A pleasant social time was enjoyed and a nice sum added to our treasury, as the net proceeds were a little over \$100.

Aside from the sale, dinners, and supper, several bake sales have been held. A little over \$300 has been raised during the year. From that amount we have given to the Onward Movement, \$135; church expenses and repairs, \$75; fruit and flowers, \$10; electric lights and equipment at the parsonage, \$40. We are also making some needed repairs on the parsonage.

While we have no resident pastor our meetings are held in the parsonage. Although our number of members is small we try to carry on our Master's work faithfully.

Respectfully submitted,
LENA L. BROOKS,
Treasurer.

HOME NEWS

MORALES, TEX.—Dear wife and I are happy in the Lord; we do all the good we can. We attend the County Convention of Singers, which is held every fifth Sunday. At the last one I placed a bundle of papers (RECORDERS, etc.) in every auto on the ground. An Adventist said I was doing a good work. We want to attend the next one at Red Bluff in this county, Jackson.

At Cordile, in January, wife and I sang "Redeemed." It caught the ears of the people—many said, "We loved the spirit in which it was sung."

We enjoy our RECORDER and *Helping Hand*. We are alone in this part of our great Texas. We certainly did enjoy the night visit of Brother Lewis, Brother and Sister Sutton, and Brother Van Horn. We sat up until past eleven o'clock and talked on blessed Bible truths and the Lord's work. If it had not been for wife's dear old mother's feeble and dying condition (as she fell asleep Saturday evening, after they were with us Thursday night), we would have gone to Houston with them to our Southwestern rally. We trust to attend the next meeting. Oh, for a closer Christian

(Continued on page 89)

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 165, Battle Creek, Mich.
Contributing Editor

THE BIBLE REVEALING GOD

Christian Endeavor Topic for Sabbath Day,
August 6, 1927

DAILY READINGS

Sunday—God, the Creator (Gen. 1: 1)
Monday—God, the Father (Matt. 6: 9)
Tuesday—God, the Judge (Rev. 20: 11-15)
Wednesday—God, the Lover (John 3: 16)
Thursday—God, the Merciful (Ps. 103: 4)
Friday—God, the Unexplored (Ps. 139: 1-18)
Sabbath Day—Topic: What does the Bible reveal about God? (Gen. 1: 1; 1 John 4: 16. Consecration meeting)

CLIFFORD A. BEEBE

The spirit of the youth of today is an inquiring spirit; we are not content any more to take things for granted, but we want to know why. Why do we believe in God? Why believe in the Bible? In Jesus Christ? In the Sabbath? Why join the church? This is not a dangerous sign, as many seem to think, but the best possible sign; for if we know the grounds for our faith, then it is unshakable.

When we come to study reasons for belief in God, we find him revealed in many ways in nature, in the mind and heart of man, in the course of history, as well as in the Bible. One of the strongest reasons for believing the Bible and its revelation of God is because that revelation corresponds with our knowledge of God in other ways and answers to the deepest need in the heart.

God revealed himself to men slowly and progressively, as they were able to receive him, and as their knowledge increased. So we find him first as the Creator of the universe. Abraham gained a fuller knowledge of God when he recognized him as the Judge of all the earth. When Moses received the law and gave it to the people, it revealed God as a God of mercy as well as of justice. He was thought of as a just and merciful King, ruling over the earth, but especially over Israel.

The final and highest revelations of God as a Father and a God of love, caring equally for all, came first through the

prophets; you will find it in Hosea, in Isaiah, in some of the Psalms, and elsewhere. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not."

It was the work of our Savior to bring this revelation fully. He taught it in his parables, and the story of the Prodigal Son is a matchless example of the love of God forgiving to the fullest extent. In his life, Jesus revealed God, as he went about doing good, helping those in trouble, burdened in heart because of men's sin; in his death, when he gave his life to save men, he revealed the depth of the heart of God, whose love will stop at no sacrifice if so it may bring men to him.

God is revealed all through the Bible, and all of the revelations are helpful to us; but if we want to meet him face to face and realize his closeness to us, and the depth of his love, we must go to Jesus.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The Bible tells us "God is love." This is his innermost nature, and so all his acts must express it. John tells us that his love for us caused him to send his Son to the earth to suffer the death of the cross in order that we might have life through his name. Can anything exceed an expression of love like this?

God's love is all-embracing and far-reaching, for he loves everybody. He loves us even when we reject him. Even the worst sinner has a share in his love and pity. His love is everlasting—it never fails. We often think that our friends love us, yet when some crisis comes, their love ceases, and we are left alone. God's love never fails, even though his children turn against him.

Let us now ask ourselves, "How can we show our gratitude for this great love?" We can show it by surrendering our lives to his service. If there are any of my readers who have never surrendered their lives to God, will you not show your gratitude for his love in this way? He needs you—he is calling you. Will you not answer the call?

"Can we be unsafe where God has placed us, and when he watches over us as a parent a child he loves?"

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Sabbath Day, August 6, 1927

DAILY READINGS

Sunday—My duty to help (Mark 2: 1-5)

Monday—My duty to forgive wrong (Gen. 45: 1-5)

Tuesday—Comrades who did not play fair (Matt. 20: 20-24)

Wednesday—My duty to serve (Matt. 20: 25-28)

Thursday—Soul-winning comrades (John 1: 40-51)

Friday—Duty at its highest (John 15: 12, 13)

Sabbath Day—Topic: My responsibility for my companions (Ps. 1: 1-6; Gen. 4: 9. Consecration meeting)

MY BROTHER'S KEEPER

I can imagine a conversation like the following taking place between the Master and his leading disciple.

Jesus says: "Simon, where is thy brother, Andrew?"

Peter answers: "I know not, am I my brother's keeper?"

The Lord replies: "He that doth not keep his brother is lost himself."

For Jesus lays upon each one of us the keeping of our friends and comrades. There is a place along the shore near here where the bathers are sometimes in danger from the undertow. But a coast guardsman stands there much of the time when people are bathing. The other day he rescued four people who at different times had ventured out beyond their depth. Now if he had stood on the beach and neglected to rescue these people his superior officer would have demanded an explanation. So we, who stand on the shore of safety, having been rescued from the treacherous waves of sin, have a duty to others who may be in danger. Let us be sure that God will some day demand a report of the day's activities. There will be no hiding the facts from him, and excuses will not go.

The work of saving people from drowning is an art. I have watched the Boy Scouts practicing breaking the "death grip" which drowning people will sometimes use in seizing their rescuer. Unless it can be broken, both of the persons will drown. So it is in saving our companions from temptation. We must learn from God's Word the art of rescuing them without being seized in the "death grip" of sin ourselves.

That requires a life of prayer. We can be friendly, and set a good example before our companions. But let our hold on Jesus be so strong that we shall not be pulled under, in trying to save others, but may lift them to safety.

If one saves a man from drowning, he deserves, and receives, high honor. But he who saves his comrade from the death of sin is worthy even higher honor, and shall receive it from his heavenly Father. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Intermediates! Come to Conference. Take part in the very interesting young people's programs. Enter the oratorical contest. Meet other intermediates. Meet the new intermediate superintendent.

CHRISTIAN ENDEAVOR OUTGROWS ITS NAME

L. E. BABCOCK

At the International Christian Endeavor Convention at Cleveland, the trustees adopted the name "International Society of Christian Endeavor" instead of the "United Society of Christian Endeavor," as more adequately expressing the scope of the work of the organization. Dr. Clark had this in his mind before his death. Dr. Poling said that we have "United Societies" in the Christian Endeavor unions. Dr. Landrith said that the wettest organization he knew of was called "United Societies ———." Some religious organizations have hesitated to affiliate with Christian Endeavor because "United Society" reminded them of that wet organization.

A commission will be appointed from the International Society of Christian Endeavor to confer with other young people's organizations that are doing similar work.

As it grows, its name grows.

Several new departments have been added to Christian Endeavor. One of these is the department of travel and recreation. The superintendent is Mr. Carrol M. Wright, and of course he is all right. Dr. Poling was convinced of the desperate need of this department by the sad condition of young people who came under his observation while he was returning from abroad. And these young people were traveling un-

der the direction of an accredited travel bureau. Dr. and Mrs. Poling were heart broken by the spectacle, and Dr. Poling said, "So help me, God, I will do something about it."

Another new department is that of citizenship. Dr. Ira Landrith is the superintendent. Dr. Landrith is of long experience and is afire with the idea. He says that we have got to stop fooling away our time with a few grown-ups. This is a fight, and young people want to fight. They do not want to discuss fundamentalism and modernism. They are not interested in whether we go to heaven by land or water. They want to do something on earth.

The work of the Life Work Recruit superintendent has been revised and changed. It is now called "Department of Christian Vocations." To quote from the superintendent, Stanley B. Vandersall: "At present the viewpoint of the department is three-fold: (1) that it might lay major emphasis on seeking and encouraging recruits for full-time Christian service; (2) that it might seek to emphasize among an even larger group of young people the idea that any honorable profession should be Christianized; (3) that all Christians should find a place of active volunteer service."

CRUSADE WITH CHRIST

(A glimpse of the comprehensive plan of Christian Endeavor as presented by Dr. Poling in his keynote address at Cleveland.)

Christ said, "I am the way." Without him we can do nothing. In a "Crusade with Christ," personal evangelism must be first.

We owe allegiance to our own denominations. We get our contact with Christ through it. It is the unit of endeavor. The International Society is the clearing house, the platform of agreement, the plane of contact. It has no arbitrary mandate, no governing power. It stands to serve.

The crusade, among other things, is for personal evangelism, for international peace, and for law enforcement with special emphasis on the Eighteenth Amendment.

Dr. Poling recommends that separate commissions be appointed in the International Society of Christian Endeavor to cooperate with similar commissions from other young people's organizations so that we may present a united front in this three-fold crusade of Christian youth.

Dr. Poling believes in youth. He says: "In a generation of moral strain more intense than any previous generation's; with adult life too hurried to give adequate attention to its sons and daughters, aye and often too pleasure-bent and selfish to supply them good examples, young men and young women in ever increasing numbers are moving toward the guarded heights of Christian character. They are worthy of our confidence and they are fit to bear the work of the world. In them God has set his witness; with them the future is secure. These, the radiant and the impetuous; these, the brave-hearted and daring all things—these I would leave face to face with Jesus Christ.

"In the beauty of the lilies he was born across the sea;
As he died to make men holy, let us die to make men free."

"And as in another time the flower of Christianity steel-clad went forth to reclaim his sepulcher, let us now crusade with him; crusade to cleanse our own hearts, to capture our friends; crusade to establish liberty with law and to perfect the peace; crusade to build the new earth, to win the warless world."

L. E. B.

HOME NEWS

(Continued from page 86)

fellowship! We need to "rally" oftener in this great and destitute field.

We are truck farming and tending our cows and white leghorns. I preach all I can. The first Sunday in June we drove fifteen miles, over to my old boyhood home (fifty years ago), and held two services, and were home by feeding time. One Sunday in May (the second), I drove thirty miles and lectured on the Sabbath, and drove home that night. We are self-supported missionaries, and help our church at Gentry, Ark.

I will write occasionally on "Bible Distinctions" and "Home News." God bless us all.

Yours truly and God's servants,
ELDER AND MRS. A. J. WILLIAMS.
Sabbath, July 2, 1927.

"A child defined a lie as an abomination to the Lord and a very present help in time of trouble."

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.,
Contributing Editor

DEAR SEVENTH DAY BAPTIST CHILDREN:

I certainly am very much encouraged, aren't you? Hardly a week passes without an interesting letter or story coming in from one or more of you. Isn't that splendid news? I really think you are all enjoying having a page of your own even though you have not said so yet, for those who have written seem very happy about it. Some of our readers who are no longer children, but have not forgotten that they once were, seem to enjoy our page. Only yesterday I received a letter of appreciation from a dear friend whom I knew best as a child, but who now has a dear little boy of her own, stating that she was an enthusiastic reader of the Children's Page in the RECORDER. I can not begin to tell you how much good that thoughtful letter has done me. Are you not all pleased too? Does it not spur us all on to make our page better and better every week?

This week we have a fine letter from Beulah M. Bond of Dodge Center. Come again, Beulah, dear! I am glad you have added Minnesota to our honor roll.

A LETTER FROM MINNESOTA

DEAR MRS. GREENE:

I am so glad we RECORDER children have a page of our own where we can write letters, etc. I intended to write right away, but have been busy helping at home and attending Vacation Bible School, which closed last Friday.

There were one hundred forty-six in attendance, but most of them were from our Sunday churches. We gave a program to demonstrate our work in the opera house Sunday night, which all seemed to enjoy.

I hope all the girls and boys will write to our page so we can get acquainted; for that is about the only way we Seventh Day Baptist children can get to know one another. I mean our page is about the only way we can become acquainted with children from other states.

I hope you will not get discouraged, Mrs. Greene, if we are a little slow in getting started. Come on! Let us make it the best page in the RECORDER!

My grandma wrote some verses for me about one of my pets. Here they are:

MY PET FOX

I have a fox; her name is Queen;
She's as cute a pet as e'er was seen;
She's what they call a "silver gray,"
But she's almost black whate'er they say.

She eats a chicken now and then;
When she gets old she'll eat a hen;
But then I like her all the same,
So of her tricks I'll not complain.

Her foster mother was a cat.
It seems some queer, but what of that?
She's as full of tricks as she can be,
But then she's always nice to me.

She likes to eat things children do;
Some pie and cake and pudding, too.
If you should come to visit me,
You may be sure my fox you'll see.

BEULAH M. BOND.

Dodge Center, Minn.,
July 6, 1927.

I think, Beulah, that your grandma's verses are very good. I hope she will send us some more. Your Queen must be very cute, but I'd hate to have her get after my chickens. I have a brother who has a "silver fox" farm in Alberta, Canada. He often writes about his foxes.

Now, I will tell you, as near as I can remember it, a legend which was related to me by my father when I was a very little girl:

THE LEGEND OF THE DIPPER

There lived in the long ago time, when the world was new, in a little brown cottage in the woods, a little girl and her mother.

She had no child playmates, but she did not miss them very much, for she had the birds and butterflies to play with, as well as the squirrels, the foxes, and many other little animals. Oh, she was a very happy little girl indeed, helping her dear mother about the house and playing happily when her work was done. But one day her mother was taken very ill so that she could not get up. Then the little girl had no time for play. She had to work hard from morning till night.

Her mother kept growing worse until one night she was burning with fever and cried over and over again, "I must have some fresh cold water or I shall die!"

Now the only place where there was fresh cold water was a spring far off in the dense woods where it was very dark and where the little girl had never been alone before. Of course she was afraid, but she took down the tin dipper and started for the life-giving spring.

The way was long as well as dark; it was rough and stony, too, and she often caught her dress on the brambles, but she went bravely on until she came to the spring. She filled her dipper to the very brim; then she started for home. She was very tired and stumbled often on the rough narrow path, so that much of the water spilled out of the dipper, but she did not pause until she felt something warm and rough against her hand. Looking down, she saw a poor little dog who was following her. He was nearly dead with thirst.

"I have only a little water," said the little girl, "but I can not let this poor little dog suffer!"

She poured a little of the precious water into her hand and held it to the dog's lips. He quickly lapped it up and seemed just as refreshed as if he had had a whole dipper full of water.

At once, although the little girl did not notice it, the dipper became a shining silver one and was full again to the very brim. She hurried on until suddenly a strange man stood in her path, moaning, "Oh, my dear child, I am dying of thirst! Please give me a drink of your fresh, cold water!"

Her mother had told her many times never to let anyone suffer if she could prevent it, so she let him drink his fill. Then she hurried on, not noticing that the dipper had become pure gold and that it was again full to the brim.

She stumbled many times; her feet seemed almost blistered, and oh, how thirsty she was! but she did not stop to drink even one little drop, for she knew how much her mother needed it.

At last she reached home and held the dipper to her mother's lips, when to her great joy the sick woman was restored to perfect health and strength once more. As for the dipper, it was set with the most bril-

liant diamonds ever seen! And when the little girl and her mother had drunk all they needed, it floated upward to the sky, where on bright nights you may see it twinkling with its diamond stars.

When you look up, dear children, and shout, "See the dipper!" think of this pretty legend.

NOW YOU ASK ONE

H. V. G.

GAME 8

1. Who was Abraham's son?
2. Who said, "God loveth a cheerful giver"?
3. Who said, "Repent ye: for the kingdom of heaven is at hand"?
4. What was Jacob's other name?
5. What is a psalm?
6. From what book of the Bible is this, "Saul, Saul, why persecutest thou me?"
7. What was the city of David?
8. Why was the Passover Feast celebrated?
9. In what book of the Bible is the Lord's Prayer?
10. Who was the hidden nobleman in the following verse, "and when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only"?

ANSWERS TO GAME 7

1. Luke.
2. Saul.
3. Paul.
4. The Twelve Tribes of Israel, descendants of Jacob.
5. Hannah.
6. Revelation.
7. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."
8. In his Sermon on the Mount.
9. Isaiah.
10. Amos, Hosea, Isaiah, Zephaniah, Nahum, Jeremiah, Ezekiel, Habakkuk, Zechariah, Malachi, Joel, Jonah, Micah, and Daniel were prophets.

There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not of the hand.—*John Milton.*

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

CHRISTIAN COURTESY

Several years ago a young girl friend of ours went to visit in a community where we had been well acquainted. She was a rather modest girl and somewhat timid—so much so that she feared she would not have a good time. When she had been gone a week she wrote to us a good letter in which she seemed quite enthusiastic about her good visit. In particular she was happy that our friends were making her so welcome wherever she went. Especially she spoke of the gentle courtesy manifested toward her at the home of a Mrs. Brown and her girls. Both she and they undertook to make their dinner hour pleasant for her. They did not seem to be making any special effort to do so, yet there were many things said and done in a quiet way to make her feel welcome—as if they were happy to have her with them; and she was certainly happy to be there. She said she suspected there was something in the very atmosphere of their home that made her feel at home with them and glad to be there.

When Ida came back from her visit she told us somewhat in detail about the courteous treatment she received at the home of Mrs. Brown, yet did not seem to think it was so much in word and deed as in what may truly be called the very *atmosphere* of the home. If Ida were older she might have been led to think it was the almost unconscious practice of Christian courtesy that had come to be a habit there. For this was a Christian home.

This visit of Ida's was years ago, long enough for her to have become a grandmother; yet this story of Christian courtesy in a Christian home has all along had a place in my memory, with its influence upon my way of thinking. I am wondering today as I write why more homes may not create in themselves this same atmosphere of Christian courtesy. Would it not be good for every teacher in the Sabbath school to undertake to stimulate in the minds of her

girls and boys habits of courtesy—gracious behavior one toward another? Every teacher who may think this well worth while must think out how best to do it. There is indeed some way. I'll tell what a Miss Felker did in public school. I'll tell it as Peter Bestler, one of my high school boys, once told it to me:

"When I was in the eighth grade in Oshkosh my teacher was Miss Felker. She thought we ought to learn good manners, so she went at it to teach us some little matters. She would have us all lined up, the boys—hats on—on one side of the room, and the girls opposite them on the other. Then she would have the first boy and the first girl change sides, meeting each other half way across. As they met, the boy must lift his hat to the girl. Then they would pass back to their places, the boy lifting his hat again. Miss Felker would tell us just how it should be done. Then the lesson would go down the line till all had the practice. After this she would have two of us meet, one to be properly introduced to the other—some times boys to boys, then girls to girls, as well as boys to girls and girls to boys.

"Of course, because it was so new to us awkward youngsters, our performances were at first laughable, yet in due time we became used to it and the matter became as serious as a lesson in geography or reading. What Miss Felker did for us was worth a great deal to us. We became more at ease as young people and not so awkward as we had been. Miss Felker was the only teacher I ever had who helped boys and girls about such things."

When Peter told me this story about Miss Felker I wondered whether or not I ought to undertake any such thing in the high school. I did not, however, feel able to give young men and women such practical lessons.

Years afterward it chanced that I sat beside Miss Felker at a banquet, and I told her what Peter had said. She was pleased to hear it, saying she was glad that one young man remembered what she had tried to teach.

Now, while we can not in the Sabbath school do just as Miss Felker did, may we not speak to the children upon the practice of civility, politeness, respect, good breed-

ing, kindness, good will, the Golden Rule, from which every truly courteous word and deed must come?

LESSON V.—JULY 30, 1927

DAVID AND JONATHAN. 1 Sam. 18: 1-4; 19: 1-7.
Golden Text.—"There is a friend that sticketh closer than a brother." Prov. 18: 24.

DAILY READINGS

July 24—David and Jonathan. 1 Sam. 18: 1-9.
July 25—A Father's Love for His Son. Gen. 44: 25-34.
July 26—Wearing Friendship as a Mask. 1 Sam. 18: 12-21.
July 27—The Test of Friendship. 1 Sam. 20: 12-23.
July 28—Love Stronger than Death. 2 Sam. 9: 1-13.
July 29—Love Characterized. 1 Cor. 13: 1-13.
July 30—Divine Friendship. John 15: 9-17.

(For Lesson Notes, see *Helping Hand*)

RIVERSIDE, CALIF.

DEAR RECORDER FRIENDS:

Some of the readers of the RECORDER may be interested in the city of Riverside, Calif., where we hope the Seventh Day Baptist General Conference will convene in 1928. It is a city of over thirty thousand people, which started from a very small beginning about fifty-seven years ago.

In the fall of 1828, a Peruvian of Italian parentage, named Bandini, settled here, being the first white settler in the vicinity of Riverside, then called Jurupa. He obtained a grant of seven leagues of land or about thirty-one thousand acres. In 1844, he sold part of this ranch for twenty-five cents an acre to a man from Tennessee, by the name of Wilson, who was the first American to live here. His nearest neighbor was ten miles to the west.

Three years later the interests of Bandini and Wilson were bought by Louis Rubidoux, a Frenchman and a native of St. Louis. His brother Joseph founded St. Joseph, Mo. Louis Rubidoux became one of the largest and most progressive ranchers of the state. He built the first grist mill in this section and during the Mexican War furnished flour for four hundred American soldiers who were living on a beef diet and were stationed around Los Angeles. The records show that in 1854 Rubidoux was assessed \$20,000. His three thousand acres on the west side of the Santa Ana River were valued at \$1.25 per acre, but the

"bench lands" on the east side of the river where the city of Riverside now stands were not assessed, as they were classed as worthless.

At the present time this same land with water rights has a market value of around a thousand dollars per acre, and orange or walnut groves cost from \$1,500 to \$2,500 per acre. So we can easily see what changes seventy years of civilization have produced. This is a city of homes, churches, and schools which were built by people of culture and refinement, coming from every state in the union. We are always glad to have our friends visit the city and would be pleased if several hundred would come to the Conference.

In the weeks to come we want to tell you about Mt. Rubidoux and its Easter and Armistice services and Fairmount park, with its beautiful lake, both of which are within the city limits. Also you will want to see the mountains and beaches which can be reached by a two-hour drive over the wonderful roads of southern California.

P. S.—The new church is coming fine. The tile roof goes on this week.

L. P. CURTIS.

ORDINATION SERVICES AT VERONA, N. Y.

At the Verona Seventh Day Baptist church on Sabbath day, July 2, occurred the service which ordained Lester G. Osborn, pastor of the church, to the gospel ministry.

The service was called at ten o'clock in the morning as follows:

The first was a voluntary, followed by the doxology, and invocation by Rev. J. H. Stewart, former pastor of the Verona Presbyterian Church. Then the hymn, "Come Thou Almighty King," was sung, followed by a season of prayer led by Rev. L. B. Scheehl, pastor of St. Peter's Lutheran Church. The hymn, "O Worship the King," was sung.

The purpose of the meeting was stated by the church clerk, in accord with the action taken at the annual church meeting held last December, when Pastor Osborn was called to ordination. As the names of the churches participating were called, delegates came forward to form the council.

(Continued on page 95)

MARRIAGES

AUSTIN-KENYON.—At two o'clock in the afternoon in the Seventh Day Baptist church, Ashaway, R. I., July 5, 1927, by Rev. Clayton A. Burdick, assisted by Rev. William M. Simpson, Alexander Palmer Austin of Stonington, Conn., and Elisabeth Kenyon of Westerly, R. I.

CHRISTENSEN-HUTCHINS.—At the home of the bride's parents, Mr. and Mrs. W. T. Hutchins, North Loup, Neb., June 23, 1927, at 8 o'clock in the evening, Mr. Edward Christensen of Arcadia, Neb., and Miss Gladys Hutchins, Pastor H. L. Polan officiating.

DEATHS

STILLMAN.—Miss Jennie L. Stillman was born at Stonington, Conn., December 2, 1850, and died at Providence, R. I., in May, 1927.

Miss Stillman was the daughter of Ephraim and Pamela Potter Stillman—the youngest of ten children. When a small child she moved with her parents to Chase Hill, near Ashaway, R. I., and there spent the most of her life. She is survived by a brother, Dr. Herbert L. Stillman of Westerly, and also by a number of nephews and nieces.

She was a member of the First Hopkinton Seventh Day Baptist Church.

Funeral services were held at Westerly, conducted by Rev. Clayton A. Burdick, assisted by Pastor Wm. M. Simpson. Burial was in the First Hopkinton cemetery. W. M. S.

VAN HORN.—Leland Ray Van Horn, son of Will and Alice Van Horn, was born in Frontier County, near Farnum, Neb., August 11, 1901, and died at the family home at Pleasant Hill, June 29, at 10.30 in the morning.

The family moved from Farnum in December, 1910, to the home now occupied by David Davis; they came to town in 1918, and moved to the present home five years ago last March.

Ray gave up his high school work because of weak eyes and has helped his father at farming ever since. After a sickness of about two weeks he was taken to Grand Island, January 9, for an operation on the lung, from which he seemed to be recovering nicely until he took the measles, since which time he has been in a more critical condition until the end came. He put up a brave fight, and although loving hands and medical skill did their best, he answered the summons which sooner or later must come to us all.

Under the pastorate of Rev. A. L. Davis, Ray was baptized and joined the North Loup Seventh Day Baptist Church, May 8, 1920. His pastor

will long remember how he expressed himself, during his seeming convalescence, as longing for the time when he could get back to the church services. That longing was not gratified.

He is survived by his father and mother, his brother Lloyd, his sister, Mrs. Hazel Ingraham, his brother Elwood of Elba, his sister, Mrs. Walkup, and Sheldon who lives at home, many other relatives, and a very large group of friends, for Ray had many friends.

Prayer was offered at the home on the morning of July 1, and the regular services were conducted at the church by his pastor, after which the body was laid to rest in the North Loup cemetery.

H. L. P.

PARDEE.—Ameliza Pardee, daughter of Linus and Betsy Alcott Pardee, was born at Oriskany Falls, N. Y., July 24, 1843, and died at her home in West Edmeston, July 5, 1927.

In 1866, when a young woman, she joined the West Edmeston Seventh Day Baptist Church, of which she was a faithful member till her death. She has been an invalid for a number of years and the past five months a great sufferer and was glad when her release came. In her death the church has lost its oldest member. She is the last of her immediate family with the exception of her nephew, Lynn Maxson, and family of Old Forge. Her sister, Mrs. Searle, passed away less than three months ago. She will be missed by the entire community but what is our loss is her gain. She was a faithful Christian, trusting in him whom she believed.

Funeral services were held Thursday afternoon from the church of which she was a member, conducted by her pastor, Mrs. Lena G. Crofoot. She was buried in the family plot beside her loved ones.

L. G. C.

DRAKE.—Alma Drake was born December 8, 1906, at Albion, Wis., and moved with her parents to Exeland in 1916.

She received her grade school education in the Windfall Lake School and went to the Edgerton High School to be with her grandmother, Mrs. Main. From there she went to Chicago. She finished her high school education in the Lafayette School in Buffalo, N. Y. Last year she was a student in the Rusk County Normal Training School at Ladysmith, from which she was graduated June 10, 1927.

The faculty, several of the alumni, and her class of 1927 attended the funeral services, which were held from the Baptist church, conducted by Rev. Charles Thorngate, her pastor, and interment was made in Exeland cemetery. The floral offerings were many and beautiful, the church being decorated with natural flowers and home grown ferns. The house was filled to overflowing, showing the esteem and sympathy of all who knew her and her family.

Alma was injured in an auto accident Sunday night, June 26, and taken at once to St. Mary's hospital in Ladysmith, where everything possible was done, but her spirit took its flight Monday morning about seven-thirty, June 27, 1927. Her parents, Mr. and Mrs. E. R. Drake, and sister, Mrs. David Lyons, and brothers, Howard and Arthur, of

ORDINATION SERVICES AT VERONA, N. Y.

(Continued from page 93)

Rev. Loyal Hurley of Adams Center was chosen moderator, and Mrs. Lena Crofoot of West Edmeston clerk of the council.

A solo, "Supplication," was sung by Mrs. William Vierow.

After listening to the Christian experience and call to the ministry given by the candidate, the council unanimously voted that he be accepted and that we proceed with the ordination services.

The hymn, "The Church's One Foundation," was sung and prayer was offered by Rev. F. E. Peterson of Leonardsville.

Dinner was served to a large company in the dining room of the church.

The afternoon meeting began at two o'clock. First was a voluntary; then the hymns, "Take Time to be Holy," and "He Leadeth Me, O Blessed Thought."

The Scripture reading and prayer were by Mrs. Lena Crofoot of West Edmeston.

The solo, "Hold Thou My Hand," was sung by Miss Iris Sholtz, followed by the hymn, "I Know in Whom I Have Believed."

The ordination sermon was preached by Rev. T. J. Van Horn of Dunellen from Luke 24:48, "Ye are witnesses"; and 2 Timothy 4:5, "Make full proof of thy ministry." Then came the singing of the hymn, "More Holiness Give Me."

The charge to the candidate was given by Rev. F. E. Peterson of Leonardsville. The charge to the church was given by Rev. Loyal Hurley.

A selection entitled, "His Yoke," was sung by the ladies' trio, consisting of Miss Babcock, Miss Davis and Mrs. Davis.

Consecrating prayer was offered by Rev. William Clayton of Syracuse, following which the trio sang softly, "Have Thine Own Way, Lord."

Welcome to the ministry was extended by Rev. John Babcock of DeRuyter, followed by the hymn, "Jesus, I My Cross Have Taken," and the benediction by Rev. Lester Osborn.

CLERK.

"Why are moral legalists and rivers similar in appearance? Both are crooked because they work along the line of least resistance."

Milton, were at her bedside when she passed away. While her mother and pastor were talking with her after her injury in one of her rational periods, she was told that she was badly hurt and asked if she were afraid to die. She replied that she was not and that she left it all with Christ and that it was all right—whether he took her to himself or let her live. She was a sweet, ambitious girl, and all with whom she has ever been will have been made better by her influence.

Thus the second one of our number has been laid to rest in the Exeland cemetery.

MRS. C. W. T.

GREENMAN.—William Henry Greenman, son of Charles H. and Caroline Goodrich Greenman, was born at Milton, Wis., December 28, 1859, and died at his home in Milton Junction, Wis., July 4, 1927.

When about eleven years of age he was baptized and united with the Milton Seventh Day Baptist Church, during the pastorate of Darwin E. Maxson.

At the formation of the Milton Junction Seventh Day Baptist Church, he became one of the constituent members, and has been a member of that church over fifty years.

January 17, 1891, under the pastorate of George W. Hills, with Frank Wells he was called to be a deacon of the Milton Junction Church. He was also a trustee of that church, and for some time the secretary of the trustees. He not only filled these offices faithfully, but the interest of the church was always close to his heart. "Know ye not that there is a prince fallen this day in Israel?"

On November 12, 1891, he was united in marriage to Jennie Rogers, daughter of James C. Rogers of Milton Junction. To this union were born four children: a daughter who died in infancy, Mrs. Beulah Borman and George R. Greenman, who survive him, and Paul H., who passed away December 2, 1925. He is also survived by his wife and two grandchildren, W. Rogers and Paul Richard Greenman, also three sisters: Mrs. Miles Rice of Milton, Wis.; Mrs. H. A. Van Campen of Cannon Falls, Minn.; and Mrs. J. C. Lane of Milwaukee, Wis. All these have the expressed sympathy of very many friends.

Farewell services were conducted at his home church at Milton Junction, July 6, Rev. James L. Skaggs of Milton; Rev. George B. Shaw of Salem, W. Va.; and Pastor John F. Randolph of Milton Junction, all took part, being assisted by a male quartet of Milton Junction and Milton men. The pastor spoke from the words of Paul: "To live is Christ, to die is gain." Phil. 1:21. Interment was made in the Milton Junction cemetery.

J. F. R.

Let every dawn of morning be to you as the beginning of life and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.—John Ruskin.

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To many there comes no Mount of Transfiguration, but there is for all the speech of the Son. If the majority are not called to some mount of vision where they may behold the glory as the three men beheld it, yet to every soul amid the multitudes of the redeemed he speaks in every passing day. God forbid that the Babel of earth's voices should drown the accents of his still small voice!—*G. Campbell Morgan.*



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Theodore L. Gardiner, D. D., Editor
 L. H. North, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year	\$2.50
Six Months	1.25
Per Month	.25
Per Copy	.05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage

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